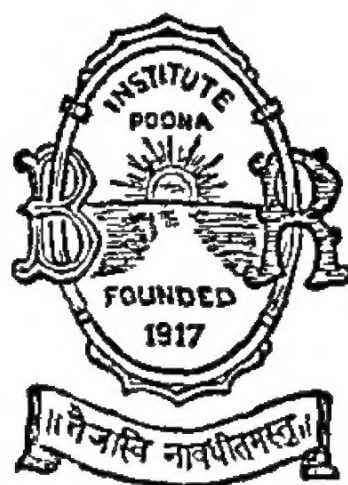


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Bhandarkar Oriental Research Institute
POONA

1973

Government Oriental Series Class 2, No. 10

VEDIC BIBLIOGRAPHY

THIRD VOLUME

**BY
R. N. DANDEKAR**

**BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA
1973**

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**Published by . R N Dandekar, Honorary Secretary,
Bhandarkar Oriental Research Institute, Poona**

To
BHANDARKAR ORIENTAL RESEARCH INSTITUTE
which has had the largest share in moulding
my academic personality

PREFACE

This third volume of my *Vedic Bibliography* constitutes a more or less comprehensive analytical register of all significant writings relating directly or indirectly to the Veda and allied antiquities including the Indus Valley Civilization, which have been published in India and abroad during the period roughly from the beginning of 1961 up to the middle of 1972. An attempt has also been made to fill in, as far as possible, the lacunae in the earlier two volumes. Though the present volume of the *Vedic Bibliography* closely follows the pattern of the second volume, it will be seen that its scope and extent have been substantially widened in several respects.

I am fully conscious that, in view of the fast and tremendously growing publication activity in all parts of the world, no bibliography (particularly when it happens to be the work of a single individual) can boast of being even moderately exhaustive. I shall, however, make the modest claim that I have spared no pains in making this volume as full, complete, and useful as possible. And in this my effort I have received the most ungrudging help and cooperation from a large number of friends and colleagues. The spontaneous enthusiasm with which the earlier two volumes of my *Vedic Bibliography* were received has also proved a source of great encouragement. I feel highly grateful for all this kind fraternal consideration. I may incidentally add that, anticipating similar kindness, I have already started collecting material for the next volume of the *Bibliography*.

The two Indexes at the end of this volume have been prepared by my pupil friend Dr G. U. THITE, and I cordially thank him for the same.

I cannot close this preface without a word of sincere appreciation of the remarkable efficiency and expeditiousness with which the Bhandarkar Institute Press has accomplished the printing of this volume.

VEDIC BIBLIOGRAPHY

Finally, I hope to be excused for feeling not a little elated by the fact that the publication of the present volume of my *Vedic Bibliography* coincides with a memorable event, namely, the centenary-year session of the International Congress of Orientalists.

Bhandarkar Oriental
Research Institute,
Poona
July 16, 1973

}

R. N. Dandekar

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INDEX OF WORDS

LIST OF JOURNALS ETC., AND ABBREVIATIONS

- AA** (*Am. Anth*) : *American Anthropologist*, Washington.
AAHG : *Anzeiger für die Altertumswissenschaft*. Herausgegeben von der
 Österreichischen humanistischen Gesellschaft, Innsbruck.
A *Ant. H.*, Budapest
Abhandlungen für die Kunde des Morgenlandes, Akademie Verlag, Berlin.
ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona.
ABS : *Acta Baltico-Slavica*, Bialystok.
AC : *L'Antiquité Classique*, Louvain
Acme, Milan University.
Acta Asiatica, Japan.
Acta Linguistica Hafniensia (*AL*), Copenhagen.
Acta Philos. et theol. : *Acta Philosophica et Theologica*, Germany.
Acta Tropica, Basel.
Acta Univ. Carolinae : *Philologica*, Prague.
Acta Univ. Upsaliensis, Uppsala.
Ado. : *The Advent*, Madras
Adv. Frontier of Plant Sciences
AFIB : *Anjomen e Farhang e Iran a Bastan*, Tehran
Africa Quarterly, New Delhi.
AGI : *Archivio Glottologico Italiano*, Firenze
Agra University Research Journal, Agra.
Agra Univ J Letters, Agra
AIOC : All India Oriental Conference, BORI, Poona.
AIONL : *Annali Istituto Orientale, Sezione Linguistica*, Napoli.
Āśa (Hindi), Varanasi.
AJPh : *American Journal of Philology*, Baltimore.
Akhand Anand (Gujarati), Ahmedabad
AL : *Arts and Letters*, London.
ALB : *Adyar Library Bulletin*, Adyar, Madras.
ALH : *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
Allahabad University Studies, Allahabad.
Almanach d. Öst. Ak. d. Wiss., Wien.
Altertum, Berlin
AM : *Asia Major*, London
Amer. Benedict Rev. : *The American Benedictine Review*, Atchison, Kan.
American Academy of Religions. Journal, Chambersburg, Pa.
American Journal of Physical Anthropology, Philadelphia
American Museum Novitates, New York
The American Review, New Delhi
Am Jour Arch. : *American Journal of Archaeology*, New York.
Amśalata (Sanskrit), Pardi.
AMU : Aligarh Muslim University.

- Analele stiintifice ale Universitatii "Al I Cuza", Iasi*
Anales de Filologia Clásica, Univ of Buenos Aires
Ancient India, Archaeological Survey of India, New Delhi
Ancient Pakistan, Karachi
Anekanta, Delhi
Annales de la Faculté des Lett et Sci Hum d Aix, Aix en provence
Annales Economies, Sociétés, Civilisations, Paris
Annals of the Japanese Buddhist Association
Annals of the Suzuki Res Foundation, Tokyo
Ann Ec prat htes Et, Paris
Ann Fac Lettère Filos, Bari
Annuaire du Collège de France, Paris
Annual of Oriental and Religious Studies, Tokyo
Annual Report of the Institute of Archaeology, Univ of London
Annual Studies of the Kwansai Gakuin Univ, Japan
Ann Univ Turku
Antaios, Stuttgart
Anthropological Papers, Univ of Utah
Anthropological Quarterly, Washington
Anthropologie, Oosterhout (N B), Netherlands
Anthropos, Freiburg (Switzerland)
Antike Welt, Zurich
Antiquity, Cambridge
An Univ Chile
Anuranyika (Anu) (Hindi), Kanpur
Anviksa, Jadavpur Univ, Calcutta
AO Acta Orientalia, Leiden/Copenhagen
AOAW Anzeiger der Osterreichischen Akademie der Wissenschaften, Philos hist Klasse, Wien
AO (Hung) Acta Orientalia, Academiae Scientiarum Hungaricae, Budapest
AORM Annals of Oriental Research, Madras Univ
AOS American Oriental Society, Baltimore
AP The Aryan Path, Bombay
Approches de l Inde Paris
Archaeologia, Rome
Archaeologie, Brussels
Archaeology, New York
Arch. Begriffsgesch Archiv fur Begriffsgeschichte Bonn
Archéo-civilisation, Paris
Archeologia, London
Archives de Sociologie des Religions, France
Archives Eur de Sociologie Archives européennes de sociologie, Paris
Archives internat. d hist des sciences, Paris
Archivio di Filosofia, Padua
Arch Ling Archivum Linguisticum, Glasgow
Arch Or Archiv Orientalis, Prague
Arctos, Helsinki

- Artibus Asiae*, Ascona/New York
Arts Asiatiques, Paris
Āryamārtanda
Āryamaryada, Delhi
Āryawarta, Gwalior
Āryodaya, New Delhi
Asian Cultural Studies, Toyko
Asian Perspectives, Honolulu
Asian Studies, Quezon City, Philippines
Asiatica Rome
Asiya i Afrika Segodnja, Moscow
As Stud *Asiatische Studien*, Bern.
The Astrological Magazine Bangalore
Austrian Journal of Politics and History, St Lucia, Brisbane
AV *Atharvaveda*

BAIHA *Bulletin of Ancient Indian History and Archaeology*, University of
Saugar
BalkE *Balkansko ezikoizname*, Sofia
Baltistica Vilnius
BB *Beiträge zur Kunde der indogermanischen Sprachen* (Bezzenger),
Göttingen
BDCRI *Bulletin of the Deccan College Research Institute*, Poona
BEFEO *Bulletin de l'Ecole Française d'Extrême Orient*, Paris.
Belaruskaja leksikalolija i etymologija, Minsk
Berliner Jb für Vor und Frühgeschichte, Berlin
Berliner Medizin, Berlin
Bhāratasrīh (Sanskrit), Allahabad.
Bhāratavarṣa (Bengali), Calcutta
Bhāratī, Banaras Hindu University
Bhāratī (Sanskrit), Jaipur
Bharatiya Lokayana Calcutta
Bhārat ya Sāhitya (Hindi), Agra Univ
Bhāṣā, New Delhi
BHU Banaras Hindu University
Bh Vid *Bhāratīya Vidyā*, Bharatiya Vidya Bhavan Bombay
Bh Vid Bh Bharatiya Vidya Bhavan, Bombay
Bibliotheca Classica Orientalis, Berlin, DDR
B. Or *Bibliotheca Orientalis*, Leiden
BITCM *Bulletin of the Institute of Traditional Cultures*, Madras, Madras
Univ
BJ *Bhavan i Journal*, Bharatiya Vidya Bhavan, Bombay
BMAS *Bharatī Mandira Anusandhana Śālā* Jaipur
BNF *Beiträge zur Namensforschung* Heidelberg
Boletín Asociación Española de Orientalistas, Madrid
BORI Bhandarkar Oriental Research Institute, Poona
BPSC (BPS) *Bulletin of the Philological Society*, Calcutta.
BPTJ *Biuletyn poskiego towarzystwa jezykoznawczego*, Wrocław/Krakow

- Analele stiintifice ale Universitatii "Al. I. Cuza", Iasi*
Anales de Filologia Clásica, Univ. of Buenos Aires
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AO (Hung.) Acta Orientalia, Academiae Scientiarum Hungaricae, Budapest.
AORM Annals of Oriental Research, Madras Univ.
AOS American Oriental Society, Baltimore
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Arch. Begriffsgesch. Archiv für Begriffsgeschichte, Bonn
Archeo-civilisation, Paris
Archeologia, London
Archives de Sociologie des Religions, France
Archives Eur. de Sociologie Archives européennes de sociologie, Paris
Archives internat. d'hist. des sciences, Paris
Archivio di Filosofia, Padua
Arch. Ling. Archivum Linguisticum, Glasgow
Arch. Or. Archiv Orientalni, Prague
Arctos, Helsinki.

Br *Brāhmana*

BRMIC *Bulletin of the Ramakrishna Mission Institute of Culture, Calcutta.*

Brotéria, Lisbon

BSL *Bulletin de la Société de Linguistique, Paris*

BSOAS *Bulletin of the School of Oriental and African Studies, London University*

BSSS (*BSS*) *Bhāratiya Śodha-Sāra Saṁgraha* Jaipur

BTLV (*BTDLV*) *Bydragen tot de taal , land en volkenkunde, 's Gravenhage.*

Bull de la Faculte des Lettres de Strasbourg

Bulletin of the Iranian Culture Foundation

Bulletin of the Mithila Institute, Darbhanga

Bull Ind Inst of World Culture, Bangalore

Bull of American School of Oriental Res

Bull of Post Graduate Studies, Delhi Univ (Evening Class)

Bull of School of Hist and Cult Studies, Calcutta

Bull of the Chunilal Gandhi Vidyabhavan, Surat

Bunka, Japan

Bustan, Wien

Cahiers d hist mondiale, UNESCO, Paris

Cahiers du Sud

Calcutta Art Society Journal, Calcutta

CASAIHG *Centre of Advanced Study in Ancient Indian History and Culture, Calcutta Univ*

CASL . *Centre of Advanced Study in Linguistics, Deccan College Res. Inst , Poona*

CASS *Centre of Advanced Study in Sanskrit, Univ of Poona*

CASS Studies, *Centre of Advanced Study in Sanskrit, University of Poona*

Centaurus, Copenhagen

Central Asiatic Journal, The Hague and Wiesbaden

Ceylon Today, Colombo

CFS *Cahiers Ferdinand de Saussure, Genève*

Chetana

CHI *Cambridge History of India*

CHI *Cultural Heritage of India, Calcutta*

Ci Fa , Argentina

CIS *Contributions to Indian Sociology, The Hague*

CLTA *Cahiers de linguistique theorique et appliquée* Bucarest

Comm Vol *Commemoration Volume (see Section 93)*

Comparative Studies in Society and History The Hague

Comp Rel *Comparative Religion* Leiden

Comprendre, Venice

Concilium, London

Connaissance des arts, Paris

Conspectus

Contemporary Indian Literature

CR *Calcutta Review, Calcutta University*

Critique, Paris

- CTL** *Current Trends in Linguistics*, The Hague
Cultura, San Salvador
Cultural Forum, New Delhi
CUP Cambridge University Press
Current Anthropology, Univ of Chicago
Current Science, Bangalore
Current Sociology, The Hague

Daedalus, Boston
Dar Int (DI) Darshana International, Moradabad
Darsanika (Quarterly)
Dawn, Karachi
DCRI Deccan College Res Inst, Poona
Devadāp, Munger (Bihar)
Dialogue Kingston, Canada
Diogenes CIPSH, UNESCO, Paris.
Diogenes, CIPSH UNESCO, Paris
Dīpāvali (Marathi), Bombay
Divine Life, Sivanandanagar
Dīvyayoti (Sanskrit), Simla
DLZ *Deutsche Literatur Zeitung* Berlin
DS *Dharmasutra*
Durham Univ Journal Durham

EA *Etudes Anglaises*, Paris
East, Calcutta
Eastern Anthropologist, Lucknow
Eastern Horizon, Hong Kong
East West Center Rev, Honolulu
EAZ *Ethnologisch Archaeologische Zeitschrift*, Berlin.
Ecclesia, Madrid
Economic Weekly, Bombay
Ed Quart *Educational Quarterly*, New Delhi
Ed Rev *Educational Review*, Madras
Educational Miscellany, Agartala
Ekata (Marathi), Poona
Emérito, Madrid
Enquiry, Delhi
Ephem theol lovan *Ephemerides Theologicae Lovanienses*, Gembloux.
Eranos Jahrbuch, Switzerland
Erasmus, Darmstadt
Estudios B bl cos, Madrid
Estudios Clasicos Madrid
Estudios Orientales, Mexico
Et Francisc *Etudes franciscaines*, Blois, France
Ethnology, Pittsburgh, Pa.
Ethnos, Stockholm
Etimologiya, Moscow,

- Euhemer Przeglad Religioznawczy* Warsaw
Euntes docete Italy
Euphorion Heidelberg
EW *East and West*, Rome
Examiner
Expedition, Philadelphia

Far Eastern Quarterly
FdL *Forum der Letteren* Leiden
Fel Vol *Felicitation Volume* (see Section 93)
FF *Forschungen und Fortschritte* Berlin
Filosofia, Turin
Filosoficky Casopis Prague
Filosofskaja enciklopediya Moscow
FKLM Firma K. L. Mukhopadhyay, Calcutta
FL *Foundations of Language*, Dordrecht
Folia Linguistica The Hague
Folia Orientalia Warszawa Krakow
Folklore Calcutta
Folklore London
France Asie Tokyo
France Orient Paris

Garvān' (Sanskrit), Chitturu
The Gaudiya Madras
Gavesana Agra
G Crit Philos Ital
GDR Review Dresden
Geographical Journal, London
Geographische Zeitschrift Wiesbaden
GGA *Göttingische Gelehrte Anzeigen* Berlin
G tadaršana (Marathi) Poona
GK Greek
GKP *Gurukula Patrika* (Sanskrit Hindi) Haridwar
Glotta Göttingen
Gnomon München
GOS Gackwar Oriental Series, Baroda
Gregorianum, Rome
GS *Gṛhyasūtra*

Handl van het 24 Vlamms Filolog Cong
Har Harappa
Hemisphere, Canberra
Hibbert J *Hibbert Journal*, London
Higher Education and Research in the Netherlands, The Hague
Hindi Anusilana Allahabad
Hindu Madras
Hindustan Times Delhi
Hindu Vistva

- Hist des Rel* , Paris
History and Theory, Middletown, Conn
History Today, London.
Hist Rel *History of Religions*, University of Chicago
Hochland, Munchen.
Das Hochschulwesen, Berlin, DDR
L'Homme, Paris/La Haye
HOS *Harvard Oriental Series*, Cambridge, Mass
Humanist Review, Bombay
H YJMU *Half Yearly Journal of the Mysore University*, Mysore

IA *Indian Antiquary* (3rd Series), Bombay
IAAS *Indian Institute of Advanced Studies*, Simla
I AC *The Indo Asian Culture*, ICCR, New Delhi.
ICCR *Indian Council for Cultural Relations*, New Delhi.
ICO *International Congress of Orientalists*.
Ideologičeskiye tē eniya sovremennoj Indii, Moscow
Idg *Indogermanic*
IE *Indo European*
IF *Indogermanische Forschungen* Berlin
IHC *Indian History Congress*
IHQ *Indian Historical Quarterly*, Calcutta
II *Indo Iranian*
I IJ *Indo Iranian Journal*, The Hague
IJHM *Indian Journal of History of Medicine*, Madras.
IJHS *Indian Journal of History of Science*, Calcutta
IKDI *Istoriya kultury drevnej Indii* Moscow
IL *Indian Linguistics*, Poona.
Illustrated Weekly of India Bombay
ILN *Illustrated London News*
InCL *Incorporated Linguist*, London
De Ind Gids *De Indische Gids* Amsterdam
India Cultures Quarterly Jabalpur
Indian and Foreign Review, Govt. of India, New Delhi.
Indian Anthropology Asia Publ. House, Bombay
The Indian Archives, New Delhi
The Indian Express, Bombay
Indian Geographic Journal, Madras
Indian Journal of Psychology, Calcutta
Indian Sociological Bulletin Raleigh, N C
Indica, Heras Institute of Indian History and Culture, Bombay
Indja n drevnosti, Moscow
Ind Journal of Hort *Indian Journal of Horticulture*, Bangalore
Ind Jour of Parapsychology, Jaipur
Ind Lit *Indian Literature*, Sahitya Akademi, New Delhi
Ind. Mus. Bull *Indian Museum Bulletin*, Calcutta
Indo-Asia (Indo) Stuttgart.
Indo Iranica Calcutta.

- Indonesië, 's Gravenhage*
Information Bulletin GDR, New Delhi
Innsbrucker Beiträge zur Kulturwissenschaft Innsbruck
Internationales Asienforum München
International Journal of Dravidian Linguistics
International Philosophical Quarterly, Bronx N Y
International Social Science Journal, New York
Internat Social Science Journal UNESCO, Paris
IPC Indian Philosophy and Culture, Vrindaban
Iqbal Iqbal Review Karachi
IR (Ind Rev) Ind an Review Madras
Jran
Jr Fil (Iranian Philology), Tbilisi
Iruk theol rev, Maynooth
ISC International Sanskrit Conference New Delhi 1972
Isis, Brussels / Bern
Islamic Review London
ISPP Ind an Studies Past and Present, Calcutta
IV Civil Indus Valley Civilization
Izdat el stvo Nauka', Moscow
Jzv AN Izvestiya Akademii Nauk SSR
Izv IBE Izvestiya na Instituta za balgarski ezik, Sofia
Izv SOs NII Izvestiya Severo Osetinskogo nauchno issledovatel'skogo instituta, Ordzhonikidze
- JA Journal Asiatique Paris*
Jaarbericht van het Voorazlatish Egyptisch Genootschap Ex Oriente Lux, Leiden
Jaarboek der kon Ned Akad van Wet Amsterdam
JAAS Journal of Asian and African Studies (Tokyo Gaikokugo Daigaku)
Jahrbuch der Sch Gessellschaft, Frankfurt
Jahrbuch des Sudas Inst, Univ Heidelberg
JAHS Journal of the Andhra Historical Research Society Rajahmundry
JAIH Journal of Ancient Indian History, Calcutta University
Jaina Bharati Calcutta
Jaina Siddhanta Bhaskara (The Jaina Antiquary), Arrah
Jain Journal Calcutta
J Anthropol Soc Bom Journal of the Anthropological Society, Bombay
Janus
JAOS Journal of the American Oriental Society New Haven
JAS Journal of Asian Studies New York
JASBen Journal of the Asiatic Society of Bengal, Calcutta
JASBom Journal of the Asiatic Society Bombay
JASPAk Journal of the Asiatic Society of Pakistan
JAssamRS Journal of the Assam Research Society Gauhati
Jazyki Indii, Pakistana Nepala i Tselona (JaIPNT) Moscow
JBomU Journal of the University of Bombay
JBRS Journal of the Bihar Research Society Patna
JCOI Journal of the Cama Oriental Institute, Bombay

- J. Dept Lett (NS)*, Calcutta University.
JDH : *Journal of the Dept of Humanities*, Univ. of Burdwan
JDSUD : *Journal of the Department of Sanskrit*, University of Delhi.
JESHO : *Journal of Economic and Social History of Orient*, Leiden.
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad
 (formerly *JGJRI*).
JGJRI : *Journal of the Ganganath Jha Research Institute*, Allahabad
JGRS : *Journal of the Gujarat Research Society*, Bombay.
J. Hist. Res. : *Journal of Historical Research*, Ranchi.
JIAP : *Journal of Indian Academy of Philosophy*, Calcutta
JIBS : *Journal of Indian and Buddhist Studies*, Tokyo
JIH : *Journal of Indian History*, Kerala University, Trivandrum.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JISOA : *Journal of the Indian Society of Oriental Art*, Calcutta
JKerUORIML (JKUOML) : *Journal of the Kerala University Oriental Research*
Institute Manuscripts Library, Trivandrum
JKRCOI : *Journal of the K R Cama Oriental Institute*, Bombay
JKU (H) : *Journal of the Karnatak University (Humanities)*, Dharwar
JMA : *Journal of the Music Academy*, Madras
JMSUB : *Journal of the Maharaja Sayajirao University*, Baroda
JMU (J MadU) : *Journal of the Madras University*
J Mys Un. : *Journal of the Mysore University*.
Jñāneśvara (Marathi), Poona.
J. N E Stud, U. S. A.
JNSI : *Journal of the Numismatic Society of India*, Varanasi.
JOIB : *Journal of the Oriental Institute*, Baroda
JORIML : *Journal of the Oriental Research Institute Manuscripts Library*,
 Kerala University.
JORM : *Journal of Oriental Research*, Madras
JOSA : *Journal of the Oriental Society of Australia*, Sydney
JOU (G J. Vol.) : *Journal of the Osmania University*, Hyderabad (Golden
 Jubilee Volume).
Journal de psychologie, Paris.
Journal des Savants, Paris.
Journal of Abnormal and Social Psychology, Washington.
Journal of Govt Training College, Mangalore.
Journal of Near Eastern Studies, Chicago.
Journal of the Allahabad Historical Society, Allahabad.
Journal of the MP Itihasa Parishad, Bhopal
Journal of the Palaeontological Society of India, Lucknow.
J. R Anthropol Inst, London.
JRAS : *Journal of the Royal Asiatic Society*, London.
JRASBL : *Journal of the Royal Asiatic Society of Bengal (Letters)*, Calcutta.
JRIHR : *Journal of the Rajasthan Institute of Historical Research*, Jaipur
JSNDTWU : *Journal of the Nathibai Damodar Thackersey Women's University*,
 Bombay.

- JSU** *Journal of the Shivaji University, Kolhapur*
JTSML *Journal of the Tanjore Saraswati Mahal Library, Tanjore*
JUG *Journal of the University of Gauhati*
JUPHS *Journal of the University of Poona, Humanities Section*
JUS *Journal of the University of Sagar*
JVS *Journal of Vedic Studies, Lahore*
JWH *Journal of World History, Paris*
JTI *Journal of the Toga Institute, Bombay*
- Kadmos**, Berlin
Karos, Salzburg
Kalbotyra, Vilnius
Kalyāna (Hindi), Gorakhpur
Kamakoti Vam, Madras
Kant Studien Bonn
Ketkar Patrika, Nanded
KKT *Ka'yāna Kalpataru*, Gorakhpur
Kratkaja literaturnaja enciklopedija Moscow
Krat Soob Akad Nauk SSSR, Inst Arkh , Moscow
Kratylos, Wiesbaden
KRCOIGJ *K R Cama Oriental Institute Golden Jubilee Volume*, Bombay
Kriterion Bresil
ASINA *Kratkiye soobscheniya Instituta Narodov Asii* Moscow
KSV *Kendriya Sanskrit Vidyapeetha*
KURJ (AH) *Kurukshetra University Research Journal (Arts and Humanities)*
KYV *Kyyna Yajurveda*
KZ *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*,
 Göttingen
- Lalit Kala**, New Delhi
Latomus *Revue d'etudes latines* Brussels
LB *Leuvense Bijdragen*, Leuven
Lexis, Lahr i/B
LF *Listy Filologické*, Prague
Lg *Language* Linguistic Society of America Baltimore
Liet T S R aukst Mokykla Mokslo Darb Filas, Vilnius
Lingua Amsterdam
Lingua Viget
Linguistic Inquiry Cambridge, Mass
Linguistics The Hague
La Linguistique Paris
The Listener, London
Literature East and West Muncie Indiana
Lit Rev *Literary Review* Bombay
Lloyd a Cincinnati, Ohio
Lotus bleu Paris
LPosn *Lingua Posnanensis*, Poznan
Madhyabhārati, Jabalpur Univ

- Magadha University Journal*, Gaya
MAGW *Mitteilungen der anthropologischen Gesellschaft, Wien*
The Mahābodhi, Calcutta
Maharaja College Magazine, Jaipur
Maharani College Magazine, Jaipur
Le Maître Phonétique, London
Mālava Mayūra, Mandasor
Mālavikā, Bhopal
Man, London
Mānasamayūkha, Howrah
Manchester Guardian, Manchester
Manṛjja (Sanskrit), Calcutta
Manorama
The March of India, New Delhi
Mārg, Bombay.
Mariner's Mirror, Cambridge
Marubhārati, Pilani.
Materialy po istorii i filologii Tsentralnoj Asii, Ulan-Ude
MBh *Mahābhārata*
MD Mohenjo Daro
Medha, Government Sanskrit Collge, Raipur
Medicus, Karachi
Meh Lach Mehar Chand Lachman Das, Delhi
Memoirs of the Department of Archaeology and Museums of Pakistan
Memoirs of the Res Dept of the Toyo Bunko, Tokyo
Mihr
M in I *Man in India*, Ranchi
MIO *Mitteilungen des Instituts für Orient forschung*, Berlin
Miscellanea Indologica Kiottensia, Kyoto, Japan
Mitt der deutschen Pharm Gesell und der Pharm Gesell der DDR, Berlin
Mittel der anthrop Gesell in Wien *Mitteilungen der anthropologischen Gesellschaft in Wien*
Mitteilungen der deutschen Akademie, München
Mitteilungen des Universitätsbundes Marburg
MKNAW (MNAW) *Mededelingen der Koninklijke nederlandse Akademie van Wetenschappen*, Amsterdam.
Mnemosyne, Leiden
MO *Le Monde Oriental*
Monde non chretien, Paris
Monist (Man) La Salle, Ill
Monthly Bull AS Ben; Asiatic Society of Bengal, Calcutta
Mot Ban Motilal Banarasidass, Delhi
The Mother, Pondicherry
MR *Modern Review*, Calcutta
MSP *Maharashtra Sahitya Patrika*, Poona
MISS *Munchener Studien zur Sprachwissenschaft*, München
MUJ *Marathwada University Journal*, Aurangabad

Munchener Beiträge zur Sprachwissenschaft, München

Mundus, Stuttgart

Mun Man Munshi Ram Manohar Lal, Delhi

Le Musée, Louvain

Museum Leiden

Museum Paris

MV Noamkunde Leuven

Mys Or Mysore Orientalist, Oriental Institute, Mysore University

NAA *Norody Azu i Afriki*, Moscow

Nachrichten der Gesell. für Natur und Volkerkunde Ostasiens, Hamburg/Wiesbaden

Nadarīpa, Banaras Hindu University

NagoKR, Japan

National Geographical Journal of India, Banaras Hindu University

Natural History, New York

Natuurwetensch Tijdschr

Nauka Polska, Wrocław

Navabharata (Marathi), Wai

Navroz Annual Bombay

NAWG Nachrichten von der Akademie der Wissenschaften in Göttingen, Philol
hist Kl

New Orient, Prague

Newsletter, SIAS, Copenhagen

NIA *New Indian Antiquary, Poona*

NO *Novy Orient, Prague*

La nouvelle Clio

Les nouvelles Littéraires, Paris

Nova Vetera Nova et Vetera Fribourg

NPP *Nagari Pracharini Patrika* (Hindi), Varanasi

NTM Schriftenreihe für Geschichte der Naturwissenschaften, Technik, und Medizin, Leipzig

NTS Norsk Tidsskrift for Sprogvidenskap Oslo

NUJ *Nagpur University Journal* Nagpur

Namen. Leiden

NYT *New York Times* Book Rev

The Observatory Hailsham

OH (O H) Otto Harrassowitz, Wiesbaden

OH Our Heritage, Sanskrit College, Calcutta

Ok o Univ Red

OHRJ Orissa Historical Research Journal, Bhubaneswar

OLZ Orientalische Literaturzeitung, Akademie Verlag, Berlin

The Onlooker, Bombay

Onoma Leuven

Οττός, Louvain

Organiser New Delhi

Oriens, Leiden

Orientalis, Rome

- Orientalia Gandensia* Leuven
Orientalia Romana, Rome
Orientaliska Studier, Stockholm
Or. Prag *Orientalia Pragensia*, Prague
OS *Orientalia Suecana*, Uppsala
OT *Oriental Thought*, Nasik
OUP Oxford University Press

Pacific Affairs, Vancouver
Paderma, Wiesbaden
Pavetta, Brescia
PAIOC *Proceedings of the All India Oriental Conference*,
Pak Arch *Pakistan Archaeology*
Pakistan Quarterly, Karachi
Pakistan Review, Lahore
Panjab Past and Present, Chandigarh
Panjab Univ Research Bulletin, Chandigarh
Pap. Sem *Panini Seminar*, Kurukshetra University
PAPS *Proceedings of the American Philosophical Society*, Philadelphia
Parag, Poona
Parishad Patrika (Hindi), Patna
Paropakari (Hindi), Ajmer
Pathway to God, Belgaum
Patna Univ Journal, Patna
PBB *Beiträge zur Geschichte der deutschen Sprache und Literatur* Halle/
Tübingen
La Pensee, Paris
PEW *Philosophy East and West*, Honolulu.
The Pharmaceutical Journal, London
Pharm Tijdschr voor Belg e, Brussels
Philologia
Philos Lit Anz *Philosophischer Literatur Anzeiger*, Berlin
Philosophia Naturalis Meisenheim am Glan
Philosophical Forum, Boston
Philos Phenomenol Res *Philosophy and Phenomenological Research*, Buffalo,
N Y
Phil Quart *Philosophical Quarterly*, Amalner
Phoenix, Leiden
Phonetica, Basel and New York
PICHR *Proceedings of the International Congress for the History of Religions*
PICL *Proceedings of the International Congress of Linguists*
PICO *Proceedings of the International Congress of Orientalists*
PICTS *Proceedings of the International Congress of Tamil Studies*
PIHC *Proceedings of the Indian History Congress*
PO *Poona Orientalist*, Poona
Poetics Poetyka Poetika, The Hague/Paris/Warsaw
PP *Pragya Pragna* Aligarh Muslim University Sanskrit Department
Prach Jyoti, Kurukshetra University

- Prāgyabhāṣā* (Sanskrit), Assam Sanskrit Board, Gauhati
Prajñā, Banaras Hindu University
Prajñaloka (Marathi), Nagpur
Pranava Pārijāta (Sanskrit), Calcutta
Prasāda (Marathi) Poona
Pratibha Sanskrit University Sahitya Parishad, Varanasi
Pratiṣṭhāna (Marathi), Aurangabad
Pr Bh Prabuddha Bharata, Mayavati
Problèmes et méthodes d hist des rel PUF, Paris
Problemy teorii literaturny i estetiki v stranax Vostoka, Moscow
Prerana (Marathi), Asgaon (Goa)
Probl indoeur jaz, Moscow
Proc Proceedings
Proc AIGL Proceedings of the All India Congress of Linguists
Proceedings of the Faculty of Letters, Univ of Tokyo
Proc 5th Intern Cong of Topon, Salamanca
Proc of Class cal Assn of South Africa
Proc of intern Sem nar on Trad Cultures in SEA
Programma i tezisy dokladov v letnej shkole po vtorichnym modelirujuschim sistemam
 Tartu
Przegląd Orientalistyczny (Prz Or), Warsaw
Psychic International, Moradabad
Psychologia, Kyoto
Public Affairs, Bangalore
Pur Purāṇam, Varanasi
P rima Kathmandu, Nepal
Puṣpāñjali
QIG (Quaderni) Quaderni dell'Istituto di glottologia, Bologna University
QJMS Quarterly Journal of the Mythic Society Bangalore
QRHS Quarterly Review of Historical Studies, Calcutta
Quarterly Journal of Crude Drug Research, Amsterdam
Quest (incorporating Human st Review) Bombay
Quinto Lingo, Emmaus Pa
Rad ocarbon, Philadelphia
Rajasthan Bharati, Bikaner
Rajasthan Univ Stud, Jaipur
Rashtravani (Hindi), Poona
RBPh Revue Belge de Philologie et d Histoire, Brussels
Rec trav fac ph los Univ Belgrade
REIE Revue des Etudes Indoeuropéennes, Bucarest
REL Revue des études latines, Paris
Rena, München
The Researcher, Jaipur
Res Journal of Philosophy and Social Sciences, Meerut
Rev 11371
Rev bras Filos

- Rev. de est. clás.* : *Revista de estudios clásicos*, Mendoza, Argentina.
Rev. des étud arméniennes, Paris.
Rev. Filoz. Romîn, Bucarest.
Rev. Hist. : *Revue Historique*, Paris.
Rev. Rel. : *Review of Religions*, Pakistan.
Rev. roum ling : *Revue roumaine de linguistique*, Bucarest.
Rev. Sci. Philos. théol. : *Revue des Sciences philosophiques et théologiques*, Paris.
Rev. Synthèse, Dordrecht.
Revue d'Histoire des Sciences, Paris.
Revue Française, Paris.
Revue Philosophique, Louvain.
Revue Philosophique, Paris.
RHR : *Revue de l'Histoire des Religions*, Paris.
Rhythmes du Monde.
Ric. Ling. : *Ricerca Linguistica*, Rome.
RIL : *Rendiconti dell'Istituto Lombardo di Scienze et Lettere*, Classe di lettere e scienze morali e storiche, Milan.
Riv. di antropol., Rome.
Riv. di scienza preistoriche, Florence.
Rivista di scienze preistoriche, Florence.
Rivista Trimestrale di Cultura, Turin.
RKJL : *Rozprawy Komisji Językowej*, Lodz.
RL : *Roopa Lekha*, New Delhi.
RMIC : *Ramakrishna Mission Institute of Culture*, Calcutta.
Rocz. Filoz. : *Roczniki Filozoficzne*, Lublin.
Rocz. Or. : *Rocznik Orientalistyczny*, Lwow.
Rosicrucian Digest, San Jose, Calif.
RRL : *Revue Roumaine de Linguistique*, Bucarest.
RSBUH : *Research Journal Bangalore University, Humanities*.
RSO : *Rivista degli Studi Orientali*, Rome.
Rtam, Lucknow.
RV : *Rigveda*.
Saeculum, Freiburg/Munich.
Sāg : *Sāgarika*, Sagar University, Sagar.
Sahyādri (Marathi), Kesari Office, Poona.
Sakal (Sunday), Poona.
Śaktidīpam.
Sām. : *Sāmhita*.
Samāja-Kalyāṇa, Jaipur.
Saṃgīta, Hatharas (U. P.).
Saṃmanasyam (Sanskrit), Brihat Gujarat Sanskrit Parishad, Ahmedabad.
Sammelana-Patṛikā (Hindi), Prayag.
The Sanskrita Ranga Annual, Madras.
Saṃskṛta Bhāratī, Burdwan.
Saṃskṛta Bhavitarāṅgam (Sanskrit) (SB, Sk. Bh.), Nagpur.
Saṃskṛta-Kalpataru (Sanskrit), Jaipur.
Saṃskṛta-Pratibhā (Sanskrit), Sahitya Akademi, New Delhi.

- Sanskṛta Ratnākara*, Akhil Bharatiya Sanskrit Sahitya Sammelana, Delhi
Sanskṛta-Saketah (Sanskrit), Ayodhya
Sanskṛta-Saṅ'vanam (Sanskrit), Patna
Sanskṛti Sugandha : see Section 93
Sarnoid (Sanskrit), Bharatiya Vidya Bhavan, Bombay
S and C : Science and Culture, Calcutta
Sanmārga, Varanasi
Sanskrit College Patrika, Calcutta
SAO Studia et Acta Orientalia, Bucarest
Sapientia, Argentina
Saptasindhu, Chandigarh, Haryana
Śārada (Sanskrit), Poona
Sarasvatī (Hindi), Allahabad
Śāsvatavān', New Delhi
Saugtierkundliche Mitteilungen
Savitā, Ajmer
SBE Sacred Books of the East
SB Finnish Acad Wiss, Helsinki.
SBOAW : Sitzungsberichte der österreichischen Akademie der Wissenschaften, Wien
Science, Washington
Scientia, Milan
Scientific American, New York
Sci Progr Decouv Science, Progress, Decouverte, Paris
SCL Studii și Cercetări Linguistice, Bucarest
SCOAPO Studia Classica et Orientalia Antonio Pagliaro oblata, Rome, 1969.
Scripta Minora, Lund
Self Realization, Los Angeles
Seminar, New Delhi.
Semiotike, Tartu
Semiotika : vostochnyye jazyki, Moscow
SFFBU Sbornik Praci Filosoficke Fakulty Brnenske University, Brno
SG (Stud Gen) Studium Generale, Berlin Göttingen Heidelberg
Shakti, New Delhi
Shinn, Japan
Shukyo Kenkyu, Japan
SIAS Scandanavian Institute of Asian Studies, Copenhagen
SII Studia Indologica Internationalia (Saṁjñā Vyākaraṇa) Paris/Poona
Silliman Journal, Dumaguete City, Philippines
Simpozium po problemam kul'tury Drevnej i Srednevekovoj Indii Struktura indijskogo teksta, Moscow
Sino Indian Studies, Santiniketan
Sk. Sanskrit.
Slav F
SLS Saggi di linguistica storica, Torino
SMEA Studi Micenes ed Egeo anatolici, Univ, Rome
SMSR Studi e Materiali di Storia delle Religioni, Rome
Social Action, New Delhi.

- Sociological Bulletin* Univ of Delhi
Śodha Bhārati, Nehru Res Inst , Lucknow
Śodhapatrika Udaipur.
Sophia, Rome
Southwestern Journal of Anthropology, Univ of New Mexico, Albuquerque
Sovetskaniye po toponimika i ostola Moscow
Sovetskaja etnografiya, Moscow
Sovetskaja Istorīeskaia Enciklopediya, Moscow
Soviet Land (*Soviyata Bhūmi* Hindi, *Soviet Desh* Marathi)
Soviet Review
Sov vostokovedeniye Moscow
Sowjetwissenschaft, Berlin
SP Summary of Papers.
Speech Monographs Columbia, Missouri
SPP (SPP) *Saradāpīṭhapatrika*, Dwarka
De Sprache, Wiener Sprachgesellschaft, Wien
Språkl ga Bidrag Lund
Spw Sprachwissenschaft.
Śreya Bharatiya Sahityakara Sangha, New Delhi
SS *Sarastati-Sujama*, Sanskrit University, Varanasi
ŚS *Śrautasutra*
SSL *Studi e saggi linguistici*, Pisa
SSPP (SSP), *Sanskṛita-Sāhitya-Parīṣat Patrika* Calcutta
The Statesman, Calcutta
Storie Florence
Strukturnaja tipologija jazykov Moscow
Stud Clas Rom
Stud Filoz *Studia Filozoficzne* Warsaw
Studia Missionalia, Rome
Studia Slavica, Budapest.
Studia teologia, Bucarest
Stud Ling *Studia Linguistica* Lund
St Xavier's College Magazine, Bombay
Sūr *Suryodaya* (Sanskrit), Varanasi
Surabhārati (Sanskrit), Baroda Sanskrit College
SV *Sāmaveda*
Svādhyaya (Gujarati), Oriental Institute, Baroda
Seah's Jodhpur
SVUOJ *Sri Venkateshwar University Oriental Journal*, Tirupati
Symbolon, Basel/Stuttgart
Syntheses Brussels
ŚTV *Śukla Yajurveda*

Taal en Tongval Brussels
Table ronde, Paris
Tapovan Prasad Bombay
TAPS *Transactions of the American Philosophical Society*, Philadelphia.
Tattvajñāna (Marathi), Bombay

- TC Tamil Culture, Madras
Technology and Culture, Chicago
Tel Quel, Paris
Terminologia Indica, Tartu
Tezisy dokladov na simpoziume po etimologii, Institut russkogo jazyka, Moscow
Theol Rev Theologische Revue, Munster
Theosophist (Theo), Madras
Thesaurus, Bogota
ThLZ Theologische Literaturzeitung, Berlin
Tyd o Filos (T Philos) *Tijdschrift voor Filosofie* Leuven
Times, London
Times of India, Bombay
TITLV Tijdschrift voor Indische taal, land en volkenkunde Batavia
TAMV Patrika Tilak Maharashtra Vidyapeetha Patrika, Poona
Tohōgaku, Tokyo
Toid orientalistika alalt, Trudy po vostokovedeniju, Tartu
Tokyo Gaikokugo Daigaku
Topic, Ahmedabad
Toponimika Vostoka, Moscow
T'oung Pao, Leiden
Tōyo Gakuhō, Tokyo
TPS Transactions of the Philological Society, Oxford
Transactions of the Institute of Japanese Culture and Classics Tokyo
Transactions of the New York Academy of Sciences, New York
Transactions of the Tartu State University, Tartu, USSR
Trans Bose Res Inst, Calcutta
Trans Kansai Univ Inst of Orient and Occ Studies
Tribus, Stuttgart
Tripathagā, Lucknow
Trividha, Jaipur
Triveni, Machilipatnam
TTDJ, Tirumalai Tirupati Devasthanam Journal, Tirupati
Uchenyye zapiski Tartusskogo Gosudarstvennogo Universiteta (Transactions of the Tartu Univ) *Trudy po znakovym sistemam Tartu*
UCR University of Ceylon Review, Peradeniya
Unesco Features, Paris
United Asia, Bombay
Univ All Stud University of Allahabad Studies, Allahabad
Universidad (Argentina)
Universitas, Stuttgart
Up Upanishad
Upalabdhi Calcutta
Uppsala Nya Tidning, Uppsala
Ural Altaische Jahrbucher, Wiesbaden
URSHS University of Rajasthan Sanskrit and Hindi Studies, Jaipur
UZT Uchenyye zapiski Tartusskogo gosudarstvennogo universiteta, Tartu
Vaid ka Dharma

- Pak, Deccan College Research Institute, Poona
 Vallabha Vyāṇa, Indore
 Values, Bangalore
 Varada Rajasthan Sahitya Samiti, Bikaner
 VBD *Vedic Bibliography* (Dandekar)
 VBQ *Vista Bharati Quarterly*, Santiniketan
 VDI *Vestnik Drevney Istori*, Moscow
 Vedatāṇī, Sonapat (Haryana)
 Ved Kes *The Vedanta Kesari*, Madras
 Verbum, Rome
 Vidyā, Marsala, Italy
 Vidyodaya *Journal of Arts*, Colombo
 Vie Lang *Vie et Langage*, Paris
 Vie Spirituelle, Paris
 VIJ *Vishveshvarananda Indological Journal*, VVRI, Hoshiarpur
 VIRS *Vishveshvarananda Indological Research Series*, Hoshiarpur
 Vikram, Vikram University, Ujjain
 Vimarśa, Kendriya Sanskrit Vidyapeetha
 Vi *Vistiäjo*, Helsinki
 Vision, Karachi
 Vitramānara (Gujarati), Ahmedabad
 Vitramānara, Bikaner
 Vitsa-Sanskritam (VS) (Sanskrit), Hoshiarpur
 Vistis, Hyderabad
 VJ *Vitva Jyoti* (Hindi), VVRI, Hoshiarpur
 VKNAW *Verhandelingen der Koninklijke Nederlandsche Akademie van Wetenschappen*, Amsterdam
 VL *Vedic Light*, New Delhi
 Vom Frieden, Hannover
 Vopr Filas *Voprosy Filosofii*, Moscow
 Vopr istorii, Moscow
 Vopr Jaz, Moscow
 VS (VS) *Vedasam'kṣā* (Proceedings of the Vedic Seminar), Tirupati
 VSM *Vaidika Sanshodhana Mandala*, Poona
 VSMV *Vaidika Sanshodhana Mandala Varṣika*, Nagpur
 VSVV *Varanaseya Sanskrit Vishvavidyalaya*, Varanasi
 VTCR, Leningrad
 VVRI *Vishveshvarananda Vedic Research Institute* Hoshiarpur
 Washington Science News Letter
 Wissenschaft und Frieden, Halle
 Wissenschaft und Weltbild, Wien
 Word New York
 World Archaeology Henley on Thames
 WuS *Wörter und Sachen* Heidelberg
 WZFSU *Wissenschaftliche Zeitschrift der Friedrich Schiller Universität Jena*
 WZHUB *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin*
 WZKMU *Wissenschaftliche Zeitschrift der Karl Marx Universität, Leipzig*

WZKSA *Wiener Zeitschrift für Kunde des Sud Asiens und Archiv für indische Philosophie*, Wien

WZMLU *Wissenschaftliche Zeitschrift der Martin Luther Universität*, Halle

WZUG *Wissenschaftliche Zeitschrift der Universität Greifswald*

Yaziki Indiyi, Moscow

Year Book of Am Philos Soc, Philadelphia

Yggdrasill, Paris

Yojana, New Delhi

YQR *Yoga Quarterly Review*

Yugavani (Marathi), Nagpur

ZDMG *Zeitschrift der deutschen morgenlandischen Gesellschaft*, Wiesbaden

Zeitschrift für deutsches Altertum und deutsche Literatur Wiesbaden

Zeitschrift für Kulturaustausch über Pakistan, FDR

Zeitschrift für Mundartforschung Wiesbaden

Zeitschrift für philosophische Forschung Meisenheim am Glan

Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung, Berlin

Zeitschrift für Religions und Geistesgeschichte, Köln

Zinbun Kogaku Kenkyujo, Kyoto

ZMR *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, Münster

Zschr für Ethnologie Braunschweig

Zschr für vergleichende Rechtswissenschaft, Stuttgart

Zschr Orient, Japan

I R̥GVEDA

1 TEXT, TRANSLATION, PADAPĀTHA, COMMENTARIES ETC

1 *Die Hymnen des R̥gveda* Ed AUFRECHT, Th , Otto Harrassowitz Wiesbaden 1968 Vol I pp 463, Vol II pp 736

fourth ed photo mecl an cal reprint of third ed (*VBD* II 11)
first ed 1861-63 second ed 1877 th rd ed 1955

2 CHITRAV Siddheshvar Sastri *R̥gveda* Marathi translation Bharatiya Charitrakosha Mandal Poona 1969, 18+759

general introd (18 pp) prefatory notes at the beginning of each Mandala thoroughly revised version of author's Marathi transl (*VBD* I 110)

3 *R̥gveda*, with Hindi commentary by DAYANANDA SARASVATI Ajmer, Part I Mandala I sūktas 1-61 pp 2+312, 1963, Part IV Mandala II sūktas 1-43, pp 2+174, 1963

4 DUTT Romesh C *R̥gveda Samhita* Bengali translation Jnana Bharati, Calcutta, 1963 61+633

reprint of the original ed pub in 1885
Rev N K BOSE *Mjn* I 43 252-54

5 GELDNER, Karl Friedrich *Der R̥g veda* Harvard Oriental Series Vol 33-36

VBD II 13
Rev L RENOU *GGA* 1953 (3-4) 182-86 W RUBEN *DLZ* 1953 (3) 138-40 1958 (4) 300-01 H D VELANKAR (on Part IV) *JASHom* 33 150-51

6 GRIFFITH Ralph T H *The Hymns of the R̥gveda* English translation with a popular commentary Chowkhamba Sk Studies 35, Varanasi, 1963 Vol I pp 4+xvi+706 Vol II 4+672

fourth ed (reprint) first ed (4 vol) 1889-92 second ed (2 vol) 1896-97 th rd ed (2 vol) 1916

7 *The Rgveda in the Samhita and Pada texts* Ed MAX MULLER F , Kashi Sanskrit Series 167, Chowkhamba Varanasi, 1965, Vol I pp 868, Vol II pp 828

third ed (photo reprint of 1877 ed) the two texts on opposite pages

8 *Rgveda Samhita* with the commentary by Sayana Ed MAX MULLER, F Chowkhamba Sanskrit Series 99 Varanasi 1966 Vol I (Mandala 1) 64+794, Vol II (Mandalas 2-6) 84 + 892, Vol III (Mandalas 7-9) 57 + 834, Vol IV (Mandala 10) 186+44+541

reprinted from second revised ed of 1890-92 introduction in English by M M first ed (6 vol) 1849-1874

9 *Die Apokryphen des Rigveda* Ed and reconstructed by SCHEFFTELOWITZ, J , Indische Forschungen 1 1966, 201

reprint of Breslau ed of 1906

10 SMITH ARROW *Rigveda* English translation New Light Publishers, New Delhi

11 *Rgveda* with Padapatha and the available portions of the commentaries by Skandasvamin and Udgitha, the *vyakhya* by Venkata-Madhava and the *vr̥thi* by Mudgala based on Sayana's commentary Ed VISHVA BANDHU, Vishveshvaranand Indological Series 19-26, Hoshiarpur, Vol I (I 1-80) 1963, 20+577, Vol II (I 81-191), 1964 581-1145, Vol III (II-IV) 1964 1149-1637, Vol IV (V-VI) 1964 1641-2286 Vol V (VII-VIII), 1964, 2290-2940 Vol VI (IX-X 1-45) 1964 2944-3453, Vol VII (X 46-191) 1965, 3458-3891, Vol VIII (Indexes), 1966, 8+3895-4729

critical ed with variant readings etc

12 ABHYANKAR K V Is the Rk Samhita a revised text? SP (24 AIOC) Varanasi 1968 281-82

against ESTELLER'S view emphasizes importance of accent

13 ABHYANKAR K V Discrepancy between the Samhita and the Pada texts of the Rgveda ABORI 52 1971 (1972) 211-14,

. Vyādi draws attention to VIII 35 13 15 author mentions V.27 : *sunas cit chepam niditam* (Sam) *sunah = sepam / cit / ni = dilam*) Pad), but II 12 13 *dyāva cid asmai prthivī namete* (Sam) *dyāva / cit / asmai / prthivī itī / namete itī* (Pad) quotes Patanjali *na lakṣaṇena padakṛā anuvartyah, padakarav nāma lakṣaṇam anuvartyam*

14. AITHAL, K. P. Rgveda-Khilas and the Sūtras of Āśvalāyana. *ALB* 33, 1969, 182-94

15. AMARASIMHA. *Sayanacarya aur ṛṣi Dayanandaji ke vedabhāṣya kī tulanā* (Hindi) *Vedavānī* 15 (12), Oct 63, 11-13.
. ref to I 62 13, 94 1, 102 1, 109 2, 116 1

16. BHAT, M. S. Aberrations in the Padapatha of the Rgveda? *SP* (26 AIOC), Ujjain, 1972, 343-45.

apropos NAVATHE, *JUPHS* 33, 9-12 (*VBD* III 157)
Padapathakṛa (who was earlier than Panini) held a different view of the lg before him, P's rules shd not be applied to test the validity of Pp

17. BHAVANILAL *Acarya Sāyana aur ṛṣi Dayanandakṛta vedabhāṣya kā tulanatmaka adhyayana* (Hindi) *Vedavānī* 13 (10), 8-10, 13 (12), 6-8

18 BHAVANILAL *Acārya Sayana aur ṛṣi Dayanandakṛta vedabhāṣyabhūmika kā tulanatmaka adhyayana* (Hindi) *Vedavānī* 14 (6), April 62, p. 8 and 3rd title-page.

19. BHAVANILAL *Rgvedadibhāṣyabhūmika ke vividha samskāraṇa evam tatsambandhī sahitya* (Hindi) *Vedavānī* 20 (1), Nov. 67, p. 87.

. bibliographical note

20. BHIDE, V. V (ed.). *Kṛṣṇācārya viracitam dīe virūpe-sūktabhāṣyam*. Bhārata-Itihasa-Saṁśodhaka-Mandala, Svīya-Granthamālā 99, Poona, 1968, 16.

comm on RV I 95 by Kṛṣṇnacārya DANDAVATE (who died in 1896) hymn interpreted as referring to Nṛsiṁha

21. BHIMASENA. *Anubhramocchedana*. *Vedavānī* 20 (1), Nov. 67, 76-86

. continuation of *Bhramocchedana* by DAYANANDA SARASVATI (*IBD* III 1.24) ..

22 CHANANA, Devaraj (ed) *Rgbhasyasamgraha* Mun
Man, Delhi, 1961, XVI+424

collect on of RV hymns with comm of Sayana Venkatamahava
and Skanda English transl by MAX MULLER GRIFFITH and
PETERSON and English rendering of RENOU's French transl

23 DAYANANDA SARASVATI Swami *Rgvedabhasya Vedavani* 20 (1), Nov 67 5-22

D s comm on RV I 1 etc *Vedabhasya* with Hindi transl,
bharatha

24 DAYANANDA SARASVATI Rejoinder to the objections
raised against the *Vedabhasya Vedavani* 20 (1), Nov 67, 28-75

pp 28 31 reply to GRIFFITH TAWNEY HRISHIKESH BHAGWAN
DAS pp 32 59 (*bhranti n vdrana*) reply to Pandit Mahesh Chandra
NYAYARATNA pp 60 75 (*bhramocchedana*) reply to Raja
SIVAPRASAD see also VBD III 1 21

25 DEVASTHALI, G V Sayana utilising Panini in his
Rgveda-Bhasya JASBom 38, 165 173

a study of S s comm on RV I 1 19 (1) S has often given two
or even three alternative explanations as regards the formation or
accentuation of the words quoting different sets of sutras in justifica-
tion (2) he has resorted to the principle of *vyatya* in all its varieties
in several cases (3) he has often invoked the authority of *ganas*— but
not with justice in all cases (4) he has offered several fanciful
explanations e.g. *ek mdyasah* (5) sometimes he invokes authority
of such late authors as Haradatta (6) at times he is compelled to
admit irregularity re formation and accentuation (7) he has ably
discussed the question of accentuation of finite verb and vocative

26 DHARMADEVA *Sri Sayanacaryakṛta bhasyon men aneka
vicitra yaugika artha maharsi Dayananda ko dosa dena anyayya*
(Hindi) *Vedavani* 17 (1) Nov 64, 57-60

27 ESTELLER, A On the Rgvedic text criticism *PAIOC*
19th Session) Part II, 1961 13-33

going back from *l pī* to the oral *sruti* of the *Samhita*

28 ESTELLER, A Further discoveries in the *Samhita* palim-
psest of the Rgveda *SP* (21 AIOC) 1961 1-2

considers IX 98-99 fixed metrical pattern as the cornerstone
of E s method there is a fixed metrical pattern for *ṛṣi kav s* and
all breaches are *Samhita kara s* own

29. ESTELLER, A. A "Brahmodya" or a palimpsest? (First part). *JASBom* 34-35, 1962, 102-119.

...a study of the emendation *tasmai devāya* for the traditional *kasmai devāya* in the refrain of *RV* X. 121...

30. ESTELLER, A. El 'palimpsesto' del Ṛgveda indio. *Boletín Asociacion Española de Orientalistas* 1, 1965, 9-34.

31. ESTELLER, A. More in the text-critical reconstruction of the Ṛgveda. *PAIOC* (22nd Session), Vol. II, 1966, 6-31. (Also in *SP*, 22 AIOC, 1965, 220-21).

...marshalling of data that speak for the restoring of an archaic -ai dative (*devai* against trad. *devāya*) in *RV*, especially in connection with the *mā bhujema* texts and the unreduplicated forms *taksuh*, *taksathuh*, etc. ... a text-critical fact based on a broad rhythmical-archaic-idiomatic foundation...

32. ESTELLER, A. Text-critical reconstruction of the Ṛgveda in mandala VII. *JASBom* 41-42, 1966-67, 19-32.

...a study of the anomalous cases which have a long ninth syllable in the final rhythm of the Triṣṭubh-Jagatī metre...special attention paid to problems posed by *ṛjyañ pñla*...original text of *sācitrī-gāyatrī*...

33. ESTELLER, A. The Ṛgveda-Saṁhitā as a "palimpsest" with special reference to the Abhinihita-Saṁdhi. *IA* (Third Series) 2 (1), Jan. 67, 1-23.

...special ref. to *RV* I. 24. 15 c; 15 ab; X. 23, with their many related texts...

34. ESTELLER, A. The original form of Ṛgveda II. 19. *IA* (Third Series) 2 (4), Oct. 67, 1-20.

...a text-crit. reconstruction of II. 19, confirmed by parallels in X. 39. 14 (and allied texts) as well as by II. 20-22...

35. ESTELLER, A. "Word-mobility" in the Ṛgveda-Saṁhitā. *SP* (24 AIOC), 1964, 13-14.

...many metrical defects of the *RV* can be corrected by a re-ordering of the text-words...Saṁhitākāra has reshuffled the original word-order...

36. ESTELLER, A. More on "word-mobility" in the Ṛgveda-Saṁhitā. *SVUOJ* 9 (1), 7-19.

with special ref to I 24 15 c VII 61 1d corroboration sought from the formula *varunah m trah a yam* and its variants

- 37 ESTELLER A Around the Rgveda Samhita text as a palimpsest *Mys Or* 1 (2) 1968 59 77

This palimpsest differs from the original RV of ṛṣi-kavis in the matter of orthoepy sandh metre rhythm and word order as also in substituted (and even interpolated) text portions which affect the meaning of original hymns text-critical approach based fundamentally on metre and archaism (plus parallelism) is capable of restoring the primitive text discusses VI 63 2c VIII 81

- 38 ESTELLER A Problems in the text critical reconstruction of the Rgveda palimpsest (Samhitā) *ABORI* 48-49 1968, 1-16
discusses I 122 X 23

- 39 ESTELLER A Rgvedic text reconstruction *PICO* (26th Session) III 1 1969 45 93 (Also in *SP*, 26 ICO 104-05)
studies I 1 and X 12 9

- 40 ESTELLER A The quest for the original Rgveda *ABORI* 50 1969 1-40
genesis of RV text-critical problem explained

- 41 ESTELLER A Word mobility in the Rgveda Samhitā, *JKRCOI* 43 1971, 1-63
(see *VBD* III 1 35 36) I 61 fully reconstructed more than a hundred pādas reconstructed

- 42 ESTELLER A Notes on the quest for the original Rgveda *ABORI* 51 1970 (1971) 59 76
(See *VBD* III 1 40) full texts of I 122 and X 23 revised and reply to critical in *ABORI* 50 41 55

- 43 ESTELLER A Western scholarship and Rgveda text criticism with special reference to the problem of the archaic dativ *PAIOC* (25th Session) 15 51 (Also in *SP* 25 AIOC, 1969 8 10)
presidential address Ved c Section 25 AIOC

- 44 ESTELLER A A case of Rgveda palimpsesting in connexion with *rodasi* *SP* (26 AIOC) Ujjain, 1972 352 53

45 GANAPATI SASTRI, Hebbar *Eka svaramimamsa.*
ABORI 51, 210-12

discusses Pp of RI VIII.3, 13-15 *Sajotasa/ujasā/surya ca/a/*
adityah/ītam the pada ā wrongly omitted in VM ed VSM ed.
Hoshiarpur ed Bombay ed gives it explains the words *trīṣa* ā
in a *ḥarika* (No 40) of the *Galitaprad* pa

46 GUPTA, Sudhir Kumar *Ravana Bhasyam* Bharati
Mandir, Jaipur, 1967, 5+91+80

R's comm on 13 Rks (found in the comm on G'ta by Surya
Pandita Darvajna) re-edited *ad. a ta* point of view introd
contains comparative study of R and other Bhasyakāras Hindi
transl

47 GUPTA Sudhir Kumar Skandasvami ki vedabhasyasaili
(Hindi) SP (25 AIOC) 1969, 370-71

48 JHA V N *Rgvedīyapadapathe upasargah* R Dravid
Fel Vol, 1971, Ve 37-39

49 JHA, V N Sākalya's theory of avasana sandhi
JOIB 21 (3), Mar 72 174-83

50 JHA V N Grammatical significance of the symbols
's' and 'i' in the Rgveda Padapatha SP (26 AIOC), Ujjain,
1972 p 356

51 JOG, K. P On the Galitas in the Padapatha as a
means of Rgvedic interpretation Dandekar Fel Vol (1A 3),
1969, 56-82

(by *gal as* are meant those words of the Sam- always more
than two wh are a repetition and are therefore not recited in
Pp again such words as are dropped in Pp are indicated in
MSS by zero sign non recitation of repeated words=samaya)
ref to only second Mandala Pp has made it possible for us
to understand whether certain passages in Sam ed be taken as
complete repetitions

52. JOG, K. P On Venkata Madhava's interpretation of
the similes beginning with *vipo na* in RV 4.48.1 6.44.6 and
8.19.33 JOIB 18 (3), Mar 69, 187-97 (Also in SP 24 AIOC,
p 285)

VM accepts accent as a guiding factor in Vedic interpretation
has disregarded it in these passages strict adherence to rules
of accent leads to satisfactory explanation principle of word
economy --

53 JOG K P *Sakalyena kṛtam rodasī padasya itikaranam*
R *Dravid Fel Vol*, 1971, Ve 53 55

use of *iti* by S after *rodas* in I 167 4 and X 92 11 is not correct

54 JOG K P Reappraisal of the problem of the *galitas*
in the Rgvedapadapatha *CASS Stud* 1, 1972 31-54

(apropos C K Raja *ALB* 11 79ff *SP* 14 AIOC 3 4
KASHIKAR *PAIOC* 13 39 46 *ABORI* 28 301 05 K P Jog,
Dandekar Fel Vol 56 82 *JGJKSV* 27 275 87) author's conclusions
(1) Pp has not failed to notice a no. of repetitions (as alleged)
(2) use of *galita* regulated by certain principles pertaining to
construction and meaning (3) consideration of *galitas* may help
interpretation of RV

55 KASHIKAR C G A note on the Pada text of RV VIII
35 13 15 *ABORI* 51, 1970 (1971) 213 14

explains the note (*eka svaram mamsā*) by Hebbar GANAPATI
SASTRI (*ABORI* 51 210 12 *VBD III* 1 45)

56 KASHIKAR C G An examination of Max Muller's
Rgveda Samhita and Pada text *CASS Stud* 1 1972 11 20

(reprint of paper published in *PO* 13 47 56) comparison of
VSM ed (*VBD I* 1 B *VBD II* 1 8) and MM ed (*VBD III*
1 8) misreadings in MM ed noted

57 NAVATHE P D Treatment of the suffix *-ams* in the
Padapatha *IL* 30 (Katre *Fel Vol Part II*) 1969, 119 133
(Also in *SP* 24 AIOC 1968 p 20)

studies all RV forms made with *vāts* and the apparently
exceptional analysis of these forms in Pp

58 NAVATHE P D Two anomalous cases in the Padapātha
of the Rgveda *JUPHS* 33, 9 12

analysis of RV X 94 14c *su n u ah* and I 124 7b *ga ta ug wa*
Pp violates the normal practice (see *VBD III* 1 16)

59 PALSULE G B Some grammatically doubtful passages
in Sayana's Rgveda Bhasya (Marathi) *Samskr̥ti Sugandha*
(Shete *Fel Vol*) 1970 116 119

kṛta (VIII 7 30) *prāśastiśalam* (VIII B 12) *śhvaṇe*
(VIII 13 3)

60. PANTULA, Manjula Mayanka. *Vedarthopapattau veṅkaṭatanayamādhavaḥ. Sammanasyam* 2 (5), July 66, 5-8, 4.

..considers X. 129. 1, etc. ..

61. PANTULA, M. M. *Skandasvāmī, tadīyam prathamāṣṭakamitam ṛgvedabhāṣyam ca. GKP* 20 (8), Mar-Apr. 68, 412-15.

..serially..

62. PANTULA, M. M. *Devatāvipratipanne-Skandasvāmī. SSP* 51 (1), May 68, 11-16.

..contradiction by Skanda of trad. views re. *devatās* of various RV stanzas..

63. PANTULA, M. M. *Skandasvāmī. GKP* 20 (10), May-June 68, 501-504.

..(contd. from 61 above).. S, son of Bharatdhruva, belonged to Valabhī in Saurāṣṭra.. ref. by him to *apabhramśa* words confirms his provenance..

64. PANTULA, M. M. *Skandastāminah kālāḥ. GKP* 20 (12), 582-87.

..608 609 A. D...

65. PANTULA, M. M. *Skandasvāmīno vaidusyam. GKP* 21, 361-66; 433-37; 479-82; 516-18; 560-63.

.. S, follower of Vaiṣṇava sect; of *Āraṇyaka ŚS*, belonged to Śākala śākhā; *At Br.*; discussion of printed editions of S's comm.: I (a) ed. by SAMBASIVA SASTRI in Trivandrum SS, 1919; only first adhyāya; I (b) ed. by same scholar, 1935, only second adhyāya; II ed. by C. KUNHAN RAJA, Madras Univ., 1935; III ed. by L. A. RAVIVARMA, Travancore Univ., 1942.. first two adh. of comm. stylistically diff. from the remaining six..

66. PANTULA, M. M. *Mudrītabhāṣyavivaranam. GKP* 22, 19-23.

..ref. to two printed ed. of S's comm ..

67. PANTULA, M. M. *Uddeśa - bhāṣyam. GKP* 22, 167-70.

..ritualistic interpretation in S's comm. .. order of *ṛṣi* ..

68. PANTULA, M. M. *Devatākramah. GKP* 22, 259-64; 306-10; 339-43; 383-84.

..order of *devatās* in S's comm ..no *śloka* given for each hymn or each stanza; generally no *śloka* given..accents usually

not indicated no imp attached to metre discussion of views of predecessors

69. PANTULA, M. M. *Bhāṣye nīgamāntarāṇi*. GKP 22, 514-17.
 . other Vedic texts profusely ref to in S's com_{in} . S.'s approach partly ritualistic, incidentally *vaijñānika*, principally historical..
70. PATHAK, Jagannath. *Rgvedabhāṣyabhūmikā* (Hindi). Chowkhamba Sk. Series, Varanasi
71. RASTOGI, Moti Lal. Itikarana in the Rk-pada-pāṭha. SVUOJ 13 (1-2), 1970, 1-10.
 considers itikarana (1) after *pragrhya* vowels, (2) after compound-words, (3) after *iva*, (4) after *riphita-visarjanīya*, (5) after *ariphita-visarjanīya* .
72. SHARMA, Aryendra (ed.) *Rgarthasāra of Dinakara Bhatta*.
 ..VBD II 135..
 Rev. G Tucci, EW 11, 289.
73. SHARMA, B. R. *Sāyanan na pramaditavyam*. SS 16, 1962, 1-12. (Also in *Viśva samskr̥tam* 9, 1972, 73-84).
 ..discusses Sāyana's interpretation of *doṣāvastah* (I. 17), *prayobhiḥ* (I 24), *rudravartanī* (I 33, VIII 22 1, 14, X 39 11), *nūnam* (I 136)
74. SHIVARAMAIAH, B. K. Some noteworthy peculiarities of the Rgveda Padapāṭha. J Mys. Un. (NS) 23, Mar. 67, 55-59. (Also in SP, 23 AIOC, 25-26; Mys. Or. 1, 9-14)
 relating to (1) analysis of words, (2) ascent, (3) internal sandhi, (4) *itikarana* and *pragrhya*, (5) lengthening and shortening of vowels, (6) treatment of *visarjanīya*
75. SINGH, A. D. Śakhās of the Rgveda. SP (25 AIOC), 1969, 24-26.
 peculiarities and variations of the Āsv and Śān śakhās . .
76. SINGH, A. D. Āśvalayana and Śankhayana Śakhās of the Rgveda. SP (26 AIOC), 1972, 380-81.
 .(MSS preserved in Rajasthan O R Inst, Jodhpur)..the two Samhitās with Pp, arranged acc to *astakakrama* MSS described . diff. in the two śakhās re. number of Mantras, also in their Pada-texts..

77 SINHA Amal Dhari *Rgveda śakha vimarsa* (Hindi)
Prajna 16 Oct 70 74-84

discusses Śakala Baskala Mandukayana Sankhayana
Āśvalayana

78 *Rgveda* Ed THAKUR Paritos CHATTOPADHYAYA,
Amarkumar Mahesh Library Calcutta Vol 3 I 3 1971, iv
+ 81-168, Vol 4 I 4-5 1971 iv + 169-238

text in Bengali script

79 TIWARI Anant Sharan Anandatirtha ki *rgvedavyakhya*
-eka paricaya (Hindi) *VJ* 21 (3 4) 1972 256 59

introduction to A's comm on *RV* I 1 40 *adhyama* view pt
other peculiarities of his interpretation short life sketch of A

80 VAIDYANATH *Maharsi bhasya aur sabdon ke artha ka*
prakara (Hindi) *Paropakari* 6 (11) Oct 65, 13 14 16

81 VARMA Virendra Kumar (ed) *Sri sayanacarya vira*
cita rgvedabhasyabhumika Bharatiya Vidya Prakashan, Varanasi
with Hindi comm

82 VATSIYA Yashodanandan *Rgveda ke bhasyakara evam*
anuvadaka (Hindi) *VJ* 21 (3 4) 1972 123 28

mentions various commentators

83 VENKATASUBBIAH A Skandasvamin and Madhavacarya
JORM 32 1962 63 (1965) 1 10

ref to S's comm on *RV* first Astaka (ed C KUNJAN RAJA
Madras Univ Sk Series 8) and M's comm on *SV* (ed C KUNJAN
RAJA A L S S) opening sentences of S's comm are almost
identical with some sentences in M's comm. Acc to CKR M refers
to S though the name of the latter not directly mentioned acc
to him M was a disciple of S. He further suggests that M's father
Narayana is the same N who is mentioned by Venkatamādhava
as having collaborated with S and Udgatha in writing *Rgbhāṣya*.
Acc to VENKATASUBBIAH this view is ill founded. S has borrowed
from M. S's comm called *Rgathī amātmā* (Epitome of
commentaries on *RV*) he must have borrowed from his predecessors.
M's date bet 650 and 1300

84 WARAY, G S The Sankhayana text of the *Rgveda*.
SP (22 AIOC), 1965 244-45

85 YUDHISTHIRA Mimamsaka *Padapathon men nirdista avagraha* (Hindi) *Vedavani* 17 (1) Nov 64 20 25

2 ANCILLARY LITERATURE

1 ASTI R G The Bṛhaddevata and its legends *Bull of the Chunilal Gandhi Vidyabhavan* No 8 and 9 Surat 1961 62, 23 27

the earliest collection of s or es in verse

2 BHAT, M S On the language and composition of the *Rgvidhana* *JBomU* (NS) 33 (2) No 39 56 72

3 DEV Shri Krishna (ed) *Galitapradīpā lakṣmīdhara suriviracitā* *SS* 14 (4) 1962 1 44

Laghugrantharatnaprabhavaḥ 13 *Vedalakṣaṇam* ed with a Parīkṣita

4 GONDA J *The Rgvidhana*

(*VBD* II 2 1)

Rev H LOMMEL *Oien* 5 136 37

5 JOG K P On the *Galitapradīpā* of Lakṣmīdharasūri *JGJKSV* 27 (3 4) 275 287

(see 3 above) GP has not succeeded in establishing formulae of the rule of doppelung in Pp very limited purpose served by the work

6 LAKSHANPAL Suchivrata *Madhaviyanamanukramanī pathavīcarah* *Sagarika* 10 (1) 1971

7 LAKSHANPAL Suchivrata *Skanda ṛgvedabhasya uddhṛtaya madhaviyanamanukramanī pathaśodhaḥ* *JDSUD* 1 (2) July 72 65 80

8 MACDONELL A A (ed) *The Bṛhad Devata attributed to Saunaka* Mot Ban Delhi 1965 582

repnt of HOS 5 and 6 original Sk text with introduction and translation of seven appendices

9 MISHRA Sri Nandinath *Rkpadavarṇanukramanīparīcayā* *R Dravid Fel* Vol, 1971 Ve 21 36

a new text called *Ayāksarībarthaparibhasā* published here also called *Padavarnalaksanaparibhasā* (*barthatmakasamketikastaksarāḥ pratīvarṇam paṭhitanāṁ sarvaidhāpada vaidikacchandogata padaksarasarvā nudātīlapadānāṁ visarga nakarantāvagīhya pragrīhya makarantātakarāntānāṁ ca satpadena prasiddhānām parisamkhyānam*)

10 NAMPUTIRI, Kummani Bhavadasan *Sarvanukramanī-naiyogapathah* Ernakulam, two books

two trad of RV in Kerala—*trissivapurī* and *tirunāvay* S of latter published here in Devanagari slight diff bet the two trad in respect of *ṛsi* and *devatā* noted

11. NAMPUTIRI, K B *Tṛṣṣivaperur-yogapakṣah* Chendamangalam

ref to the sacrifice called *Murahoma* well known in central Kerala Anukramanika relating to it of Tṛssivaperur trad reproduced in verse

12 NAVATHE, P D A note on Brhaddevata 590 SP (26 AIOC), 1972 366–67

emendation of the last quarter of the vs suggested borne out by *ĀvSS B* 4 10–11

13 RAI, Ram Kumar (ed) *Śaunakīya-Bṛhaddevata* Kashi Sk Series 164, Chowkhamba Varanasi, 1963, 18+372

original Sk text, various illustrative and comparative appendices, Hindi transl

14. VENKATARAMA SASTRI *Rgvedīyam samanālaksanam upalekhasūtram ca* Vanivilasa Press, Srirangam

ed of *Samanālaksana* by Nāgadeva *Upalekhasūtra* is another old *laksanagrantha* deal mainly with division of *padas* in the Veda

15 VENKATARAMA SASTRI *Rgvedīyajatalaksanam, satyavratatṛtavyakhyasahitam* Vanivilasa Press, Srirangam, 1964, 36.

16 VENKATARAM SASTRI *Rgvedaghanasarah, Gaṇilaksanam, Svaralaksanam ca* Vanivilasa Press, Srirangam, 1966, 92

the first text deals with eight *vīrtis*, gives *ghanapetha* of some *ṛks* the second text deals with words wh occur in one form in one context and in other forms in other contexts the third text deals with the three accents and their modifications

17 VIRA RAGHAVA SVAMI , SHRI RAMA MURTI , VENKATA SVAMI *Sri - Pratyangira ĩkparayanakramah Sahiti Samiti*, Tenali, 1963 63

in Telugu script

18 VISHVA BANDHU and others (ed) *Rgvedamantra nukramanika* VIRS 26 (a), Hoshiarpur, 1966, 139.

19 VISHVA BANDHU and others (ed) *Rgvedapadapatha nukramanika* VIRS 26 (b) Hoshiarpur, 1966, 668

20 VISHVA BANDHU and others (ed) *Rgveda ĩsidevata chandonukramanika* VIRS 26 (c), Hoshiarpur, 1966, 33

3 PARTICULAR HYMNS AND MANTRAS

1 AGRAWALA, V S Sanskrit, the wish fulfilling mother of wisdom and culture *JBRS* 45, 1959, 31 35

RV I 164 1 interpreted with ref to a metaphysical system that was quite well known and understood and is found spread throughout the Veda various ĩdžs in *RV*

2 AGRAWALA, V S The riddles of Rsi Vasukra *Bharati* 5 (1), 1961 62 7 34

RV X 27 29 Vedic symbol sm

3 AGRAWALA, V S Purusa Sukta a new approach to interpretation *SVUOJ* 5 (1-2), 1962 1-11

ritual terminology and dominant cosmological symbol sm
Purana comm on the Sukta

4 AGRAWALA V S The four horned bull (An exposition of *Rgveda* IV 58 1-11) *Bh Vid* 20-21 (Munshi Fel Vol), 1962, 18-32

5 AGRAWALA, V S A study of the symbolism of Agni (The first Sũkta of the *Rgveda*) *Bharati* 6 (1) 1962 63 21-42

In I 1 1 *parih va* Agni the life principle in the physical body at once direct and visible called *priyah ta*

6 AGRAWALA V S Nāsadiya Sukta *Bharati* 6 (2), 1962-63, 1-11

acc to *Dasa adarahasya* of M OJHA

7 AGRAWALA, V S Symbolism of the two boilers—a study of *Rgveda* X 114 1-10 *VIJ* 1 (1), Mar 63 40-49

two *gharmas*—Agni and Āditya

8 AGRAWALA, V S Gayatri *Vedavani* 16 (1), Nov 63, 15 20

9 AGRAWALA, V S The Āpri hymns *JOIB* 13 (2), Dec 63, 93-101

the idea of Āprisukta invocat on is to prop tiate such deities as are considered essential to be present together in the home that is, the body as support Āpri deities are like the necessary principles on wh the foundat on and structure of the house or the body are built Āpri hymns not ancillary to any other sacrifice

10 AGRAWALA, V S *Vision in Long Darkness The Thousand Syllabled Speech* Vol I Prithivi Prakashan, Varanasi, 1963, XX+ii+226+27 plates

(*sahasraksara vak* : being a study in cosmic symbol sm in its Vedic version) introd analysis text transl of Asya Vamīya Sūkta (I 164 1-52) the single purpose of the author D'rghatamas is to bring together a no of Vedic doctrines about cosmology (*srṣṭividya*)

Rev E B *JAOS* 88 370 M SCALIGERO *EH* 17 339-40

11 AGRAWALA, V S *Gayatrī* (Hindi) *GKP* 16 (68), 1964, 310-15

(see 8 above)

12 AGRAWALA, V S *Asya vamīya sukta* (Hindi) *GKP* 18 (1-2), 1965, 63 68

a brief comment (see 10 above)

13 AGRAWALA, V S An exposition of the Āsvina Sūkta of the *Rgveda* • Hymn I 34 *JOIB* 15 (1), Sept 65, 1-7

Āsvins weave a kind of *jantra* round each person wh is a protective armour a *kaśa* (st 1) char ot in Vedic cosmology means movement, *astrā*=sun=source of all movement and cosmic mobility

14 AGRAWALA, V S An exposition of the Āsvina Sūkta of the *Rgveda* (I 34) *VIJ* 4 (1), Mar 66, 25-33

(see 13 above) transl with notes two Asvins=*prāṇāpānau*
sacrifice is threefold — as comprising mind life and matter
represented by a no. of triads

15 AGRAWALA, V S [Rgveda X 27-28 Vasukra hymns]
Orientalia Romana (Essays and Lectures) 2, Rome, 1967, p 347

16 ALSDORF, Ludwig Bemerkungen zum Sūryāsukta.
ZDMG 111 (2), 1961, 492-98

RV X 85 second part of the hymn from st 20 onwards can
be so interpreted as to confirm generally the order of marriage
rites particularly *vaḥatu*

17 ALSDORF, Ludwig Rgveda V 78, a composite legend
spell *JGJKSV* 27 (3-4), 1971 (1972), 1-7

[Legendenzauber an account of hist or mythical event is followed
by an incantation a spell receiving its magic power from the truth of
the story analogous to the des red effect wh precedes it the tale and
appended spell not the work of the same poet existing *ākhyāna* verses
secondarily put to magical use] A against the foregoing view of
THEME in the case of V 78 the concluding charm is the real
starting pt the two preceding legends chosen later as a kind of
preamble

18 AMBROSINI Riccardo Semantica funzionale e
comparazione *SSL* 7, 1967, 171-188

1 interpretation of *RV* II 72

19 AMBROSINI R Contributi all'interpretazione di *RV* X
129. *SCOAP*, Vol I, 1969, 95 136

20 ANON Śrīsukta (*RV kṛi'a*) *BJ* 8 (7), 1961, 9-11
text and English transl

21 ANON Pañcavṛtti mukhyaprāna *GKP* 23 (1-2), 1970,
p 103

RV I 6 27

22 APTE, V M The Rgveda hymn X 117—a hymn in praise
of *dhanannadana* *Sanmarga* (21-7-1946)

Hindi transl of original Marathi rendering of the hymn with
notes pub *Sahyād* April 1942 another revised version pub
IJ Nov 68

23. APTE, V. M. A Khila-hymn, which is not so *khila* after all. *VJ* 3 (1), Mar. 65, 17-18. (Also in *SP*, 26 ICO, 1964, 51-52).

..MAX MÜLLER's *RV Sam*, Vol IV (1892), p. 536, mentions a *khila* consisting of a single vs. beginning with *ardācam indram* (as an appendix to *RV* X 128) .author shows that this vs is really 10th vs. of X. 128.. *TS*, *AS*, *AV* do not consider it to be *khila*, also evidence of *ĀśrGS* III. 92..(see 109 below) ..

24. APTE, V. M. *Rgveda men annadāna kā mahattvapūrṇa vhecana* (Hindi). *VJ* 17 (8), Nov. 68, 4-6.

..*RV* X. 117 .(see 22 above) ..

25. ATKINS, S D. *RV* II. 38 : A problem hymn. *JAOS* 81 (2), June 61, 77-86.

..a new transl. and exegesis..examines earlier attempts.. acc. to A., it is not an *Abendlied*. Savitr's close connection with evening and night needs re-examination..

26. AVANINDRA KUMAR. *Yama-yamī-samvāda* (Hindi). *VJ* 21 (3-4), 1972, 85-92.

..Yama=moon; Yamī=night..

27. BAL'GA, B. P. N. The *mahā-mṛtyuñjaya-mantra*. *KKT* 32 (2), Dec. 69, 61-63.

..*RV* VII. 59 12..

28. BECHIS, Giovanni. *Rgveda* 4. 19. 9 : *uḥacchit*. *RIL* 96, Milan, 1962, 59-77.

29. BHAGAVADDATTA. *Āpṛi devatā. Vedaṅgāni* 15 (1), Nov. 62, 28-33.

..*RV* I. 13 explained..

RV V 80 imagery of bathing woman (st 5) moist freshness of Dawn delight at discovery of beauty of form (on account of disrobing at bath) imagery of maiden revealing her bosom (st 6) no suggestion of courtesan

- 32 BHATTACHARYA, Rama Shankar *Kasmai = ekasmai. Vedantam* 19 (2), Nov 66, 22-23

this meaning also given by Appayya DIKSHITA on *Śāṅkarabhāṣya* I 2 23 also in *Śāṅkarabhāṣya* on *Viṣṇusahasranāma* (4 1 8 4) Śābara (10 3 15) *ekāralopa* explained by *Mahābhāṣya* 6 1 9

- 33 BHATTACHARYA, Promodekumar Implication of Nadi stuti by Sindhuksht Priyamedha Rishi (RV X 75) *CR* 177 (3), Dec 65, 201-221

rejects PIGGOTT'S view Kulli culture of 3000 B C exhibits positive instance of the influence of Vedic culture as described in *Alt Br* VI 3 order of the description of rivers from South and East going to North and West and then from North and West to South attempt to identify the rivers

- 34 BHAWE, S S *The Soma Hymns of the Rgveda, Part II* (*VBD* II 3 13)

Rev G V DEVASTHALI *OT* 5 61-64 J E B GRAY, *BSOAS* 23, 600 601, V HANUMANTHACHAR *JGJRI* 17, 139-40, V KRISHNAMACHARYA, *ALB* 24 254 L RENOU *JA* 248 276-77, P S SASTRI *PrBh* 66 236-37 Siddheshwar VARMA *JMSUB* 10 108-12, H D VELANKAR (also Part I) *JAS Bom* 34-35 190-91

- 35 BHAWE, S S An ancient poem to the "sacred drink" *JMSUB* 10 (1), April 61, 1-12

transl, with exegetical and gramm notes of RV IX 68

- 36 BHAWE, S S *The Soma Hymns of the Rgveda A Fresh Interpretation* M S Univ Res Series No 6, Oriental Inst, Baroda, 1962, iv + 228

Part III *RI IX* 51-70 Appendix I *Rkpadalocanam*, a new Sk comm (on *RI IX* 52 53) by Manushankar V UPADHYAYA

Rev B Ch GHILABRA, *AP* (Oct 63), 468 69, G V DEVASTHALI *OT* 7 48 J E B GRAY, *BSOAS* 28 455, C HAEBLER *OLZ* 63 (1968) 491 92 F B J KUIPER, *IJ* 8 245-47, V PISANI (also Part II), *Paidia* 19 106 08 RAM GOPAL (also Parts I and II) *IJ* 1, 157 59 L RENOU, *JA* 250 310, P S SASTRI *PrBh* 68, 397 Siddheshwar VARMA *IJ* 4, 91 103, D ZAVITTEL, *ArchOr* 32, 167 68

37. BODEWITZ, H. W. Der Vers *vicakṣaṇād ṛtavo*.... XVII Deutscher Orientalistentag (July 68), Part 3, Wiesbaden, 1969, 843 ff.

38. BOSE, A. C. Rātri-Sūkta : *RV* X. 127. *Ved. Kes.* 48 (6), Oct. 61, p. 268.

39. BRODOV, V. V. The problem of the interpretation of the Nāsadiya-hymn (RV X. 129) (Russian). *Krat. Soob. Inst. Narod. Asii*, No. 71, Moscow, 1964, 41-45.

..parallel with a Babylonian myth of creation..

40. BROWN, W. Norman. Rig Veda 10. 34 as an act of truth. *Bh. Vid.* 20-21 (Munshi Indological Fel. Vol.), 1963, 8-10.

..RV X.34, not so much a lament or even a prayer . the hymn as an illustration of *satyakriyā* [act of truth defined by BURLINGAME, *JRAS* 1917, 429 67 : "a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished "]. St. 1-11 describe the dominance wh the passion to gamble has exercised over the gambler's life, in St. 12, he makes his act of truth (*ṛta*) based upon the completeness of his addiction to gambling, in st. 13, Savitr declares that 'act of truth' is successful .transl. of the hymn "To escape a gambling compulsion" ..

41. BROWN, W. Norman. Agni, Sun, Sacrifice, and Vac : A sacerdotal ode by Dirghatamas (Rig Veda 1. 164). *JAOS* 88 (2), June 68, 199-218.

..a detailed study of the Aśya Vāmīya hymn with 'argument', transl, exegetical notes, etc...

42. CARDONA, George. *Samānam cid ratham ātasthivāmsā*. *JOIB* 12 (3), 1962, 238-40.

..this phrase in *RV* II. 12. 8 denotes the mounting on the same chariot, namely, Indra's, by separate warriors opposed to each other, each seeking alliance with Indra for victory..

43. CHAKRABARTI, A. K. *Rgvedīya devīsūkta o tāhār valīstīya* (Bengali). *Bhāratavarṣa* 53 (Part 1, No. 4), Calcutta, 1965, p. 350.

..ঋতবিশ্বকর্মীতা..

- 44 CHAKRAVORTY, Amiya Kumar The linga daivata hymns a Rigvedic riddle *IHQ* 38 (2 3) June-Sept 62, 225 34

four entire hymns and ref in 16 different hymns many RV deities both male and female originally bore special identifying *lingas* of their own

- 45 CHATTOPADHYAYA, Kshetresh Chandra *Gayatrī mantra ka ṛṣi* *Viśvamitra ya Jamadagni* (Hindi) *VJ* 21 (3-4), June-July 72, 196-99

śaśa parī granted to V by J is *gāyatrī* (III 62 10)

- 46 CHAUBE, Vraja Bihari *Rgveda ke laukika sukta vivaha-sūkta* (Hindi) *VJ* 16 (11), Jan 68, 26 30

- 47 CHAUBE, Vraja Bihari *Rgveda ke laukika sūkta: antyestikriyasambandhi sūkta* (Hindi) *VJ* 16 (12), Feb 68, 22-26

RI V 14 16 18 *Iti* GS 4 1 2 burial of the dead body (WINTERNITZ KÄEGI) not evidenced burial of bones (OLDENBERG) is indicated

- 48 CHAUDHARI, J P *Purusadahi pakṣi* (Hindi) *Vedavani* 14 (12), Oct 62 14-15

RI V 27 22 discussed (ref V S AGRAWALA on the subject in *Isa d ka Dharma* Sept 61)

- 49 CHAUBE B N *Aghamarsana mantra* (Hindi) *Vedavani* 21 (10), Aug 69, 18-20

ref *Vedavani* 20 (9) 2 3 only RF V 190 1-3 constitute these *mantra* as

52. DANGE, Sadashiv A. A virility-charm from the Rgveda. *NUJ* 16 (2), April 65, 127-145.

..Vṛṣākapi hymn .compares sexual vs in it with those from the Atvamedha the hymn imbibes a ritual of fertility prior to that of horse sacrifice, in wh sex contact was a ritual charm Vṛṣākapi was a monkey caught, along with his female mate, for a sex-charm, and was ritually immolated .parallels from other folk traditions .

53. DANGE, Sadashiv A. The field and the plough-share (a ritual at Rgveda X. 101). *NUJ* 17 (2), April 67, 158-78.

. X 101 as a pastoral hymn .two sprinklings of Soma as part of ritual—one as the ploughshare was being fitted to the plough and the other when the plough was carefully laid on the field and left alone in that state to complete the symbolism X 101 presents a complete picture of the ploughing ritual in the pastoral setting, the ritual seems to be older than or at least as old as the horse-sacrifice or the ritual of Vṛṣākapi it shows belief in the ritual coitus of the field and the plough share. due to this central belief, this hymn fell back and gave place to a sober hymn (IV. 57) .

54 DANGE, Sadashiv A. *Mandūka-Brāhmaṇa āni loka-viśvāsa* (Marathi) *Samskṛti-Sugandha*, 1970, 37-50.

. fresh study of the Mandūka Sūkta . frogs are called Brāhmanas because they perform the *brahman* of bringing rain there is a double identification . (1) of frogs with Brāhmanas, and (2) of frogs with clouds .

55. DAS, Matilal. *Rgveda* (first eight anuvakas). *Bhārata-Samskṛti-Parīśad-Ālokatīrtha*, Calcutta, 233.

..transl in verse with introd, to each section—

Rev. : J B, *CR* 157, 181.

56. DAVE, M. M. *Vedamantropabṛmhanam Samskṛta Bhavī-tavyam* 20 (11-12), 25-7-70, 3-4.

..RV I. 1 .various interpretations possible .perhaps intended to be recited in chorus by visitors to a sacrifice..

57. DESHPANDE, V. N. Some reflections on the two Viśva-karmā hymns in the Rgveda. *JKU* (H) 6, June 62, 45-56.

..(Saptarṣis embody the notion of high-gods, Manusyadevas, they should be regarded as belonging to a religious cult distinct from that of the fire worshipping Rgvedic Aryans) ..

58 DESHPANDE, V N *Rgvedatīla viśvakarmjācya dona sūktamce aucitya kaya?* (Marathi) *Navabharata* 15 (11), Aug. 62, 17-25

(see 57 above) RV X 81-82 V of X 81 connected with ritual V of X 82 with waters V of X 82=Narayana—primordial creator cult of V and Saptarṣi Saptarṣi formed a distinct cult connected with water divinity nearly all of them are creators, they are ancient they practise penance (belong to Muni cult)

59 DEVARAJA *Surya savita racayita aur posaka* (Hindi) *GAP* 19 (4), Nov Dec 66 266 70

RV V 81—

60 DIWELAR, H R *Rgveda purusasuktastha eka visamgata rk* *Śarada* 8, June 67, 4 6

—the vs *saptāṣṭāsan paridhayaḥ* shd have occurred after vs 6, *ya puruṣena ha iṣā*

61 DIWELAR, H R *Prathamadṛṣṭa ka rk?* *Śarada* 9, June 68, 13-14

the *sāvitṛ gāyatrī* is the first rk ever revealed Visvamitra is the first seer

62 EKA SAMSODHANA *Rgvedatīla svagata* (Marathi) *Navabharata* 25 (11) Aug 72, 82 86

Asides in RV RV X 34 119 125 159 Yaska calls them *ādhyātmikyaḥ* basically rel. in char

63 ELIZARENKOVA, T Ya, SYRKIN A Ya An analysis of the Vedic wedding hymn RV 10 85 (Russian) *Transactions of the Tartu State Univ* 181, Works on Semiotics Vol II, Tartu, 1965, 173-188

attempt at structural description of the contents of RV X 85 from the view point of sign-systems four levels of analysis—mythological, cosmological ritualistic and psychological also Russian transl. of the hymn

64 ESTELLER, A *Purusa Sūkta* critically reconstructed *SP* (23 AIOC) 1966 16-17

65 ESTELLER, A The 'Purusa'-problem in RV X 90 *Indica* 8 (2), 59-67 (Part I), 9 (1) 15-30 (Part II)

. (apropos 50 above) text crit. and exegetical scrutiny of RV X. 90 1 5 transl (*AV* text of the hymn inferior to *RV* text)

66 GANGAGIRIJI, Swami *Manusya bano* (Hindi) *Vedavani* 19 (1), Nov 66, 5-8

. *RV* X 53 6 .

67 GOLDMAN, Robert Mortal man and immortal woman an interpretation of three Ākhyana hymns of the Rgveda *JOIB* 18 (4), June 69, 273-303

Yama Yamī (X. 10), Saranyū Vivasvat (X. 17 1 2), Purū ravas Urvasī (X. 93) many similarities, untenable relationship bet. man and woman, in all the three myths, male is mortal and woman immortal significant terms used to denote woman *sacarna* (X. 17 2), *virūpā* (X. 93 16), *salakṣmā* and *viśurūpā* (X. 10 2) the hymns are not "secular" in the generally accepted sense the three hymns are imp to Vedic cult, more particularly associated with the essential connection of the all potent sacred speech with the inspired poet or Rṣi for the generation of the off spring, namely, Agni

68 GONDA, J Rgveda 10 40 10 *W Norman Brown Fel. Vol.*, 1962, 78-86

it appears in the hymn in its legitimate connection it may be regarded as a statement of events activities, and experiences of those concerned in marriage ceremonies *j'raṁ rudanti* ref to a ceremonial weeping (and not to a mere emotional shedding of tears) ..

69. GONDA, J De kosmogonie van Rgveda 10, 129. *Tijdschrift voor filosofie* 28, 1966, 670-96

. analysis and a new English transl of the hymn

70 GOYAL, Pritiprabha *Śayamara* (Hindi) *BSS* 1 (2), 1971, 23-27.

—ref. to *RV* X. 27 12 .

71. GUPTA, Satya *Gayatrī mantra* (Hindi) *Anurañjka* 1 (12), Aug 70, 38-40

. 24 *drasīs*, 24 *ṛṣis*, 24 *śaktis*, 24 *kālās* associated with the 24 syllables of *Gayatrī* .

72 GUPTA, Sudhir Kumar Authorship of some of the hymns of the Rgveda. *PO* 18, 1956 (Also in *SP*, 14 AIOC, 1949).

..Kutsa Āṅgīrasa (I 100) Trita Āptya (I 105), Kurma (II 27 29), Kuśika Aśv rathi (III 31 1-21), Viśvāmitra (III 31 22)

72A GUPTA Sudhir Kumar *Gayatrimantraksaranam*
ṛsichanda adayah Bharati Mandir, Gorakhpur

Rev K S Saṁskṛta Pratibha 5 (2) 232-34

73 GUPTA Sudhir Kumar *Mahapurusa* (Hindi) Savita
8, 1967

discusses *Ati Ār* (III 23) explanation of RV I 115 1

74 GUPTA Sudhir Kumar *Viśvāmitra aur nadiyam* (Hindi)
GKP 21 (9), April-May 69 455-58, 21 (10), 489 94

—RV III 33 — yogic mystic interpretation offered *nad s* as *naḍ' s* 1
V pat=*ida Śutudri—sujumna*

75 HEESTERMAN, J C Vala and Gomati *BDCRI* 19,
1959, 320-29

(VBD II 3 31) RV VIII 24 30cd *eyo apa rito valo gomati m*
a a tishati attempt to interpret the phrase provides a clue to
understand the reason for the frequent mention of rivers in
Dānastutis it is not of only topographical purport ref to
Vala myth where Uśases and cows are very closely associated
Uśases connected with Dakṣiṇas and also with rivers rivers are
instrumental in the process of Dakṣiṇa circulation Vala is the
name given to the munificent person or sacrificer Dakṣiṇa giving
signifies the ritual birth of the sacrificer and the renewal of the
universe .

76 HIERSCHE, Rolf *Zur pipaya* RV VIII 29 6 *MIO* 4,
1956, 364-67

77 HIERSCHE, Rolf *Zu RV 7 88 6c und 5b (avrka-)* *I-II*
8 (3), 1965, 165-70

the first part of this paper deals with the meaning of *bhuj-* and
masvant the second part discusses the meaning of *avrka* 'without
wolf 'without foe 'secure 'faithful 'friendly

78 JAGANNATHI *Agnisamhita* (Sanskrit) *Sāgarika* 2 (2),
1963, 101-109

Śrī Aurobindo's view on Vedic Agni .

79. JAGANNATH. *Bhāṣyam* (Sanskrit). *GKP* 18 (6), Jan. Feb. 66, 318-21.

..Sk. version of AUROBINDO's exposition of RV I. 4..

80. JAGANNATH. *Agnisamhitā* (Sanskrit). *GKP* 20, 379-82; 406-07; 461-64; 21, 25-29; 145-48; 438-42.

..Sk. version of AUROBINDO's *Hymns to the Mystic Fire*..

81. JAGANNATH. *Indrāgastyasamvādah*, *GKP* 21 (7-8), Feb. 'Apr. 69, 315-18.

..RV I. 170 explained acc. to AUROBINDO's interpretation..

82. JAGANNATH. *Nāsadiyasūktam* (*Bhāvavṛttīyam*). *GKP* 23 (1-2), Sept. Oct. 70, 22-31.

..Sk. version of AUROBINDO's rendering of X. 129 .

83. JAGANNATH. *Agnisamhitā : rahasyavidām siddhāntah*. *GKP* 23 (1-2), Sept. Oct. 70, 40-44.

..Sk. rendering of AUROBINDO's views re. Agni hymns (published in the *Ārya*)..

84. JAMBUNATHAN, M. R. Kṛṣṇa Āṅgīrasa. A Study of *Rgveda* X. 42. *SP* (26 ICO), 1964, 134-35.

85. JAMBUNATHAN, M. R. A study of RV X. 75 1-9. *SP* (23 AIOC), 1966, Part III, p. 2.

86. JAMBUNATHAN, M. R. 'Mudgala' : A study of *Rgveda* X. 102. *SP* (25 AIOC), 1969, p. 13.

..M, a typical Vedic Rṣi who worshipped no god other than his mace..

87. JAMBUNATHAN, M. R. Apratiratha - a study of *Rgveda* X. 103. *SP* (26 AIOC), 1972, p. 355

88. JANERT, K. L. *Rigveda-Studien. I-II* 2, 85-109.

..(1) *yatra madanti* and X. 82 2; '(2) I. 161. 15 and the motif of 'year as course' .. excursus I 161. 48 cd..

89. JANI, R. J. *Saramā-Paṇi - Samvāda* (Gujarati). *SPP* IV (1), Feb. 64, 43-46.

..*JBr.* 439-40 explains the background of this dialogue (X. 103) -

90 JANI, R J *Rgveda mandala caramam ṛbhusūkto* (Gujarati) *Bull Chuniul Gandhi Vidyabhavan*, No 11, Aug 64, 57-64

91 JANI, R J *Rgveda mandala cara, atharamu sūkta* (Gujarati) *ŚPP* 5 (1) Feb 65, 38-46

RV IV 18

92 JANI, R J *Rgveda Mandala 7.33 Vasistha ane Visvamitrani mahattani tulanatmaka dṛstie* *ŚPP* 8 (1), Feb 68, 32-39

93 JOG, K P A note on Rgveda 10 93 5 *JASBom* 39-40, 1964-65, 239-242 (Also in *SP*, 22 AIOC, 1965, 224-25)

epithet *vr̥ṣan̥vasū* does not refer to Aśvins as usual but it refers to Apam napat and Vata

94 JOG, K P On Venkata Madhava's interpretation of the similes beginning with *vipo na* in *RV* 4 48 1, 6 44 6, and 8 19 33 *JOIB* 18 (3), Mar 69, 187-197

strict adherence to Pāṇini's rules on Vedic accentuation leads to correct understanding of apparently awkward Vedic expressions also application of the principle of word-economy *vipo na* = like the vibrating (inspiring or enticing) riches or offerings or songs

95 JOG, K P On *amṛtasya cakṣanam* in *Rgveda* I 13 5 *VIS* 8 (1-2), Mar Sept 70, 38-47 (Also in *SP*, 25 AIOC, 1969, p 12)

the phrase occurring in I 13 5 (Āprisūkta) refers to Agni alone and not to any other god or gods in general *amṛtasya cakṣana* = *agneh darśana* (*upasthāna*)

96 JOSHI, N V *Śrīsuktavidhanam* Ratnagiri, 1963, 136

crit. ed text of *Śrīsūkta* with variants its ritualistic employment, other incidental matters

97 KANSARA N M *RV* X 14 1 A a fresh approach *JGJRI* 25 (1-4), 1969, 517-19

pra. alo mah r̥ṣaṁ - indicates the third, that is, the lower most region of heaven, where is the domain of 1 stars.

98. KANTAWALA, S. G. Yama-Yamī Dialogue JOIB 15 (3-4), Mar. June 66, 509-14

..comparative study of RV X. 10 and *Narasimha Purāṇa* 13 .

99. KANTAWALA, S. G. A comparative study of the hymn to Aranyāni in the *Rgveda* and the *Taittiriya-Brahmana*. SP (25 AIOC), 1969, p. 361.

100. KANTAWALA, S. G. The hymn to Aranyāni—a study. JOIB 20 (1), Sept. 70, 1-11.

..RV X. 146 .

101. KAPADIA, B. H. The Rg-Vedic Dānastutis. JGJRI 17, 1961, 203-15.

..no. of D. .relation bet. D. and the hymns in wh. they occur..
names of kings ref. to in D. . rivers mentioned in D. Dakṣiṇās .

102. KAPADIA, B. H. *The Dānastutis of the Rgveda*. Sardar Vallabhabhai Vidyapeeth, Vallabh Vidyānagar, 1961, 6+95.

..English transl. of Manilal Patel's German thesis

Rev. K. K. R., ALB 26, 290

103. KAPILADEVA. *Caturvidhāyā vācaḥ svarūpanirvṛtiḥ*. VS 2 (4), Aug. 65, 327-35, 338.

. RV I 161 45 .interpretation acc. to *Vākyapadīya* discussion about *śabdād aṭa* and *brahmād aṭa* .

104. KARAMBELKAR, Usha V. Yama-Yamī Samvāda (Marathi). *Navabharata* 24 (7), April 71, 41-48

..Yama=Moon, Yamī=night .

105. KARAMBELKAR, Usha V. *Purūravā-Urvaśī* (*Rgveda* X. 95) (Marathi) *Navabhārata* 24 (9), June 71, 31-39.

..U = lightning, P.=animal victim in sacrifice .

106. KARAPATRA, Swami. *Kṛṣṇasya prāṇīṇāṃ, upāśūktā-lāparyam ca*. Sūr. 43 (6), June 67, 171-74.

..RV VIII. 91..

107. KARAPATRA, Swami. *Vṛśākapiśūktena viṣṇumāhatm)-ātīśayasya nendrapakṣayā paravartitram*. Sūr. 43 (9), 256-60; 43 (10), 281-84.

108 KARAPATRA, Swami *Purusasukta devīsūktayoh paramam tatparyam* Sur 43 304-308, 331-32, 44, 55-56, 71-72

109 KASHIKAR, C G On the khila verse *arvañcam indram* VIJ 3 (2), Sept 65, 178-80

(apropos 23 above) it is a khila verse in some recensions of RV not known at present it was included as 10th vs in the Vihavya hymn (X. 128)

110 KHANDELVAL, Jayakisan Prasad *Purusasūkta* Vinod Pustak Mandir, Agra, 1969, iv+51

with Sayana's comm. Hindi transl by K. English transl. by MACDONELL, GRIFFITH WILSON

111 KRISHNASWAMI AIYAR, T K *Kanvanam sadah* SP (23 AIOC) 1966, p 29

RV I 44-50 of Praskanva Kanva discusses I 46-47 wh are Āsvina sūktas *kanvanāṁ sadah—sūryamandala*

112 KUMBHARE, R V *Annadanaprasamsa* (Hindi) URSHS 2, 1967, 68-71

Hindi transl of RI X. 117

113 LAHIRI Bibhor Kumar *Significance of Agneya Sukta of the Rigveda Samhita* Burdwan 50

Rev. DILAKSHY GKP 14 215 16

114 LAL, P *The Golden Womb of the Sun Rigvedic songs in a new translation* Writers Workshop Calcutta 1965, Vol 1 (unpaged)

115 MADAN MOHAN *Gayatrī mantra* (Hindi) Krantidut Prakashan, Hyderabad, 1966 127

116 MAX MULLER, F *Vedic Hymns* SBE 32, 46, second reprint, Mot Ban, Delhi, 1967

Vol 37 Hymns to Maruts Rudra Vāyu and Vāta, Vol. 46 Hymns to Agni

117 MEHENDALE, M A *Sure dūhita* PICO (26th Session) III 1, 1969, 105 103 (Also in SP, 26 ICO, 1964 161-62)

RI I 34 5 *sure=sure udita (dūh 3)* another alternative *sure (pṛyā) dūhita* the first is preferable.

118. MICHALSKI, St. Fr. Philosophical Hymns of the Rgveda (Russian) *IKDI*, Moscow, 1963, 189-222

119. MISHRA, Bhagavat Prasad. *Gayatrī gavesana*. Shri-krishna Pustakalaya, Kanpur, 1963, 92.

120. MISHRA, M. On the *Rgveda* I 179 1, 4a, and 6c. *IA* (3rd Ser.) 2 (3), 1969, 14-17.

121. MISHRA, Ram Gopal. *Meghadūta ke preranasrota* (Hindi). *Parīṣad-Patrika* 4 (3), Oct 64, 89-92.

. *RV* 5 61 is one of the sources Śyāvāśva and night as messenger . also *RV* 10 108 (Saramā Pau)

122 MISHRA, Vishvanath. Yamayamī. *Viśvambharā* 6 (4), 1971, 80-83.

..(apropos "Yamayamī" by Shri VISHVESHWAR, *Savitā*, Nov 1970 . Yama and Yamī are husband and wife, *puṣhyogād aḥhyāḥam*) V 's argument unconvincing as is indicated by such words as Kaikeyī, Devakī, Aupagavī (also rejects V.'s suggestion *bhrātā=bhariatā, stasā (stam puruṣam sarati)=wife*) .

123. MISRA, J. A yantra of the Tantrikas. *JBRS* 45, 1959, 482-88.

..I 164 33 represented in the form of *yantra*

124. MONTESI, G. [*Uṣas-hymns*]. *SMSR* 28 (1), 1957, 26 ff.

..M. accepts HILLEBRANDT's view that Rgvedic *Uṣas*-hymns especially celebrate the first dawn of the new year (also *VBD* II 3 51)..

125. MUS, Paul. Du nouveau sur Rgveda 10-90 ? *Sociologie d'une grammaire. W. Norman Brown Fel Vol*, 1962, 165-185.

126. NAGABHUSHAN SHARMA, K. *Puruṣasūktaguptārthacandrikā*. Cumbum Ongole.

..in Sk.; Telugu script; spiritual interpretation..

127. NANAL, N. D. *Puruṣasūkta urpha samājastavana : prācīna bhāratīya saṁskṛtice eka subodha vivaraṇa* (Marathi). Ahmednagar, 1970, 8+28+7.

..sociological interpretation of X. 90..

128. NATH, Raj Mohan. *Rig Veda Summary*. Mot. Ban., Delhi, 1966, 136.

..first *mandala* translated..

129. NIYOGI, S. P. *A Critical Study of the Nivids*. Firma K. L. Mukhopadhyay, Calcutta, 1961, iv+ii+ii+85.

..Nivids=mantras in prose employed in Soma-sacrifice by the Hotṛ; preserved in khula of Śākalasākhā of RV . 11 sets of 175 clauses.. text (in Devanāgarī and Roman scripts) with English transl., notes, index attempts to organize systematically the various aspects of nivids.. linguistic and ritualistic study..

Rev. · E B , *JAOS* 82, 280-81; N. GOSWAMI, *JAC* 10, 278; V. MILTNER, *ArchOr* 30, 687, S. PIANO, *EW* 15, 125-26; L. RENOU, *JA* 250, 296-98.

130. NRISIMHADEVA, Sastri. *Śrī-gāyatrī vijayatetarām*. *GKP* 17 (4), Dec. 64, p. 247.

131. OZA, M. H. *Bhāratīya-jyautiṣe varṣā-vijñānam*. *Sūr.*, Hiraka-jayanti No., 1966, 218-28.

..Mandūka-sūkta..

132. PALSULE, G. B. Patañjali's interpretation of RV 10.71.2. *Dandekar Fel. Vol.*, 1969, 1-3. (Also in *SP*, 24 AIOC, 1968, p. 21).

..*bhadrai 'tām leṣmīr nihitā 'dhi rāci* . acc. to Pat., *adhi* means *parivṛdhā*..

133. PANCHOLI, Badriprasad. *Vatsa ki vedanā* (Hindi). *GKP* 19 (3), Dec. 66, 205-06.

..RV VIII. 11. 7..

134. PANCHOLI, Badriprasad. *Arambha (karma) darśana* (Hindi). *Vedavānī* 19 (6), April 67, 2-3.

..RV X 134 7 .

135. PANCHOLI, Badriprasad. *Amṛtajyoti : prāpti aur vistāra* (Hindi). *GKP* 20 (1-2), Aug. Oct. 67, 69-73.

..RV X. 176 1-4

136. PANCHOLI, Badriprasad. *Manahpūtam samācareṭ* (Hindi). *GKP* 20 (4), Nov. Dec. 67, 274-76

..RV X. 158 1-2 .

137. PANDEY, Y. Interpretation of three philosophical sūktas in the *Rgveda*. *SP* (24 AIOC), 1968, 285-86

. Nāsadiya , Hiranyagarbha , Purusa-sūktas— they represent the three main states of one and the same Brahman or Īvara

138. PANDIT, M P. Gayatrī upāsana *Ved Kes.* 48 (7), Nov. 61, 328-34.

..(rev article on *Gayatrī* by J K TADINI see 190 below)

139. PANT, M. B *Asya vāmiya sūkta : some astronomical constants and RV I 140*. Poona, 1970, 15

..the description in *RV I. 140* fits well with the flares all over the sun, when the sun is in disturbed state. (*RI I 161* interpreted on the basis of *Kaṣāpadyāyī-sūtra* .

140 PANT, M. B. *Dirghatamas āni sūrya* (Marathi). Poona, 1970, 14 + 130

- 142 PATHAK, R P Vedic teachings *VL* 3 (1), Mar 69,
3-4, 4 (4), June 70 104-05

RV X. 114 10 IV 56 3

- 143 PHILLIPS H B A free rendering in verse of selected
Varuna Riks *Ved Kes* 56 (2), July 69 112-14

I 24 25 VII 86-89 II 28 V 85 VIII 41~

- 144 PIPITONE, Giuseppe Nasadiya sūkta (Rgveda X
129) *Vidyā* 7-9, Sept 65, 75-81

transl and discuss on (in Italian)

- 145 PRABHAKAR C L The gāyatrīmantra (Rgveda 3 62.
10) n study *SP* (25 AIOC) 1969, 22-23

- 146 PRABHU, R K The Honey Moon *Topic* 1 (5-6),
Feb 61

Sūrya sūkta explained on the background of circum polar pheno-
mena and trad

- 147 PRABHU ASHRI, Swami *Gayatrī - Rahasya* New
Delhi, pp 248

exposit on of G transl from original Urdu by J D
CHOWDHURY

- 148 PRIYAVRATA *Bhasha aur jñāna ka adī srota* (Hindi)
Vedavani 16 (12), Oct 64, 5-10

RI X. 71

- 149 PRIYAVRATA *Yaha jagat kisa jangala se aya hai?*
(Hindi) *GAP* 21 (4) Feb 69 4-6

RI X 81

- 150 PRIYAVRATA *Pralaya aur usake bada* (Hindi) *Vedavani*
21 (5) Mar 69, 7-10

RI X. 129 interpreted

- 151 PRIYAVRATA *Agnihotra kara, tujhe mumha mangā
milega* (Hindi) *Vedavani* 21 (7) May 69, 2-3

RI VIII 19 5-6

152. PRIYAVBATA. *Kuharā dūra kara aur use dekha* (Hindi). *Vedavāṇī* 21 (9), July 69, 2-3.

..RV X. 82. 7..

153. PRIYAVRATA, *Merī śakti kā kucha mata pūcho, main ne soma pi liyā hai* (Hindi). *Vedavāṇī* 21 (10), Aug. 69, 2-3.

..RV X. 119 transl. and explained..Soma=*saccidānanda bhagavān*..

154. PRIYAVRATA, *Prātaḥkāla kī yācanā* (Hindi) *Vedavāṇī* 21 (12), Oct. 69, 5-7.

..RV VII. 41..

155. RADHAKRISHNIAH. *Purusha Sooktam. Tapovan Prasad* 8 (8-10), Aug. Oct. 70.

..Sk. original, transliteration, construing, English transl. and notes..

156. RADHEMOHAN. *Kasmai devāya havisā vidhema. Vedavāṇī* 19 (2), Nov. 66, 21-22.

..apropos Yudhusthira's article in *Vedavāṇī* 19 (1) . dropping of *ekāra* in *ekasmai* not quite unwarranted Śabara explains *kasmai* as *ekasmai* .. (in a note appended to this article, Yudhusthira points out that, on account of accentual difficulty, *kasmai* cannot be derived from *ekasmai*)..

157. RAHUEKAE, V. G. *Apropos the RV V. 40 JGJRI* 25 (1-4), 1969, 511-16.

* ..hist. significance of the role of Atri and the Atris as the first observers of the solar eclipse .. nature of *śarbhānu* discussed .

158. RAMANAND. *Agnim yamam mātariśvānam āhuh. Vedavāṇī* 14 (1), Nov. 61, 38-39.

159. RAMANATH. *Ācārya se brahmacariyon kā vidyāmadhupāna* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 15-17.

..RV X. 167..

160. RAMANATH. *Āndhīyon ke sātha he agni, tuma āo* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 86-87.

..RV I. 19..

161. RAMANATH *Veda ki eka paheli pake banla ka dhuan* (Hindi) *Vedatani* 19 (1), Nov 66, 36-38

RI I 164 43 (=AI IX 10 25) *akamaya dhūma*=mist

162. RAMANATH *Rgveda ka sarama-pani-samvada* (Hindi). *GKP* 21 (7-8), 1969, 361-68

RV X. 103 S -intuition (acc to AURORENDU)

163. RAMANATH *Rgveda ka viśvamiṭra nadi - samvada* (Hindi) *GKP* 22 (5), 242-46

RI III 33 spiritual interpretation of the hymn *ratha*=body, *ripāt*=river of physical vitality, etc (also astronomical interpret.)

164. RAMANATH *Rgveda ka indra, indrani aur vsakapi ka samvada* (Hindi) *GKP* 23 (1-2), Sept Oct. 70, 70-79

165. RAM GOPAL A non legendary interpretation of the *Apāla-Sūkta* (RV 8 91) *VIJ* 2 (1), 1964, 55-72 (Also in *PIOC*, 26th Session, III 1, 127-38)

legendary interpretation not convincing probably concerned with Indra's main functions, namely releasing of blocked waters and digging the course of rivers the hymn is a figurative description of a river in its hilly course

166. RAM GOPAL The interpretation of *jarah kaninam* (RV I 66. 8) *SP* (22 AIOC), 1965, 222-23

the sun *jara* (lover or consumer) of maidens symbolizing dawns

167. RENOU, L. Hymnes védiques hymnes du Rgveda *Yggdrasil* (25 3 37), 7-9

168. RENOU, L., SILBURN, L. Un hymne à énigmes du Rgveda (I 152) *Journal de psychologie*, 1949, 266-273

English version *IBD* II 3 69

169. RENOU, L. Les hymnes aux Visvedevāh *J. Nobel Fel Vol*, 1959, 176-81

170. SHIASRABUDDIN, M. T. Some reflections on the 'asya vāmija' hymn of the Rgveda (I 164) *NUJ* 17 (2), 179-192.

..the hymn deals with the sun, its rays, its movements and effects..
sun as the centre of cosmic life..

171. SANTIPRAKASH. *Sapta maryādā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 76-77.

..RV X. 5. 6..

172. SATAVALEKAR, S. D. (ed.). *Purusasūktam*. Svadhyaya Mandala, Pardi; with Hindi transl., etc., 1960, 2+40; with Gujarati transl., etc., 1961, 43.

173. SATAVALEKAR, S. D. *Daivata-Samhitā*. Svadhyaya Mandala, Pardi, 1964, 18 + 72 + 96 + 202 + 678.

..with Hindi introd ..

174. SCHNEIDER, U. Yama und Yamī (RV X. 10). *I-IJ* 10, 1967, 1-32.

..text, transl, notes, text-analysis, individual Vedic word-problems .. author's conclusion - the hymn is neither an *ākhyāna* (as suggested by OLDENBERG) nor "a ballad topped with moral" (GELDNER); it definitely served a ritual purpose - doubled bondage to truth - connection with later festival of Yamadvitīyā..

175. SHARMA, Madan Mohan. *Kyā gāyatrī mantra asuddha ha?* (Hindi). Chandigarh, Nov. 63, ii + 13.

..(see 229 below) ..

176. SHARMA, Munshi Ram. *Osadhī* (Hindi). *GKP* 23 (1-2), 1970, 89-93.

..RV X. 191..

177. SHASTRI, D. V. Some observations on a Vaiśvadeva hymn (I. 14.) in the *Ṛgveda*. *SP* (25 AIOC), 1969, p. 40.

..this is *agnisṛṣṭha* type of Vaiśvadeva hymn..

178. SHENDE, N. J. The Puruṣa-sūkta (RV 10.90) in the Vedic literature. *JUPHS* 23, 45-51. (also in *SP*, 22 AIOC, 1965, p. 239).

..P. in RI' compared with its versions in AI', SV', IS, KTV', TA.. ref to in *SPBr* and *Rgvidhāna* .. variant readings and views of commentators..

179 SHRIYAN, Ratna N Hymns to Pūsan *Bh. Vid* 25 (1-2), Oct 65

180 SHUKLA, S N A fresh interpretation of *Rgveda* II 12 3 JGJKSV 28 (1-2), Jan Apr 72, 615-36 (Also in SP, 26 AIOC, 1972, 510-11)

the vs represents six distinct traits of Indra mythology (1) smashing of clouds or Vṛtra (2) setting free of rivers (3) driving out cows (4) destroying Vāla or obstruction (5) producing fire or light (6) being victorious in battles

181 SINGH, Satya Prakash Philosophical concepts in the hymn of creation *Rtam* 1 (2), Jan 70, 39-46

Nasadiya-sukta (1) idea of transcendence (2) negation of space and time (3) implicit immanence of the Divine in the apparently Non Existent (4) Desire as the first evolute of cosmic mand (5) intuitive method of metaphysical knowledge, (6) antagonism bet two orders of cosmic constituents (7) the final scepticism

182 SISODIA, V N An illustrated manuscript of Soma Pavamana sūkta *JOIB* 11 (4), June 62, 417-20, 4 plates

the work contains Soma Pavamana sukta of ninth Maṇḍala, in four chh, with a Vamana-sūkta and a Vedic Puruṣa-sūkta appended

183 SIVAPUJANA SINHA *Indrasuktalocana* (Hindi) *Paropakari* 6 (11), Oct 65, 22-26

RI II 12 (serially)

184 SRI-BHAGAVADĀCĀRYA, Swami Yamayamīsamvādaḥ *GKP* 21 (7-8), Feb Apr 69, 309-14

185 SRIDATTA SARMA, M V The worship of gāyatrī *Ved Kes* 48 (9), Jan 62 392-95

186 SURESH CHANDRA *Viśvamitra nadi samvada* (*Rgveda* 3, 33) (Hindi) *VJ* 21 (3-4) 1972, 118-22

poetic appreciation

187. SVARNAKIRANA, Sri Gopalji *Aasmal devaya harīṣa vidhema* (Hindi) *Kalyan* (Hindi) 35 (8), 1098-1101.

188. SWAMINATHAN, V. A new interpretation on RV VIII, 69. 12. *SVUOI* 7 (1-2), 1964 (1968), 63-73.

. Patañjali's interpretation of the vs. acc to author *kakuda*= vault of heaven, *sūmya*=billowy, *susira*=reservoir, ocean

189. SWAMINATHAN, V. *Asya vāmasya sūkta* (RV I. 164) a new interpretation of verse 41. *VII* 6 1968, 32-49

ideas of rain and speech blended together *gauṛi*=cow, cloud speech..

190. TAIMINI, I. K. *Gayatri* Ananda Publ. House, Allahabad, 1961, 172.

. (see 138 above) .

191. THIEME, P. RV 10. 146 2. *aghatibhir na dhavan.* *Kuiper Fel. Vol*, 383-392

[interpretation of the *arṣanta* in X. 146 20 'just as (an aristocratic person) accompanied by musicians who sound the *aghaṣa*, enters'-OLDENBERG "like one who sets out under the sounding of cymbals'-GELDNER] T suggests "just as (a strong person) makes (the dangerous animals) run away by means of drummer beaters (who mutually second themselves by their sounds) ' .

192. TIWARI, Anant Sharan. An interpretation of Madhvācārya on *trīṇi pada u cakrame* (RV I 22 18) *SP* (26 AIOC), 1972, p. 382.

. spiritual interpretation

193. TOKARZ, Franciszek. How do I understand *Rgveda* X. 129? *Folia Orientalia* 11, Krakow, 1969 (1970), 297-300.

. I the periphrasis of the hymn (presupposes) two views re the beginning of the world (1) Vedānta this empirical world does not exist eternally, it takes its rise out of the absolute being, (2) Jaina this visible world exists eternally without any proceeding) II literal transl.

194. TOPOROV, V. N. About an example of sound symbolism (Russian) *Transactions of the Tartu State Univ.* 181, Tartu, 1965, 306-319. (Also in *Poetics*, Warszawa, 1966, 75-77; in *Texte des sowjetischen literaturwissenschaftlichen Strukturalismus*, München, 1972, 228-230).

..about the ciphering of the name Vāk Āmbhṛnī in the sound structure of the hymn analysis of poetic texts on lower levels.
(Italian transl in Cura di Romo Faccani e Umberto Eco. Milano, 1970) .

195. UPADHYAYA, Gangaprasad. *Ekasmai devāya haviṣā vidhema. Vedavānī* 16 (1), Nov. 63, p. 92.

..the omission of *e* is *chāndasa*

196. UPADHYAYA, Gangaprasad. *Mittiṃ kâ ghara* (Hindi). *Vedavānī* 19 (1), Nov. 66, 22-24.

.RV. VII 89 1 .*mṛnmayā grha* = physical body..

197 UPADHYAYA, Gangaprasad. *Aghamarsana mantra* (Hindi). *Vedavānī* 20 (9), July 68, 2-3.

RV X. 190 is usually regarded as *aghamarsana* this is perhaps because its R̥si is Aghamarsana actually RV I. 97 is *aghamarsana-sūkta* from the pt of view of contents .

198. UPADHYAYA, S. A. Hymns to the Ṛbhus in the Rgveda. *Bh. Vid.* 22, 1962 (1963), 63-79.

. English transl. with exegetical notes

199. UPADHYAYA, S. A. Hymns to Pūṣan. *Bh. Vid.* 25 (1-2), 1965, 38-50.

. I 42, 138, VI 53-58, X. 26 English transl with exegetical annotations

200. VAIDYA, R. V. *Asya vāmasya sūktam : Riddle Solved*. N. G. Vaidikashram, Indore, 1961, V + 57.

(1) the ancient sages lived in the North Polar region for a fairly long time, (2) they recorded the astronomical scenes and conditions as were actually seen by them there, (3) they evolved suitable sacrificial systems wh they employed to measure the time units .

201. VARMA, Mahendra Kumar *Vt samanā bhūmir apratistha Samskṛta-Bhavitavyam* (27-11-65), p 3.

. poetical study compared to *Raghu* 7 69.

202 VARMA, Mahendra Kumar. *Jyotiḥ-snāta. Samskṛta-Bhavitavyam* (19-3-66), p. 4

..poetical study of RV. V. 80 5 .

203. VARMA, Mahendra Kumar. *Vede vastudhvanīḥ. Samskṛta-Bhavitavyam* (11-3-70), p. 4.

..RV VI 70.5..

204. VASHISTHA, Ramasaran. *Gāyatrī mantra* (Hindi) *Saṣvatavānī* 2 (12), Dec. 62, 12-14.

205. VASHISTHA, Ramasaran. *Rgveda ke puruṣasūkta kī vyākhyā* (Hindi). *Vedavānī* 23 (8), 18-24; (9), 10-13; (10) 10-15.

206. VASHISTHA, Ramasaran *Indra-sūktam* (Hindi). *Vedavānī* 24 (8), June 72, 3.

- ..II. 12. 1-8 : Hindi and English transl .. Indra=Īsvara or Sūrya..

207. VEER RAGHAVACHAR. The pavamāna-sukta. *SP* (22 AIOC), 1965, 233-34.

208. VELANKAR, H. D. Hymns to Āgni in Mandala I. *JBomU* 29 (2), Sept 60, 1-18; 31 (2), Sept. 62, 1-24; 32 (2), Sept. 63, 1-36.

..English transl with exegetical notes..

209. VELANKAR, H. D. Andha and śrona in Rgveda IV. 30.9. *SP* (21 AIOC), 1961, p. 1.

..andha and śrona as adjectives of *paravrj* (maiden's illegitimate child) who was led to safety by Indra; Indra cured the physical defects of the child..

210. VELANKAR, H. D. *Rgveda Mandala VII*. Univ. of Bombay, 1962, 216.

..text ed. with selected portions from Padapāṭha..Appendixes : accent, grammar, metre, Saṁhitā and Pada..

211. VELANKAR, H. D. *Rgveda Maṇḍala VII*. Bh. Vid. Series 23, Bharatiya Vidya Bhavan, Bombay, 1963, xxxii + 80 + 288.

..introd , text in Devanāgarī, English transl, crit notes, select glossary, general index, index of deities, index of metres .

Rev. . V. S AGRAWALA, *Bhāratī* 6 (2), 118-20, *JOIB* 13, 153-57; S N. J, *JASBom* 28, 223-24, L. RENOU, *JA* 251, 393-95, N J. SHENDE, *JBom U* 30 (2), 123, A. R. VASUDEVA MURTHY, *QJMS* 55, 77-79.

212. VELANKAR, H D. *Rgveda Mandala II*. Univ of Bombay, 1966, xi + 122

annotated English transl

Rev RAM GOPAL, *VIJ* 5(2), 214

213 VELANKAR, H D The Rgvedic origin of the story of Naciketas (*RV X 135*) *Renou Comm Vol*, 1968, 763-772.

story of N in *Katha-Up* and *RV X. 135* —many points in common same basic story with its sacrificial setting utilised in *Katha* for the demonstration of the futility of worldly pleasures to be derived from sacrifices as against the knowledge of the self
annotated English transl of X. 135

214 VELANKAR, H D *Rgveda Mandala III*. Univ. of Bombay, 1968, X+156

annotated English transl (introd V X and indices 151 56 by S A UPADHYAYA)

215 VENKATACHARYA, T *Chatrahitaisini Mañjusā* 14, 1960

interpretation of *RV X. 71 2* quoted in *Mahābhāṣya* .

216 VENKATASUBBIAH, A On *Rgveda I 6 ALB* 28 (1-2), May 64, 55 111

exegetical essay

217 VENKATASUBBIAH, A On *Rgveda 10 55 5 VIJ* 2 (2), Sept. 64, 217 20

218 VENKATASUBBIAH, A On *Rgveda 3 45 3 and 5 1 1 VIJ* 4 (1), Mar 66, 19 24.

219 VENKATASUBBIAH A On *Rgveda 10 111 4 VIJ* 4 (2), Sept 66, 178 185

220 VENKATASUBBIAH, A On *Rgveda 5 45 1 and 2 24 14 VIJ* 5 (2), Sept 67, 178 184

221 VENKATASUBBIAH, A On *Rgveda 2 11 20 and 4 45 2 VIJ* 6 (1), Mar 1968, 25 31.

222 VENKATASUBBIAH, A On *Rgveda 1 104 1 VIJ* 7 (1-2), 1969, 25 35

223 VIDYANANDA VIDEHA *Svamahima se mahan* (Hindi).
Savita 25 (1), Feb 72, 67

. *RV* I 91 2 explained

224 VIRENDRA SASTRI *Sarama panu samvada* (Hindi)
Vedavani 14 (3), Jan 62, 15 19

materialistic and spiritualistic interpretations

225 VIRENDRA SASTRI *Yama devata ka eka sukta* (Hindi)
Vedavani 17 (1), Nov 64, 30 35

RV X 135

226 VISHVA BANDHU *Rgveda* I 70 3 a text critical study,
VIJ 1, 1963 55 56, 179 202

227 VISHVA BANDHU Vedic textuo linguistic studies 3
 Pantheographical re examination of *Rgveda* X 166 *VIJ* 4 (2),
 Sept 66, 161-66

the *devata* is *Vacaspati*

228 VISHVA BANDHU Vedic textuo linguistic studies 5
uccarat > ūccarat *VIJ* 5 (2), Sept 67, 169-77

(revised version of *VBD* II 3 107) presumably *RV* VII 66
 16 was originally a *gayatrī* the second syllable in *uccarat* was
udatta the shift of accent to the first syllable seems to have
 represented a shift of interest in actual life *uccarat*, an adj
 participle later came to be regarded as finite verb

229 VISHVA BANDHU Vedic textuo linguistic studies 6
 The grammatical problem of the *Gayatrī* (*RV* III 62 10) *VIJ* 7
 (1-2), 1969, 7-21

(revised version of *VBD* II 3 106) *yah* in the third *pāda*
 to be taken as neut nom sing of either **yas-* or **yavan* *yo nah*
 was originally *yad u nah > ja u nah > jo nah* (see 175 above)

230 VISHVA BANDHU Vedic textuo linguistic studies 7.
RV I 41 7-9 a new exegetical approach *VIJ* 8 (1-2), 1970,
 1-32

(revised version of *VBD* II 3 105)

231 WELLS, Henry W Hymns from the *Rig-veda Literature East and West* 10, Muncie, Indiana U S A, June 66,
 138-42

- 232 WRIGHT, J C Purūṛavas and Urvaśī *BSOAS* 30, 1967, 526-47

introduces elements of Old Testament and Christian theology into the interpretation of the hymn U = Mother of God, P = Holy Spirit

- 233 YOGI, Satya Bhushan *Rgvedasya purusasuktam puruṣaśabdasyarthah* SP (22 AIOC), 1965, 245-46

p = man characterised by virility who has developed his inner power

- 234 YUDHISTHIRA, Mimamsaka *Veda pravacana Īvara-stuti prarthana upasana-mantra* (Hindi) *Vedavani* 23 (8) June 71, 3-5

RI N 121 10

- 235 YUDHISTHIRA, Mimamsaka *Rgvedaḥ samgrama-śaṅka eḥa sūkta samgrama-śaṅka* (Hindi) *Vedavani* 24 (3), Jan 72, 8-13

RI VI 75 transl of the hymn, discusses words like *śaṅka*, *śaṅka* etc

4 BERGER, Hermann Hermann Grassmann and Alfred Ludwig, the first German translators of the Rgveda *Yearbook* 1964, Max Muller Bhavan, New Delhi 73-87

5 BHATTACHARYA, P K Rgvedic studies CR 158 (1), Jan 61, 65 93

considers (a) topography in the Vedas (b) races and cultures (c) *yajna vidya* (d) peculiar origin of *advaita* philosophy in RV ~

6 BHATTACHARYA, P K Rgvedic studies CR 174 (1), Jan 65, 1 25

some of the imp Rgvedic Rsis lived in the southern part of present-day Afghanistan Vedas are autochthonous are earlier than 3000 B C *yajnas* based on activities for unification of diff clans Vedic culture closely associated with Assyrian culture acc to author Paravata — Farah of Afghanistan Sarayu = Harirud etc

7 BHATTACHARYA, Ram Shankar *Rgvediya kathasakha eka kalalupta sakha* (Hindi) *Parisad Patrika* 4 (2), July 64, 72 75

8 BHISE, Usha R Some evidence for earthquakes in the *Rgveda* *JASBom* 41 42 1966 67, 12 18 (Also in SP, 23 AIOC, 1966, p 26)

evidence particularly of Marut hymns shaking not only a poetic description seems to have a physical basis

9 BRAHMACHARI, Karuna Krishna The *Rgveda* is anything but a text book of moral IPC 12 (2), June 66, 20 21

moral ideas not dominant in RV whole atmosphere is out and out materialistic

10 CHAKRAVARTI G N *Rksamhitasara* (Kannada) St Philomena's College, Mysore, 1966, 10+125+336+207

RV has a relevance to the world of today
Rev G MARULASIDDHAIAH *Vij* 5 (1) 118 M P PANDIT, *BJ* 12 (13) 79-80

11 DANGE, Sadashiv A *Rgvedatila sukti (mhani) ani lokaniti* (Marathi) *Natrabharata* 19 (12) Sept 66, 19 28

a collection of 78 proverbs from the *RV* with an explanation of their social bearing

- 12 DANGE, Sadashiv A *Pastoral Symbolism from the Rgveda* Univ of Poona, 1970, 134

some of the riddle hymns freshly studied sex and obscenity in Vedic texts and rituals closely associated with pastoralism discussion of similar motifs from non Vedic sources aspects of the fructifying fluid the fiery seed field and zoo-morphic ritual husband virgin Nabhanedīṣṭa and the *gavisṭs*

- 13 DANGE, Sindhu S *Autovertism from the Rgveda* SP (26 AIOC) 1972, 351 52

autovertism in vss wh employ the first personal pronoun and express confidence of speakers identity with the deity and the Highest Principle germs of later Up philosophy of identity of Brahman and individual to be found in Rgvedic autovertism

- 14 DESHMUKH, P R *Abhinivesarahita atīhasika va sastrīya dṛṣṭikonatuna rcameya abhyasacī avaśyakata* (Marathi) *Nava bharata* 20(1) Oct 66 1 15

(need for studying the *ṛks* from a non dogmatic, historical and scientific pt. of view) the outwardly hymns of praise of various divinities the *RV* seers have described thro those hymns, the heroic exploits of their ancestors enemies of Rī Aryans = I V Civil people discusses some crucial words like *pur*, *medhavad*, *dasyu* etc

- 15 DEVASTHALI, G V *Pāṇini and Rgvedic exegesis* IA (3rd Series) 2 (3) July 67, 1 8

P's rules to be used to determine the gramm formation of each Vedic word other methods of exegesis also need to be employed considers Rī I 25 7c *āśāḥ* in that passage is gen sing *samudriyāḥ* nom sing II 39 4a *āśāḥ* is instr sing not nom dual

- 16 DIWAKAR H R *The presentation of the first and the oldest Rksamhita* *ŚPP* 8 (1), Feb 68, 1 10

Rī hymns composed in the course of twelve generations from Vāśīṣṭha to Bharata

- 17 DUSSERT, P E *The manuscript of the Rgveda of the M A Stein Collection* IV *Norman Brown Fel Vol*, 1962, 51-55.

Śarada Ms of RV discovered by STEIN in Kashmir in 1896
colophon *ācalayanena maharsina aracilojah samhāyah* this ms.
contains text (Sāmhita) of the first three Mandalas

- 18 ELIZARENKOVA, T Ya An approach to the description
of the contents of the *Rgveda* *Renou Comm Vol*, 1968, 255-68

seeks to give a description of the requests addressed to different
divinities in the hymns of the RV some idea of the things needed
by Vedic people for their life some specific requests made to
particular deities only a few requests are common to all deities
one can attempt to describe the contents of the RV with the help
of a model consisting of two parts—an *explicative* one consisting
of a no of levels made by oppositions of the corresponding
distinctive units and in *appellative* one consisting of requests being
in accordance with the explicative part there is usually a certain
balance bet the two parts in the semantic space of each mytho-
logical figure

- 19 GARG, Rajendra Kumar *Rgveda aur Atharvaveda*
Svarupa aur mahattva (Hindi) VJ 21 (3 4) 1972 174 182

- 20 GONDA, J *Epithets in the Rgveda* Dis Rheno Traj
IV, Mouton and Co 's Gravenhage, 1959, 270

(1) Introd (7 35) (2) a survey of Rgvedic epithets studied
in their contexts (36 156) (3) the functions of Rgvedic epithets
(157 259) (4) indexes

Rev R HAUSCHILD OLZ 1963 387-89 H D VELANKAR,
JAOS 81 327 28 J C WRIGHT BSOAS 23 (2) 415

- 21 GOPALACHARYA, M R *The Heart of the Rigveda*
Somaiya Publications, Bombay, 1972

selections from RV all Mandalas represented text with
author's transl followed by transl by WILSON GRIFFITH etc
introd deals with age of RV and other questions

- 22 GUPTA, Sudhir Kumar *Rgveda ka paricaya* (Hindi)
BMAS, Jaipur, 73

[RV rel is monotheistic]

- 23 GUPTA Sudhir Kumar Validity of historical and
legendary interpretation of Vedic stanzas JBRS 54, 1968,
127 40

24 HARIBHAKTA, Gundopant *Rgvedacī olakha* (Marathi)
Bombay, 104

Rev M P PANDIT *Ved Kes* 51 484

25 JAGANNATH *Srīmadaravindasya vedabhāsyam* GKP 18
(1-2), Aug Sept 65, 12-20

Aurobindo's interpretation of *RV* is esoteric spiritual, and
psychological

26 JAIN Rama Chandra *Rgveda and archaeology.*
ABORI 42 1963, 83-89

RV is joint product of Aryan Rsis and non Aryan Rsis
converted to Aryanism

27 KAPADIA, B H The relation of Khilīmī with *Rgveda-*
Samhita and their position in Indian literature *JBomU* (NS) 29
(2), Sept 60, 19-38

based on J SCHIEFTELOWITZ's paper on the subject in *IF* 1)

28 KUIPER, F B J The ancient Aryan verbal contest *IJ*
4 (4), 1960 217-81

RV in its essence is a text book for the ceremonies of the
New Year festival this wd explain the remarkably one-sided
char of these hymns (also see *Museum* 54 col 84 *IJ* 5
169 ff) [GELDNER and RENOU overemphasize the imp of lit
contests for wh the *RV* poetry is thought to be designed,
THEME criticising this tendency stresses the necessity of looking
for a serious genuinely rel content of *RV* hymns] Indra Vritra
contest represents an Aryan myth of creation (W N BROWN,
KUIPER LUDERS) conception of time as a cyclal process race
with the sun as prize ref to winter solstice (*amhas* may refer to
the end of the year) at least some hymns to Indra concern the
crit period of transition from old to new year and at least some
of the chariot races (*ajis*) must have taken place at that time
' Usas and the new year K defends HILLEBRANDT's view that
the 20 *RV* hymns to U do not worship the dawn of every new
day but especially the first dawn of the new year (mythical
identity of the nocturnal sky with the nether world needs to be
clearly stated) appearance of Uṣas represents the victory of Light
over Darkness of Life over Death her victory releases the goods
of life from the bonds of the nether world U as goddess of
contests (wealth thro races and word duels K discusses Avestan
uxarata Vedic *vi zc* and *igada* also Vedic *narma* and *naristā* .

all such feasts bear the char of secret or open warfare not for property or possessions, but for social influence not only the ceremonial sediment of social rivalry but also a rel. rite in the shape of cosmogonic drama

29 KUNHAN RAJA, C The Rgvedic sources for the six systems of Indian philosophy *Phil Quart* 35 Oct 62 179-93

30 KUNHAN RAJA, C *Poet Philosophers of the Rgveda* Ganesh and Co., Madras, 1963 XXX + 330

certain philosophical hymns from RV discussed in RV, philosophy, poetry and lit. crit. go together
Rev P C LAHURI, *IBQ* 30 140-43

31 MISHRA Harimohan *Rgveda men loka sahitya abhicara* (Hindi) *Parisad Patrika* 6 (1), April 66, 41-47

Atharvamic material in RV

32 MISHRA, Harimohan *Rgveda men loka sahitya gatha tatha anyanya* (Hindi) *Parisad Patrika* 7 (2) July 67, 9-14

33 MISHRA Harimohan *Rk se mandala tak Parisad patrika* 7 (4), Jan 68, 9-12

34 NIGAM SARMA *Kalidasa par rgveda ka prabhava* (Hindi) *GKP* 23 (1-2) Sept Oct 70 80-85

35 OGIBENTV B L Problems of Vedic onomastics proper names in the Rgveda (Russian) *Strukt tipol jazykov* 286, Moscow 1966, 216-24

36 OGIBENTV, B L *Semantics of the Mythological Texts of the Rgveda* (Russian) Moscow 1966

(candidate dissertation) semantic analysis of cosmogonic hymns

37 PANCHOLI, Badriprasad *Gocarī vr̥tti* (Hindi) *Vedavani* 19 (1) Nov 66, 71-76

cow-culture in RV

38 PANDEY, Yogesh Non Aryan elements in the *Rgveda* *SP* (26 AIOC) 1972, p 509

49. SINGH, Satya Prakash. Embryo of the Bhagavadgītā in the Rgveda. *Bharatī* 5 (1), 1961-62, E 86-90.

.. in *RV* VI 9 .

50. SINGHAL, Jwala Prasad. The Rgveda hymns relate events 5,00,000 years old : geological and archaeological evidence. *SP* (22 AIOC), 1965, 240-41.

51. SINGHAL, Jwala Prasad. Fundamentals of Rgvedic interpretation. *SP* (24 AIOC), 1965, p 31.

51A. SURYAKANTA. *Voice of the Veda*. S. P. Mandali, Poona, 1969, 4+84.

..(Kaushika Lecture Series 12 : Foreword by R. N DANDEKAR)
.. mainly related to *RV* .Veda, the voice of clarity, Veda, the voice of aristocracy, Veda, the voice of wisdom

52. SURYAKANTA. Once more to the kernel of the Rgveda. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

53. TILLU, Vinayak Sastri. *Rgvedamantre bhāṣasamśkārallēkhah* *PAIOC* (21st Session), Vol III, 1968, 45 48

..ref to *RV* X. 71 6, I 16+45, IV. 58 3 .

54. UDAYAVIRA SASTRI *Rgveda ke ṛṣi* (Hindi) *Viśvam-bharā* 3 (2), 1965, 5-24

.. ṛṣi is *kavi* or *pravakṣa* .no hist in Veda .no specific personalities or no specific events in their lives described in Veda..

55. UPADHYAYA, Ramji *Rgvaidika-caritra-nirmānam*. *Sagarikā* 5 (1), 1966, 23-28.

..ideal character as depicted in *RV*..

56. VAUAPURKAR, G N. *Kimapi vaidikam vaco nānarthakam*. *Sūr.* 44 (10), Oct 68, 251-55

..eleven modes of interpretation indicated in *RV* *indriya* *śruti* *smṛiti* explained in a variety of ways .

57. VEDAKUMARI *Rgveda men bhāṣārjñāna* (Hindi) *VJ* 21 (3-4), April-May 72, 65 67.

..*RV* X. 125, I 16+ X. 71, *ŚPB*, 4 1. 3 16 .

58. VELANKAR, H. D Word economy and Rgvedic interpretation. *ABORI* 45, 1964, 1-18.

39 PARANJPE, Hemalata S The influence of the ritualistic notions on the composition of the Rgvedic hymns *SP* (24 AIOC), 1968, p 286

sacr to BERGAIGNE metres and deities of *RV* hymns had a ritual significance B's view discussed

40 PARTHASARATHY, P The Rīg Veda *Kamakoti Vani* 3 (2) Feb 71, 16 19

41 RAGHAVAN, V Some glimpses of the social life in the Rgveda *Organiser*, Nov 65, p 15

42 RAI, Ganga Sagar Śakhas of the Rgveda as mentioned in the Puranas *Purana* 6 (1) Jan 64 97 112

43 RENOU, L Sur l'utilisation linguistique du Rgveda *BSL* 61, 1966, 1 12

difficulties in interpreting *RV* from linguistic (philological) pt. of view

44 RUBEN, W Rgveda and Homer's epics *JOIB* 15 (3 4), Mar June 66, 314 21

similarities and dissimilarities pointed out

45 SAHAI, Kanhaiyalal *Rgveda ki lokoktiyon* (Hindi) *Hindi Anusilana* 13 (1 2), 1960

46 SHENDE, N J The Rgveda and the Atharvaveda *JASBom* 41 42 1966 67, 56 71 (Also in *SP*, 23 AIOC, 1966, p 2)

analysis of common passages Atharvanic element not foreign to *RV* seers of *RV* are descendants or admirers of Angiras, Atharvan and Bhṛgu the prehist priests of fire who founded the cult of sacrifice and witchcraft in *RV* no hymns directly attributed to these three the formation of *RV saṁhitā* seems to have taken place when Hotṛ performed the functions of Brahman *RV saṁhitā* prepared when the functions of these two priests became separate and distinct

47 SHIVARAMAIAH B K *Rgveda* composition and compilation *Mys Or* 3, 1970 106 110

48 SIMHA Puspā *Rgveda men devatattva* (Hindi) *Bharati* 5 (1), 1961 62, H 17 21

49. SINGH, Satya Prakash. Embryo of the Bhagavadgītā in the Rgveda. *Bhāratī* 5 (1), 1961-62, E 86-90.

..in RV VI 9..

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51A. SURYAKANTA. *Voice of the Veda*. S. P. Mandali, Poona, 1969, 4+84.

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52. SURYAKANTA. Once more to the kernel of the Rgveda. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

53. TILLU, Vinayak Sastri. *Rgvedamantre bhasāsamskārolle-khaḥ* PAIOC (21st Session), Vol. III, 1968, 45-48.

..ref. to RV X. 71. 6, I 16445, IV. 58 3 .

54. UDAYAVIRA SASTRI. *Rgveda ke ṛṣi* (Hindi) *Viśvam-bharā* 3 (2), 1965, 5-24.

..ṛṣi is *kavi* or *pravakta* .no hist in Veda..no specific personalities or no specific events in their lives described in Veda..

55. UPADHYAYA, Ramji. *Rgvaldika-caritra-nirmāṇam*. *Sāgarikā* 5 (1), 1966, 23-28.

..ideal character as depicted in RV..

56. VADAPURKAR, G. N. *Kimapi vaidikam vaco nānarthakam*. *Sūr.* 44 (10), Oct. 68, 251-55.

..eleven modes of interpretation indicated in RV..*indriya vado* *parivata* explained in a variety of ways .

57. VEDAKUMARI. *Rgveda men bhāṣārījñāna* (Hindi). *VJ* 21 (3-4), April-May 72, 65-67.

..RV X. 125, I 164, X. 71, *SPB*, 4 I. 3 16 .

58. VELANKAR, H. D. Word economy and Rgvedic interpretation. *ABORI* 45, 1964, 1-18.

conscious employment of certain devices for securing economy of words (1) a simple unaccented voc standing also for nom (I 15 2 VI 51 15) (2) unaccented voc. with an exclusive accented associate standing for itself and nom (VI 31 1) (3) unaccented voc with an exclusive associate and also connected with another word (III 9 6) (4) one case form of a word standing also for another one of the same word (I 27 2 62 9) (5) an *upamāna* or its associate serving also as *upameya* or the common term in simile (V 36 2 X. 127 8) (6) a word or an expression simultaneously serving the purpose of two consecutive sentences in the manner of *deha' d paka-nyaya* (IV 17 4 VI 16 40) (7) a word employed to convey two different meanings in one and the same sentence (VIII 20 14)

59 VENKATASUBBIAH A *Contributions to the Interpretation of the Rgveda* Prasaranga Univ of Mysore 1967 iv+300

contains a monograph on An unusual type of Vedic similes (dealing with instances of the use of particles indicative of comparison) also discusses *ak a sunta pu amdh sayuna navedas ap va vananvat pāthas aptu upakha a* a study of RV V 78 8

Rev K. KUNJUNNI RAJA ALB 33 390 M A MEHENDALE, VIJ 6 140-42 K R POTDAR BJ (28 1 68) 76 77 L ROCHER JAOS 89 666 67

60 VENKATASUBBIAH, A *Vedic Studies Vol 2* Adyar Library Series 98 Adyar, 1968 282

five papers from ALB 26-30 reprinted also on RV VIII 39 3 and Sotr and cognate words in the RV Vol 1 published in 1932 (VBD I 94 128)

Rev J GOVDA JOIB 18 371 76 (acc to reviewer *amali* means luminous appearance light as the luminary sun) H KRICK, WZKSA 14 212

61 VISHVA BANDHU Vedic text-critical studies introductory remarks VIJ 1 1963 50 55

II ATHARVAVEDA

5 TEXT TRANSLATION EXEGESIS ANCILLARY LITERATURE.

1 *Atharva Veda Samhita* Ed ROTH R WHITNEY W D Ferd Dummlers Verlag Bonn 1966 XX+390

third unrevised ed reprint of second ed by M LINDENAU
1924 (first pub 1855) Śaunaka recens on

Rev E FRAUWALLNER WZKSA 14 211 Wolfgang P SCHMID
IF 71 306

2 *Atharvaveda* (Saunaka) with Pada patha and Śāyanacar-
ya's Commentary Ed VISHVA BANDHU (in collaboration with
BHIM DEV, VIDYANIDHI MUNISHWAR DEV) VVRI Series 13 17,
Hoshiarpur, 1960-64 Part I (Kandas 1-5) xlviii+635 Part II
(6-10) 636-1287, Part III (11-18) 1288-1786 Part IV (fasc 1
19-20), 1787-2248 Part IV (fasc 2 five Indexes) viii+440

glossary of words in Part IV 2 variant readings

Rev L RENOU JA 253 283-84

3 CHITRAV, Siddheshwar Sastri *Atharvaveda* Marathi
translation Shri Amriteshwar Devasthan Poona 1972 90+601

general introd dealing with AV prefatory notes at the beginning
of each Kanda

4 GRIFFITH Ralph T H *The Hymns of the Atharvaveda*
Chowkhamba Sk Studies 66 Varanasi 1968 xviii+1020

Transl into English with a popular comm 2 vol third ed
(reprint) (first ed 1895 96 second ed 1916)

5 SATAVALEKAR S D (ed) *Atharvaveda Atharvavedano
subodha anuvada* (Gujarati) Svadhyaya Mandala Pardi 1959-64
various pagination

AV hymns arranged acc to subject matter ed with Gujarati
transl by B B VIDVAMS (Parts 1 and 2) and Y K PATWARDHAN
(Parts 4 and 5) ed s original transl introd to each Part and
comm

6 SATAVALEKAR, S D *Atharvavedano subodha anuvada*
(Gujarati) Svadhyaya Mandala, Pardi 1961, 8+282

Part 4 long life and good health

7 SATAVALEKAR, S D PATWARDHAN Y K *Atharvave
daca subodha anuvada* (Marathi) Svadhyaya Mandala Pardi,
1960-64

five vol hymns of AV arranged acc to subject matter and
ed with Marathi transl by Y K P (Part 4 long life and
good health 1963 pp 276 Part 5 *Medhajanana* etc 1964,
8+327)

8 SATAVALEKAR S D *Atharvavedaka subodha anuvada* (Hindi) Svadhyaya Mandala Pardi Part I (*Brahmavidya*) 1962 369 Part III (*Grhasthasrama*) 1964 306 Part IV (*Dirgha Jnana*), 1965 16+274 Part V (*Medhajanana* etc) 1965 6+330

9 WHITNEY, W D *Atharvaveda Samhita* English translation with critical and exegetical commentary and introduction Mot Ban, Delhi 1962 clxi+1046

2 vol reprint of HOS 7 and 8 (first ed 1905)

10 BHATTACHARYYA Durgamohan Palm leaf manuscripts of the Paippalada samhita textual importance of the new finds *ALB* 25 1951, 203 15

compares common material in Śaunaka and Paippalada VII 109 4 XIX 48 17 Ppp versions generally better and probably more acceptable

11 BHATTACHARYYA Durgamohan Paippalada samhita. *BJ* 8 (21) 13 5 62 2 24

discovery of mss of Ppp AV in Orissa Ppp trad still persists in Orissa and eastern regions of India Ppp versions more representative of AV than Śaunaka

12 *Atharvavediya Paippalada samhita* Ed BHATTACHARYYA Durgamohan Calcutta Sk College Calcutta Vol I (Kanda 1), 1964, vi+40+106 Vol II 1970 xxx+305

ed from original mss with English introd and crit notes specimen fasc 1963 16

Rev A BANERJI SASTRI *JASBen* 7 211 12 L RENOU (on specimen fasc) *JA* 251 397 98 J C WRIGHT *BSOAS* 30 (1) 201 02

13 DUTT, N Survival of the Paippalada Atharvaveda in Eastern India *IHQ* 36 (1) Mar 60 p 68

ref. to D M BHATTACHARYYA's discovery in Orissa

14 HOFFMANN Karl Remarks on the new edition of the Paippalada Samhita *IJ* 11 (1) 1968 1-10

apropos BHATTACHARYYA's ed deficiencies pointed out ed of BARRET and of RAGI UVIRA not rendered superfluous

15 PATYAL, Hukam Chand Critical examination of some readings of the Paippalāda samhita (Kanda II) *JOIB* 21 (4) June 72, 275-82 (Also in *SP*, 26 AIOC, 1972, 368-69)

with special ref to D.B s ed

16 RENOU, L Notes sur la version 'paippalāda' de l Atharva Veda *JA* 252 1964, 421-450, 253 1965 15-42

ref D B s ed

17 BALASUBRAHMANYAM, M D Sāyana's adduction to Pāṇini at Atharvaveda *Vimarsa* 1 (1), 1972, (English Sec) 1-7

Sāyana s comm on *AV* (S) I 16 1 IV 36 3 VII 81 4 refers to Pāṇin s rules for determining the accent of the word *amācāsyā* text of S s comm on IV 36 3 reconstructed

18 BHATTACHARYYA, Durgamohan Govindasūri s Ātharvanarahasya *SP* (22 AIOC), 1965, p 215

(see below)

19 BHATTACHARYYA, Durgamohan New materials for Atharvavedic study *Renou Comm Vol*, 1968, 97-107

(see above) mainly on the basis of a hitherto unpublished manuscript of the *Ātharvanarahasya* (deposited in Bodleian Library Oxford) text in the ms gives in forceful Sk. a general account of *AV*, explains its special significance and dilates on its merits as an authoritative piece of scripture emphasizes the philosophical trend of *AV* It 57 *AV Up* named and summarized

Dhīra GOVINDASARMAN (protege of H. H. Wilson) author of this work, was a Saunak ya Brahmana work completed before 1832 A. D

20 DIWEKAR, H R *Kesavaḥ kauśikapaddhatī ca Sarada* 8 (23-24), Oct 67, 3-4

information re K.

21 DIWEKAR H R The author of *Pañcapatal ka* *SP* (26 AIOC) 1972, p 507

not Paribabhrava (as mentioned by BHAGAVADDATTA in his ed 1920) BLOOMFIELD also wrongly reads Uparibabhrava in *Kauśika sutra* the correct name is Aupar babhrava and he is author of *P* .

22 MODAK, B R Ancillary literature of the Atharva Veda—a review *JKU (H)* 3 (2), June 59, 100–107

(see *VBD* II 5 6)

23 MODAK, B R Parisistas of the Atharvaveda. their nature and scope *JKU (H)* 8, 1964, 65–74

24 MODAK, B R Royal ceremonies in the Atharva Parisistas, *SP* (22 AIOC), 1965, 228–29

10 ceremonies mentioned

25 MODAK, B R 'Dantyoṣṭhavidhi a lakṣanagrantha of the Atharvaveda *PAIOC* (21st Session) 2 (1), 1966 31–35. (Also in *SP*, 21 AIOC, 1961, p 7)

usage of labial of *b* *ye nokṭāste tu dantajāh*

26 MODAK, B R Samdhyopāsana vidhi in the Atharva-Parisistas *SP* (23 AIOC), 1966, p 15

27 MODAK, B R The Pāsupata vrata *JKU (H)* 9, 1967, 7–10

from *AV Par* 40

28 MODAK, B R Veda vrata *SP* (24 AIOC), 1968, 18–19

described in *At Par* 46

29 MODAK, B R. Nakṣatra kalpa the first Parisista of the Atharvaveda *PICO* (26th Session) 3 (1), 1969, 119–122 (Also in *SP*, 26 ICO, 1964, 168–69)

a general note on *AA*

30 MODAK, B R Varnapatala—the Atharva Parisista on phonetics *JKU (H)* 14, 1970, 22–28

31 SURYAKANTA (ed) *Atharvapratiśakhya* Meh. Lac, Delhi, 1968, 382+8 plates

crit ed text, introd English transl copious notes and ces

32 VISHVA BANDHU (ed) *Atharvavedapathanukramanī* VVRI Series 17 A, 1964, 313

33. VISHVA BANDHU (ed.) *Atharvavedīya-brhat-sarāṇukramanīkā*. Woolner Indological Series 11, VVRI, Hoshiarpur, 1966.

34. VISHVA BANDHU (ed.). *Atharvaveda-ṛṣi-devatā-chandonukramanīkā*. VIRS 17 (b), VVRI, Hoshiarpur, 1970.

35. WHITNEY, W. D. (ed.) *The Atharvaveda-Prātiśākhya, or Śaunakīya Caturādhyāyikā*. Chowkhamba Sk. Studies 20, Varanasi, 1962, VI+285.

∴second ed...

6. PARTICULAR HYMNS AND MANTRAS.

1. ALSDORF, L. Gleanings from the Atharvaveda. *ALB* 25, 1961, 106-116.

∴AV VI. 134 3; VI 12. 1; VII. 38. 1; IV. 12..

2. BECKH, H. *Der Hymnus an die Erde*. Stuttgart, 1934.

3. BHAGAVADDATTA. *Bṛhaspatidvārā phālamani-bandhana* (Hindi). *GKP* 23 (1-2), Sept. Oct. 70, 97-102

∴AV X. 6. ∴phālamani=anna .

4. BHATTACHARYYA, Dipak. The reconstruction of some verses in Atharvaveda Paippalāda V. 2. *VIJ* 9 (2), Sept. 71, 290-98.

∴AVP preserves a purer version .(AVS IV. 1)..

5. BLOOMFIELD, M. *Hymns of the Atharva-Veda*, together with extracts from the ritual books and commentaries. Mot. Ban , Delhi, 1967.

∴second reprint (first ed. 1897)..

6. CHAKKHANALAL. *Sanātanamenamāhuḥ* (Atharva. 10. 8. 23). *Vedavāṇī* 13 (11), Sept. 61, 7-8.

7. DANDEKAR, R. N. The Vena-sūkta in the Atharvaveda. *Mirashi Fel. Vol.*, 1965, 24-30.

∴AV II. 1..beginnings of Sāṃkhya and Vedānta views on creation anticipated in st. 1..English transl. and notes..

8 DANDEKAR, R N Sources of ancient Indian polity: election of a king Atharvaveda III 4 B K Barua Comm Vol, 1966, 32-37.

AV III 4 English transl notes introd

9 DANDEKAR, R N Sources of ancient Indian polity: checks on monarchy popular assemblies Atharvaveda VII 12 S K Bhuyan Comm Vol, 1966, 77-81

AV VII 12 English transl exegetical notes introd

10 DAVE, Suresh J Vanyiyasuktam (Atharvaveda III 15) Sammanasyam 2 (7) Mar 67, p 37

11 DIWEKAR, H R Mrgāra sūktani VIJ 9 (1), Mar 71, 21-25 (Also in SP, 25 AIOC, 1969, p 34 "Dārila and Mrgāra suktas")

the term *M S* occurs in *Kausika sūtra* 9 1, in *Kausika* 27 34, only *mrgārash* (for *mrgārasuktash*) Sayana and Kesava understand by *M S* the ten consecutive hymns beginning with AV IV 21

Dārila helps the understanding Acc to D, the first among *M S* begins with *agner manve* (IV 23) AV IV 30 (*ahar rudrebhish*) also not to be included among *M S* only seven *M S*

12 EDGERTON, Franklin Atharvaveda 13 1 10 IV Norman Brown Fel Vol 1962, 56-58

accepts the equation Rohita=sun whole 13th book devoted to sun in 13 1, R is assimilated to an earthly king the word *gāyatr* (in 13 1 10) understood by RENOU and EDGERTON as denoting RV III 62 10 acc to E *gāyatrī* indicated also in AV 9 10 19 ruddy calf, sun with his mother *gāyatrī* (13 1 10 d) *sah mātā vatsa abhy etu roh tish* sun may not rise if *gāyatrī* not recited

13 GANESH SHARMA "Indra" *Viśva ka prathama rastra gita* (Hindi) Aryakumar Sabha, Delhi, 1962, 79

AV XII 1, with Hindi and English transl in verse

14 GONDA, J Notes on Atharvaveda Samhita book 14 I II 8 (1), 1964, 1-24

wedding hymns of AV

15 GONDA, J Atharvaveda 11, 7 Renou Comm Vol, 1968, 301-336

ucchista (residue of oblation) was a very potent and imp substance brings about an uninterrupted connection with the next ritual connective and consecratory function of *u* also container of special productive power (*śesa* as supporter of earth) the imp of the remnant of *brahmaudane* emphasized in *AV* 11 7

16 GONDA, J A note on Atharvaveda 4, 11 *Umesa Mishra Vol 1*, 1 5

17 GRILL, J *Hundert Lieder des Atharva Veda* Stuttgart, 1971, 221

transl with exegetical and text crit notes reprint of second revised ed 1883

18 GUPTA, Sudhir Kumar A new interpretation of the Atharvaveda I 14 *JGJRI* 17 (1 2), 1961, 79 92

the hymn deals with a king

19 HOFFMANN, K [*utsam aksitam* in *AV* IV 27 2a] *KZ* 79, 1965, p 173

in a paper on Materialien zum altindischen Verbum I anschöpfen

20 INSLEY, S Sanskrit *taskara* and text criticism to *AV* XIX 47 50 *Die Sprache* 16, 1970, 138-48

word *taskara* occurs five times in *RV* [*tāya* and *stena* derived from Indo Ir*(*s*) *tāy* steal BENVENISTE suggests that the two words are etymologically different also employed quite distinctly in texts] INSLEY suggests that like *rātricara* *taskara* also is descriptive term expressive of his most salient trait *taskara tamogā*=*tamas+carā* : author suggests improvements in readings *AV* XIX 47 10ab *yacchatāt* for *yaccha n* Saunaka 48 3 *padat* for *paratā* 49 2a *viśvān gabh rā (m)* all the depths and the highest ones 49 2b *ud varṣiṣṭham ak am śa* (*abhi viśvān aruḥāḍ gabhūrā ud varṣiṣṭham bṛhat akram śa*) 49 5ab *svān rātrm ahoḥ sūrayat ca h masya mātā suhara no astu* 49 8ab *bhadrāḥ rātri camaso na śīto viśvam go paṁ yuratih b bharṣi* 49cd *cakṣuṣmani va yurat vapuṣṭiḥ prati tyān d nyān rukman amukthāh*

21 JAGADISH CHANDRA *Atharvaveda satakam* Delhi, 1962 112

Hindi transl of 100 hymns

22 JAYADEVA *Kucha lakṣa sukta ke sambandha men* (Hindi) *Vedavani* 16 (8) June 64, 10 11

. apropos 43 below

- 23 KSHIRSAGAR, D B A critical study of the Kāla-hymns
(AV XIX 53-54) SP (26 AIOC) 1972, 360-61.

kāla aśra is similar to abstract form of *brahman* or the Darkness
(RI V 129) or the Waters—causes of the world

- 24 LALCHAND *Bhagavan ka kavya dekha* (Hindi) *Veda-*
rant 18 (3) Jan 66, 5-7

RI 10 B 32

- 25 MISHTA, Madhusudan Prasad *Valdikasuktapañcakam*
Chowkhamba Vidyabhavan, Varanasi, 1963, 12

Five hymns from AV with Hindi transl. *Vasupati*, *kr̥ṣi*, *sahrdya*,
suṣṭhi, *anubhāyeta śānta*

- 26 MISHTA, Ramaprasad *Atharvaveda men matṛbhūmi*
prema (Hindi) *Śreya* 2, 1970, 36-40

AV XII 1

- 27 MUNSHIRAM, Acharya *Prana se jikṣa* (Hindi) *GAP*
21 (1-2), Aug-Oct 68, 110-116

33 RAY, Vrajadeva Prasad *Atharvaveda ke prthivi sukta men bhavanatmaka ekata* (Hindi) *VJ* 13 (1) Mar 64, 12 13

34 RENOU L *L'hymne à la terre de l'Atharva Veda Yggdrasil* (25 1 38), 161 64

35 SATAVALEKAR, S D *Pranasuktam* (AV XI 4), with Marathi translation *Svadhya Mandala*, Pardi, 1962 n+32

36 SATAVALEKAR, S D *Manusuktam*, with Marathi translation *Svadhya Mandala*, Pardi 1963, 20

37 SATAVALEKAR S D *Vaidika rastragitam*, with Marathi translation *Svadhya Mandala*, Pardi, 1963 32

38 SATAVALEKAR, S D *Vaidika rastragitam*, with Hindi translation *Svadhya Mandala*, Pardi, 1963, 32

39 SATAVALEKAR, S D *Vadhuvaron ko vaidika subha asirvada* (Hindi) *GKP* 20 (4), Nov Dec 67, 263 64

AV VI 78 2 3 XIV 1 22 42-44

40 SHARMA, Ganesh Dutt, TRIPATHI, M M *Visva ka prathama rastra gita The World's First National Anthem Arya-kumar Sabha Delhi*, 1962

AV XII 1 Hindi transl by G D S English transl by M M T Bhumika by V S AGRAWALA

41 SURYAKANTA *Atharvaveda ka brahmacharya sukta* (Hindi) *Vedavani* 14 (1) Nov 61, 60 62

AV XI 5

42 VIDEHA, Vidyananda *Atharvaveda ka adhyayana* (Hindi) *Savita* 24 (11), Dec 71, 245 47, 25 (1), Feb 72, 8 10

(18) AV I 28 1-4 IV 17 3 (20) I 30 1-4

43 VIRENDRA, Sastri *Atharvaveda ka eka vajñanika sukta* (Hindi) *Vedavani* 15 (2) Dec 62, 19 20

lakṣa sukta AV V 5 (for comments on this paper, see 22 above)

44 VIRENDRA, Sastri *Lakṣa sukta (Atharva 5 5) ka parjā-locana* (Hindi) *Vedavani* 16 (8), June 64, 11 13

—apropos 22 above

45 VISHVA BANDHU Vedic text critical studies *AV* V, 15
Rocz Or 21, 1957, 455 57

46 VISHVA BANDHU Vedic textuo linguistic studies, No 2
Atharvaveda I 11 a text critical study *VIJ* 2 (1), Mar 64,
18

47 VISHVA BANDHU Vedic textuo linguistic studies, 4.
Atharvaveda I 1 *VIJ* 5 (1), Mar 67, 13 24

trisaptah shd indicate some aspect of speech ('triplet' and
septlet three genders or numbers seven cases etc) universe
is constituted of *nāma* and *rūpa* Atharvan must have been thinking
here of the entirety of name (*nāma*) wh alone cd denotatively
comprehend the entirety of phenomenal form (*rūpa*) entirety of
nāma ref to by *trisaptah*

48 VISHVA BANDHU Vedic textuo linguistic studies, 8.
An Atharvan hymn to lac (*lakṣa*)—*AV* V 5 *VIJ* 9 (1), Mar
71, 1-20, 9 (2), Sept 71, 281 89

revised version of *VBD* II 5 22

49 VISHVANATH *Vedon men kūtamantra* (Hindi) *Veda-*
tānī 15 (2), Dec 62, 21 24

AV XX 135 13 considered

7. GENERAL STUDY

1 BHATTACHARYYA, Durgamohan The social significance
of the Atharvanic hymns *Bh Vid* 20 21 (Munshi Indolog Fel
Vol), 1962 (1963), 33 35

re *Bhṛmī sūkta* *Brahma sūkta* and *Sāhmanasya sūkta*—particularly
as they are found in the Ppp version—contribute greatly to the
propagation of the ideals of nationality, equality, and unity
among the people

2 BHATTACHARYYA, Durgamohan An inkling of philoso-
phical material in the Paippalāda saṃhitā *ALB* 28 (1 2) 132 45

3. BHATTACHARYYA, Durgamohan *The Fundamental Themes*
of the Atharvaveda (with special reference to its Paippalāda
saṃhitā) S P. Mandal, Poona, 1968, xii+69.

(Kaushika Lecture Series VI, ed V P LIMAYE and R. N. GADRE, Foreword by R. N. DANDEKAR) I Literature of Ppp school, discovery in Orissa of AVP, II Comparison of AĪ and AVP, errors in AĪS corrected by AVP, *śūka* section, III *śmṛtika* theme

4 BHATTACHARYYA, Durgamohan The *Brahmaveda* and the *Brahmasūtra* PICO (26th Session), 1969, 28-32 (Also in SP, 26 ICO, 68-69)

Paṇḍalāda's concepts of *brahman* (8.9.10—a part of this st. occurs in BS II.3.43 as Vedic text, 16.103.6, 8.9.2, 18.26.1, 8.9.12) seem to have directly contributed to the development of Up. thought some sūtras of Bādarāyaṇa appear to have been written with particular ref. to Brahmasūtras of *Brahmaveda*, e.g., BS I.3.1—AVP 17.8.3, BS III.3.22—AVP 8.9.1

5 BRAHMAMUNI *Atharvavede atihaye mamsabhojanasamarpanasamdehasya virecanam* GKP 13 (9), 307-11

6 CHAKRABARTI, Debika Occultism in the Atharvaveda SP (26 AIOC), 1972, 348-50

occultism both of homeopathic and contagious varieties in AV

7 CHAUBE, B. N. *Saphala jivana* (Hindi) GKP 19 (12) 1966, 170-76 and 52

discusses Vratya kīrti (AĪ XV)

8 DISKALKAR, D. B. Atharvaveda and epigraphy JASBom 34-35, 1959-60 (1962), 75-83

ref. to AĪ lit. and gotras in inscriptions AĪ-Brahmins spread over throughout India

9 DIWEKAR, H. R. Atharvaveda Samhitā and its forms JGJKSV 27 (3-4), 193-99

AĪ sām has more forms than one one of them called *Ācārya sām*, the other *Āś' sām*, the third *Vidhāyogya sām* (acc. to *Dhātāśāstra*) *Ru sām* is the sām par excellence the *Ācārya sām* avoids repetitions and abridges it for study, the *Vidhā* amplifies it for ritual

10. DEVASTHALI, G. V. The status of the Atharvaveda. *Karīraja Fel* Vol., 1967, 3-13

ref to *AV* in other Vedic texts and epics geographical ref
naksatras sacrifices in *AV* lg and vocabulary of *AV* *AV* relates
 to lower or common strata of society untouched by hierarchical
 thoughts and beliefs

11 DVIVEDA, Lakshmi Narayan *Atharvano brahmacari
 mahima* *Sur* 42 (6), June 66, 73 74

12 GARG, Rajendra Kumar *Rgveda aur Atharvaveda
 svarūpa aur mahattva* (Hindi) *VJ* 21 (3 4), 174 181, 182

(see *VBD* III 4 19)

13 GERASIMOV, A V The structure of the Atharvaveda
 texts the principles of investigation (Russ) *Programma*, Tortu,
 1964, 14 16

14 GERASIMOV, A V An attempt to analyse the contents
 of the hymns of the Atharvaveda (Russ) *Indiya v drevnosti*,
 Moscow, 1964, 95 104

15 GERASIMOV, A V *Atharvaveda as an original source of
 the history of ancient Indian culture* (Russ) Moscow, 1965

(candidate thesis) analysis of magic hymns of *AV*

16 GONDA, J The Indra Festival according to the Atharva-
 vedins *JAOS* 87 1967, 413 29

17 JAITLEY R S *Rasan atharvanad api* R Dravid Fel
 Vol, 1971, Sa 54 62

(cf *Najyasāstra* I 17) traces diff *rasas* to diff *AV* passages

18 KARAMBELKAR, V W *The Atharva Veda and the Āyur
 Veda* Nagpur, 1961, V+312

medical trad , origin of disease, Atharvan anatomy, theory of
 development, medical practice medical ritual discusses ten
 major diseases like *apacit k lāsa* etc appendices medical charms
 of *AI*, *bhūṣajya* chh of *Kautilya sūtra*, *Garbhōpaniṣad*, etc
 Rev V VARADACHARI *SI* *UOJ* 6 118

19. MALAVIYA, Maya *Atharvavede śanti pustī karmanī*
Sarasvatibhavanā Series 17, VSVV, Varanasi, 1967, 172

(*Vidyāvāridhi* thesis) magic-ceremonies concerning *ś* and *p*
 in *AI* compared with those in other Vedas discusses magic and
 religion

20. MODAK, B R Consecration in Atharvan literature. *JKU (H)* 9, 1965, 65-68

21. MODAK, B R Employment of Atharvaveda mantras *JKU (H)* 10, 1966, 11-19

22. MODAK, B R Magic in Atharvavedic literature *JKU (H)* 13, 1969, 8-30

materia magica procedure and effect of magic, how magic works

23. PANCHOLI, Badri Prasad *Vaśa aur usaka svarūpa* (Hindi) *Vedavani* 17 (2), Dec 64, 10-13

two *vaśa sūktas* in *AV* *vaśa* means creative power of *brahman*
vaśa is *medhā*

24. PANDEY, R B Brahma-Gavī and the Vaitahavyas in the Atharvaveda and the Puranas *Bharati* 1 (1), 1956-57, 1-8

B = rel, moral spiritual activities of Brahmanas acc to Purānas Vītahavya belonged to Haihaya branch of Yadavas 11th in descent from Haihaya Haihayas in South Malwa, their capital was Māhusmatī fought with kings of Kasi Pratardana son of Divodasa recovered kingdom from H

25. PATHAK, V S A sealing of the atharvanika carana. *JNSI* 26 (2), 1964, 214-21

an oval terracotta sealing discovered in Rajghat excavations of 1961 the legend reads *atharvanika carana* horse faced human figure on the sealing identified by the author as *Atharvaveda* ref to *atharvanika carana* in several inscriptions .

26. PATYAL, Hukam Chand *Atharvaveda ki śakhaen* (Hindi) *VJ* 21 (3-4), 1972, 246-247, 250

also Vedic lit about *AV*

27. PHILLIPS, Harold Barry Some teachings of the Atharvaveda *Pr Bh* 67, Dec 62, 513-16

(ref *PrBh* Aug 62) deals with first five Kandas treated as a whole God to be worshipped various ways to make spiritual progress instruction of the *guru* cultivation of sundry virtues politics health and long life sundry topics

28. RAI, Ganga Sagar Śakhas of the Atharvaveda *Pur* 14 (1), Jan 72, 58-69.

mainly on the evidence of Puranas variety of views re number and names of *śākhās* gives details of the nine *śākhāḥ* usually mentioned

29 ROY, Mira Family relations of some plants in the Atharvaveda *IJHS* 5 (1) 1970, 162-77

30 SAMARPANANANDA Swami *Angiraso vedah—Atharva vedah* *GKP* 18 (1-2), Aug Sept 65, 26-27

AV deals with principles of life process and bodily health .
rasayanatantra

31 SASTRI Ananta Rama *Vedesu atharvavedah R Dravid Fel Vol* 1971, Ve 44-52 (Also in *SP*, 25 AIOC, 355-58)

32 SASTRI Haridatta *Atharvaveda men osadhi-vijnana* (Hindi) *Vedavani* 17 (1), Nov 64, 63-64

33 SASTRI Haridatta, *Atharvaveda para eka dṛṣṭi* (Hindi). *VJ* 21 (3-4), June-July 72, 200 201

34 SCHLERATH, B Zu den Merseburger Zaubersprüchen II Fachtagung für idg und allgem Spw, Innsbruck, 1962, 139-143

parallels in *AV* (2nd Mers zaub and *AV* IV 123) [Kühn had suggested in view of verbal and conceptual parallels bet *AV* and Mers. that the two cd be traced back to a common pre-form S does not agree]

35 SHENDE, N J *Kavi and Kavya in the Atharvaveda* CASS Publ B 1, 1967, viii + 186

Rev S N DWTVEDI *JGJR* 22 262 63 J GONDA, *JOIB* 17, 196 99,
V P LIMAYE *VJ* 5 220 22 G R WELBON, *JAOS* 89, 670, D
ZBAYTEL, *Arch Or* 37 292 93

36 SHENDE N J The Rgveda and the Atharvaveda *JASBom* 41-42, 1966-67 (1970), 56 71

see *IBD* III 4 46

37 SHENDE, S R Observations of some important points re Atharvaveda *SP* (24 AIOC), 1968, 29-30

name *At* first in *Gopa ka Br* *At* belongs to Indo Ir period *AV* is a later ed of *Rgveda*—almost all the subjects in *At* enlarged and extended in *At* .

38 SRIVASTAVA, V C Rohita in the Atharvaveda *QJMS* 58, 1967-68, 122-30

39 SURYAKANTA *Atharvaveda evam Gopatha Brahmana* (Hindi) Kashi Sk Series 166, Chowkhamba, Varanasi, 1964, 17 + 298

Hindi transl of BLOOMFIELD : *The AV and GB*

40 THATTE, Anuradha The concept of god in the Atharvaveda *SP* (26 AIOC), 1972, p 511

41 TOPOROV, V N Towards the reconstruction of the Indo European ritual and ritual poetic formulas, on the basis of charms (Russ) *Uch Zap TGU Trudy po zn sist* 4, 1969, 9-43

some parallels to *AV* IV 12 3-5 and II 31.5, Vedic charms against worms, reconstruction of the mythologeme about the conflict of the Thunder-god with his sons love spells in *AV* and parallel motifs in Russian charms

42 VIRENDRA KUMAR *Atharvaveda men osadhivijnana* (Hindi) *Bharati* 5 (1), 1961-62, H 22-26

III SAMAVEDA

8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1 ACHYUTANANDA, Swami *Samaveda śataka* Aryapremi Karyalaya, Ajmer, 1966, 100

100 mantras from *SV* with Hindi transl

2 BENFEY, T (ed) *Samaveda Die Hymnen des Sama Veda* 1968-69, Vol I 280, Vol II 373

reprint of first ed, Leipzig 1848 text introd, glossary, transl

3 *Samavedasamhita* with *Samasamskarabhasya* by Swami BHAGAVADACARYA P B Shaha, Ahmedabad, 1960, 455

only Purvarcika

4 BRAHMAMUNI, Swami *Samaveda—adhyatmika muni bhasya* Gurukul, Kangri

. only Pūrvārcika comm upon (acc to comm, *SV* aims at *paramātmacarca*)..

5. DANDISVAMIN (ed.) *Sāmaveda-samhitā*, with Sāyaṇa-bhasya and Bengali translation Shri Samkaracarya Vidyabhavan, Tarakeshwar, 1965, 12 + 82.

6. DEVI CHAND *Samaveda*, with English transl., introd., and notes. All-India Dayananda Salvation Mission, Hoshiarpur, 1963, 370 + 20.

Rev . DHARMADEVA, *GKP* 15, 407-08

7. DHARMADEVA. *Samaveda-samhitā* Anand Kutir, Jwalapur, 1966, 60.

. selected mantras from *SV* with English transl

8. DHARMADEVA (ed.) *Sāmaveda-samhita*, with English translation. Anand Kutir, Jwalapur, 1967, 4 + 910 + 36.

English transl with notes (English and Sk) and introd. .. Sk-Hindi-English glossary two parts bound together .. (also *Some Psalms of SV*)

9. DHARMADEVA. *Sāma-samgīta-sudhā*. Anand Kutir, Jwalapur.

. Hindi rendering in songs of 122 mantras of *SV*.

10. GRIFFITH, Ralph T. H. *The Hymns of the Sāmaveda*. Chowkhamba Sk. Studies 28, Varanasi, 1963, 8 + 340 + 38.

..English transl with popular comm 4th ed (reprint) .. (1st ed , 2 parts, 1893, 2nd ed , 1907, 3rd ed , 1926) .

11. HARI SHARAN *Sāmaveda-vyākhyā* Dayanand Vedic Pustakalaya, New Delhi, 1971, 244.

. Hindi transl and comm mantras 1-174 from the pt. of view of *adhyātma* and *bhakti* .

12. JAGADISH CHANDRA (ed) *Samaveda-śatakam*. G. Hasananda, Delhi, 1961, 100.

..100 mantras from *SV* with Hindi comm by Swami TULSIKRAM..

Rev . DHARMADEVA, *GKP* 13, 320

13. JAYASANKARA (ed.). *Sāmaveda-saṁhitā* with Śayana-bhāṣya. *Pranava-Pārijāta* 6 (7), 1964, publ. serially.

..śaralārthasamīkṣā..

14. LAHIRI, Bibhor Kumar (ed.). *Sāmaveda-saṁhitā*, Āgneyam Parva or Kāṇḍam. K. L. Mukhopadhyaya, Calcutta, 1963, 20+55.

..Sk. text of 114 hymns of Āgneya parvan of *SV* ; expository transl. in English; essay on Agni..

Rev.: T. S. RAGHAVAN, *The Gauriya* 9 (4), 159-60.

15. SATAVALEKAR, S. D. (ed.). *Sāmavedaḥ*, with Marathi translation. Svadhyaya Mandala, Pardi, 1963, 19 + 213 + 408.

..also with Hindi transl., 1963, 213+ 408..

16. VAIDYANATH, Sastri (ed.). *Sāmaveda*, with Hindi introduction and commentary. Jullundur, 1966, 4 + 2 + 56 + 1020 + 4 plates.

17. VIRENDRA, Sastri (ed.). *Sāmaveda*. Adarsha Sahitya Mandala, Raybareli, 1963, 528.

..text with Hindi transl. ..

Rev.: Ed. *GKP* 16, 262.

18. CALAND, W. (ed.). *Der Arṣeyakalpa des Sāmaveda* (in Lateinschrift). Abhandl. für die Kunde des Morgenlandes, XII, 3, 1966, 296.

..reprint of Leipzig ed., 1908..

19. SARMA, K. V. *Hitavākyaṇi : A Parisiṣṭa of the Sāmaveda*. *SP* (26 AIOC), 1972, p. 509.

..about a collection of nearly 70 epigrams, divided into 9 sections; described in ms. as a *Sāma-pariṣiṣṭa*; included in a composite ms. containing three other *Sāma-pariṣiṣṭas*, namely, *Śrāṇavidhi*, *Samotṭatti*, and *Mahānāmī* .. (ms. in VVRI, No. 6131)..

20. SEHGAL, S. R. (ed.). *Naigeyaśākhānukramaṇi* (belonging to the *Sāmaveda*). Mun. Man., Delhi, 1966, 8 + ii + 10 + 104.

..crit. ed. with copious variants from Vedic works and appendices; English transl. of the Preface by A. WEBER to his ed. of 1885 (*JS* XVII, 315-385)..

21. SHARMA, B R (ed) *Samaveda Arseyadīpa of Bhatta Bhaskara Adhvarīndra* KSV Series 8, Tirupati, 1967, XIX+202

crit ed with introd and notes this is an Anukramanī of Gramageya and Āranyaganas names of *gānas* and *ṛsis* differences bet Satavalekar's ed of *SV* and *SVD* indicated index of *ṛsis*

Rev J GONDA *JOIB* 17 454 55 C G KASHIKAR *VIJ* 5, 223 27

- 22 SHARMA, B. R (ed) *Pañcavidhasūtra and Matra laksana*, with commentaries KSV Series 13, Tirupati, 1970, 168.

crit ed with introd and notes *P* a Chandogaparisīta consists of 2 *prapāthakas* (each divided into 7 *khandikās*) 3 indices for Prastāvas Pratuharas Nidhanas *M* published for the first time consists of 42 sūtras

Rev C G KASHIKAR *VIJ* 9 405 09

- 23 SHARMA B R (ed) *Gayatravidhanasūtra of Sunga* with a commentary by an anonymous author VIS 52, VVRI, 1971, xviii+32

a minor ancillary text of *SV* crit ed with introd, index, glossary

- 24 SURYAKANTA (ed) *Rk tantram A Pratīśakhya of the Sāmaveda* Meh Lac, Delhi 1970, viii+3+vi+101+61+15+69+13+8

crit ed with introd appendices exhaustive notes comm. called *Rk tantravṛtti* and *Sāmavedasarcānukramanī* (reprint of 1933 ed IBD I 15 1)

- 25 TRIPATHI, Yamuna Prasad (ed) *Samavedīya Rudrapa Vidhi* Chowkhamba Vidyabhavan, Varanasi, 1963, 116

with Padapātha saṁhitā Hindi English transl

9 GENERAL STUDY.

1. DIKSHITAR, Ramanath (ed) *Samaveda sarvastam Khadira Gṛhyasūtram* Madras

S is a kind of encyclopedia of *SV* (every piece of information about *SV*) *KG* in Tamil with Rudraskanda's comm

Rev T. A. V. DIKSHITAR, *DJ* (17 2 63) 71

2. DIKSHITAR, Ramanath. *Sāmavedaḥ laukiko vjavahāraśca*. VS, Tirupati, 1967, S 26-28.

..secular contents of SV..*Sāmaridhina Br.* deals with secular rites for success in life..

3. IYER (GAYATONDE), Shakuntala. The Sāmans. *JBomU* 31 (2), Sept. 62, 35-61.

..(A) introduction to the study of Sāmans, (B) Sāmagāna, (C) contribution of Sāmagāna to music, (D) Sāmans in *SV-Brahmanas*; (E) list of Sāmans..

4. IYER (GAYATONDE), Shakuntala. The Sāmans-II. *JBomU* 32 (2), Sept. 63, 89-126.

..Part I : various aspects of Sāmans, viz., their imp., evolution contribution to science of music, list of Sāmans dealt with in *Ārṣeya Br*; Part II . characteristics of and information about 220 Sāmans as found in *SV-Br.* texts, position of Udgātṛ .

5. JAGADISH CHANDRA. *Mahānāmnī ārcika. Vedavāṇī* 14 (1), Nov. 61, 55-57.

6. KAUFMANN, Walter. The Mudrās in Samavedic chant and their probable relationship to the Go-On Hakase of the Shomyo of Japan. *Anthropos* 62, 1967, p. 567.

..(from *Ethnomusicology* 11, 1967, 161-69) .Vedic music material characterised by a "five tone principle"; Japanese "five tone" *go on hakase* notation presumably derived from simple Vedic mantras, the *mudrās* came to Japan thro. the Buddhist "doctors of sound" who had once come from India..

7. PRASAD, Vindhyavasini. *Agnideva [Īśvara] kâ āhvāna* (Hindī). *Vedavāṇī* 17 (1), Nov. 64, 2-4.

..exegesis of *SV* 1. 1. 1..

8. RAGHAVAN, V. Sāma Veda and Music. *JMA* 33, 1962, 127-33.

..structure and plan of *SV*..details of *Saman* singing, parts of *gāna*, *stobhas*. Kauthuma and Jaiminiya śākhās and their diff. styles of singing as seen in diff parts of South India relation of Sāmagāna to classical Indian music..

9. RAI, Ganga Sagar. Śakhas of the Samaveda in the Purānas. *Purāna* 8 (1), Jan. 66, 115-34.

..32 śākhās mentioned..

10 SATAVALEKAR, S D *Samagayana ka mahattva* (Hindi) *Vedavani* 13 (7) 6 8

11 SUBRAHMANYA SASTRI P S A note on Samaveda *Samhita Vimarsa* 1 (1), 1972, E 101 02

how Samans based on one and the same *rk* are arranged in *SV Sam* and why so ?

12 SYRKIN, A Ya *Sāmaveda* (Russ) *Sovet Ist Encikl*, Vol 12, Moscow, 1969, p 503

13 VARADARAJAN, B Music in the Sama Veda *VS*, Tirupati, 1967, E 50 58

14 VARADARAJAN Brinda Ancient music the music of the *Samaveda* and the songs of the saivite and vaisnavite saints *BITC* 1, 1967, 22 45

Ved c chant has three forms *ārcika gāthā sāmika* & has three accents *g* only one and *s* = melodic *Samagana*, being a collective song has a fixed and set form of musical cast or mould there are seven divisions of Saman chanted during a sacrifice in the *gāna* of *SV* seven musical notes are used

IV YAJURVEDA

10 *Kṛsna IV* TEXTS, EXEGESIS

1 *Taittirīya Samhita* Ed SONTAKKE, N S DHARMADHIKARI T N VSM Poona 1970, xxi+667

crit ed with Padapatha and the commentaries of Bhatta Bhaskara Misra and Sayanacarya Vol I (Kanda I Prapāthakas 1-4)

Rev K. V SARMA, *Vij* 9 (1) 203-05

2 KEITH, A Berriedale *The Veda of the Black Yajus School entitled Taittirīya Samhita* Mot Ban, Delhi, 1967, 838

2 vol reprint of HOS 18 19 1914 English transl of *TS*

3 *Kathaka Die Samhita der Katha Sakha* Ed von SCHROEDER Leopold Franz Steiner Verlag, Wiesbaden, Vol I 1970, xiv+283, Vol II, 1971, 193

..reprint of first ed. (in three vol., 1900, 1909, 1910) [Vol. 3 and Index Verborum by R. Sirov to be published] .

Rev. : H. KRICK, *WZKSA* 16, 207; H-P. SCHMIDT, *JAS* 91, 552.

4. *Maitrāyaṇī-Saṁhitā : Die Saṁhitā der Maitrāyaṇīya-śākhā*. Ed. VON SCHROEDER, Leopold. Franz Steiner Verlag, Wiesbaden , Vol. I, 1970, xlv+173 ; Vol. II, 1971, 169.

. reprint of first ed. (Leipzig, 1881-86) .(Vol. 3-4 to be published) ..

Rev. ; H. KRICK *WZKSA* 16, 207.

5. *Kapiṣṭhala-Kaṭha-Saṁhitā*. Ed. RAGHUVIRA. Meh. Lach., Delhi, 1968, xxxii+364.

..crit. ed. with text-crit. notes .

6. ANNANGARACHARYA, K. *Padapāṭhapariśuddhiḥ. Samvid* 2 (1-2), 29-37.

..TS (no. of *padas*, 109387) ..discusses many cases ..(see 7 below) ..

7. ANNANGARACHARYA, P. B. *Padapāṭhapariśuddhiḥ VS*, Tirupati, 1967, S 10-14.

..seeks to clarify doubts concerning Padapāṭha of TS. mentions ten ways in wh. inflected verbal forms are presented in P...

8. ANNANGARACHARYA, P. B. *Taittirīya-saṁhitā padapāṭha-rakṣā. R. Dravid Fel. Vol.*, 1971, Ve 87-91.

9. DHARMADHIKARI, T. N. Specialities of Bhaṭṭabhāskara Miśra's commentary on *Taittirīya-Saṁhitā. SP* (21 AIOC), 1961, 23-24.

..gramm. explanations are minute and accurate: etymology of words often interesting, explanation of accent and uncommon *chandas*, *vimyoga* given briefly .

10. DHARMADHIKARI, T. N. Some conjectural emendations in the text of *Maitrāyaṇī-Saṁhitā. SP* (23 AIOC), 1966, 9-10.

..53 emendations suggested ..

11. DHARMADHIKARI, T. N. Padapāṭha of the *Taittirīya-Saṁhitā. SP* (26 AIOC), 1972, p. 352.

..some peculiarities ; e g *vena nityasamāsaḥ* rule always violated ..

12 HOFFMANN, Karl *TS śimahi* Haplologie im Satz?
MSS 22, 25 28

13 HOFFMANN, Karl Die Komposition eines Brāhmaṇa
Abschnittes (MS I 10, 14 16) *Renou Comm Vol*, 1968,
367 380

crit observations Indra Vjra fight as mythological background
for *Sākamedha* ritual

14 HOFFMANN, Karl Der Mantra *jan navam* alt *TS* II
3 10 1 *MSS* 25, 1969 59 63

reconstructs, with the help of *TS* II 6 3 3 the magic result
of the prose legend wh serves as base [*srpta*=sneak & track]

15 KRICK Hertha Der vieraugige Hund im Asvamedha
Zur Deutung von *TS* VII 1 11 1 (b) *WZASA* 16, 1972, 27 39

in Asvamedha, before the horse is let to roam about for a year
it is bathed in a lake in the south at the same time a four-eyed
dog is killed and thrown under the feet of the horse. Acc to the
Br, killing of the dog symbolizes destruction of evil and enemy
The author suggests on the basis of *TS* VII 1 11 1, that the
original function of the dog must have been similar to that of
Saramā in the myth of Parus i.e. to find the way to the cows
by crossing the Rasā stream

16 KRISHNALAL *Taittirīya saṃhita* 5 6 1 1 2 mantra
ganasya vinyogah *Sag* 5 (3), 1967 313 16

diff vinyogas in diff ritual texts in Śrauta ritual these
mantras employed in rites wh have hardly anything to do with
water in *GS* in connection with *samā-astana* *cāḍālarṇa* etc

17 MEHENDALE, M A Evidence for the affricate pronun-
ciation of the cluster *ts* in the Maṇṭrāyaṇī Saṃhitā. *W B Henning*
Mem Vol, 1970, 299 302

VS III 4 7 diff forms of *Agau* li *donacit* h *sanis*
anacit h *patat* *anacit* h *sanis* in this passage mention of
sanis is irrelevant *Manu* *VS* 10 3 66 throws light on the passage
it reads *donacit* *anacit* *sanis* *patat* *anacit* h *sanis* *Agau* li
13 4 reads *patat* *anacit* h *sanis* *anacit* h *sanis* it would become
clear that in the *VS* passage *sanis* stood for *sanis* in oral
transmission it was pronounced as an affricate (in *VS* III 8. 2
sanis seems to occur for *sanis*)

18. PARTHASARATHY IYER, L. S. *Outlines of the contents of Kṛṣṇa Yajurveda, Taittirīya Śākhā*. Veda Dharma Satra Paripalana Sabha, Kumbhakonam, 1962.

19. RAI, Ganga Sagar. Śākhās of the *Kṛṣṇa Yajurveda* in the Purāṇas. *Pur* 7 (2), July 65, 235-53.

..86 śākhās mentioned; names of only 43 known, only 28 ref. to in the *Caranavyūha* of Śaunaka..

20. TATACHARIAR, A. Ramanuja. The "Tanoo-Naptra" spirit. *BJ* 9 (14), 3-2-63, 14-15.

..TS VI. 2. 2..spirit of united action .

21. VEDAKUMARI. *Maitrāyaṇī samhitā kā eka adhyayana* (Hindi). Univ. of Rajasthan, Jaipur, 1968.

..(typed Ph. D. thesis)

22. VIDYANIDHI, Sastri. *Maitrāyaṇī-sūkti-samgrahah*. *GKP* 16 (12), 458-61; 17 (5), 284-86.

..serially..

11. Śukla-YV: TEXT, COMMENTARY, TRANSLATION, EXEGESIS.

1. *Śukla-Yajurveda-Vajasaneyi-Samhitā* (*Mahidharabhāṣya-sahitā*). Ed. WEBER, A. Chowkhamba Sk. Granthamala 103, Varanasi, 1015.

..photostat copy of original..

2. *Śukla-Yajurveda Samhitā*, ed. with *Yajusamskāra-bhāṣya* by Swami BHAGAVADACHARYA and Hindi translation. Rajnagar Society, Ahmedabad, 1960, 24+256.

..only five *adhyāyas* .

3. BRAHMAMUNI, Swami. *Yajurvedānanyārinā*. Arya Saṁhita Mandal, Ajmer, 1968, 287.

..Hindi comm. on first ten *adhyāyas* of YS

4. *Yajurveda bhāṣya-samgrahah maharsi-dayananda-kṛtah*. Ed. YUDHISTHIRA, Mimamsaka. Aryakumar Sabha, Baroda, 1961, 340.

D : bhāṣya on adh 1 and 2 adh 23, 51 63, adh 32, adh 34,
16, 34 38 crit notes

Rev DHARMADEVA GKP 13, 287

5 YUDHISTHIRA, Mimamsaka (ed) *Yajurvedabhāṣyavaranam* Ramlal Kapur Trust, Bahalgarh, Part I (adh. 1-10), 2nd ed, 1971, 20+142+876+32, Part II (adh 11-15), 1971, 6+587+13.

Bhāṣya by DAYANANDA, *Vivaraṇa* by BRAHMADATTA JIJNASU

Rev (Part I) ED, GKP 13, 248-49, (Part II) S K. GUPTA
BSS 1, 115-17

6. *Yajurvedabhāṣya* by Swami DAYANANDA Dayananda
Vedānusandhana Sadanam, Hyderabad

adh 11 15, with Telugu transl by A KESHAVARYA, 1963,
2+679+1002, adh 16-18, with Telugu transl by A K, 1963,
1003-1220, adh 19 20, with Telugu transl by A. K., 1963, 4+1221
-1370, adh 31 40, with Telugu transl by P SHESHACHALACHARYA
and A. K., 1962, 16+832 (in Telugu script)

7. DEVI CHAND. *The Yajur Veda* English translation New
Delhi, 1965, 511.

text with English transl of *Madhyandina saṁh* .

Rev Klaus MYLTUS, WZUH 17 (6), 147-49

8 GAUD, Daulat Ram (ed) *Yajurveda Samhita* Chow-
khamba Vidyabhavan, Varanasi, 1965, 64+478

ed with Hindi transl

9. JAGADISH CHANDRA *Yajurveda śataka* G Hasanand,
Delhi, 1961, 100

Hindi transl of Dayananda's comm on 100 RV-mantras .

Rev DHARMADEVA, GKP 13, 320

10 *Madhyandiniya mantra samhita* Pandit Pustakalaya,
1963, 94.

11. *Madhyandina padapatha* Ramlal Kapur Trust, Bahal-
garh, 725

12. MAHESHWARANANDA, Swami. *Śukla yajurveda samhitaopa-
niṣacchatakam*. G. Vyas, Bombay, 491.

..with comm called *Adhyātmayotsnāvr̥ti*. exposition of 100 mantras from ŚTV from the *adhyātma* pt. of view

Rev. : BHAGAVADDATTA, GKP 17, 215-16

13. YUDHISTHIRA, Mimamsaka. *Mādhyandina-samhitāyāḥ padapāṭhah-trividhavantarapāṭhah samanvitah*. Bahalgarh, May 71.

14. ACHARYA, P. The Orissan recension of *Kāṇva Samhitā*. *VIJ* 2 (1), 1964, 79-80. (Also in *SP*, 21 AIOC, 1961, p. 244: "Kāṇva-Samhitā in Orissa").

..Orissan *KS*, called *Ekacālisa Mantra*, presents several peculiar features compared to the printed text based on Maharashtra mss ..the former consists of 41 chh (instead of 40 as in printed ed.); chh 1-34 more or less correspond in the two versions, arrangement in remaining chh differs greatly Orissan text divided into 2 "Twenties". notes also other peculiarities..

15. BHARATIYA, Kantikishor. *Samkalpa-śakti Vedavāṇi* 24 (11), Sept. 72, 3-5.

..TV 34. 1-6 .

16. BRAHMAMUNI, Swami. *Veda ke eka saṁdigdha prakarana kā vīvecana* (Hindi). Vaidika Sadhanasrama, Yamunanagar, 1961, 25. (Also publ. Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1963).

. re. TV, adh 39 .

Rev.: DHARMADEVA, GKP 13 (8), 288

17. BRAHMAMUNI, Swami. *Eka samasya* (Hindi). *Vedavāṇi* 13 (6), April 61, 15-16.

..re. TV 39 6

18. CHOBE, B. N. *Śankāsamādhana : Yajurveda 40. 3 ke sambandha men* (Hindi). *Vedavāṇi* 23 (10), Aug 71, 7-9.

..apī gacchanti or abhi gacchanti .

19. DANDGE, Gajanan Balkrishna (ed.). *Rudrādhyāyāḥ*. Maharashtra Grantha Bhandar, Kolhapur, 1966, xxviii+90.

..ed with English introd and transl ..

20 DHARMADEVA, *Vedamantron kā tulanātmaka amūṣilana—maharṣi dayānanda tathā anya vedabhāṣyakāra* (Hindi). *Vedavāṇi* 15 (1), Nov. 62, 53-59.

..TV 8.28..

- 21 GUPTA Sudhir Kumar *Yajurveda bhasya vivarana eka samiksa* (Hindi) *Vedavani* 25 (1) Nov 72, 14-16

See 5 above

- 22 JAGADISHWAR SASTRI, V *Sukla yajurveda mīmamsā*
*VS, Tirupati 1967 S 15-25

or g n distinct on bet *ŚTV* and *KTV* sakhas contents of *Sam*
and *Br* accent comm etc

- 23 JAYADATTA, Sastri *Satya ka anusandhana kaise karen*
(Hindi) *Vedavani* 23 (3), 1971, 8 16

TV 19 77

- 24 KASHIKAR, C G *Caranavyuha* (Marathi) *Navabha*
rata, Aug 63, 5 8

apropos N G CHAPEKAR's article on *Caranavyuha* in
Navabhārata May 63 (CHAPEKAR writes about the work *C* with
the *bhāṣya* of Mahādaśa *C* is one of the 18 *Parśastās* of *ŚTV*)
K controverts some of the suggestions made by CHAPEKAR

- 25 MADAN MOHAN *Srauta darsana sara* *Vedavani* 16
(2), Dec 63, 4 11

TV 40

- 26 MUTHUKRISHNA SASTRIGAL, R *Śrī rudram camakam*
Hitabhashini Publ No 1, Thanjavur, 1969, viii+181

Sk text with transl into Tamil (3rd ed)

- 27 PRABHAKAR, C L The recensions of the Śukla Yajur
veda *SP* (25 AIOC), 1969, p 21

traditionally 13-14 recensions mentioned only 2 (*M* and *K*)
available in print compares these two recensions in post *sam* lit.,
differences not maintained

- 28 PRASAD, Vindhya vasini *Aryabhinaya vyakhya* YV
36 2 *Vedavani* 15 (2), Dec 62, 1-3

- 29 RAI, Ganga Sagar *Sākhās of the Yajurveda in the Purā*
ṇas *Pur* 7 (1), Jan 65, 6-17 (Also in *SP*, 22 AIOC, 1965,
234-35)

It regarded by *Purāṇas* as the earliest *Veda* 42 or 100 or
101 *sākhās* mentioned but 15 ascertained, their names vary
describes briefly each of these 15 *sākhās*

30. RAJAGOPALA IYER, T. R. The Chamakam. *Ved Kes.* 52 (12), April 66, 524-29.

..C occurs in *TV* 7. 4 its purpose and source..

31. Śrīśuklayajurvedīyarudrāṣṭādhyāyī. Pandit Pustakalaya, Varanasi, 1963, 52.

32. *Hindī Rudrāṣṭādhyayī*. Vaidika Jnana Bharati Rishikula Brahmacaryāshram, Ratangarh.

33. SARMA, Munshiram. *Purusa-sūkta* Vaidika-Śodha-Samsthāna, Kanpur.

..exegesis acc. to *TV* 31 .

34. SARMA, Munshiram. *Pavitrena savena ca* GKP 22 (5), 247-50.

. *TV* 19. 43.

35. SENGUPTA, B. K. *Ādityād vedah*. R *Dravid Fel.* Vol., 1971, *Ve* 4.

..*ṢTV* is so called because it was derived by Yājñavalkya from the resplendent Āditya .

36. SIVANARAYANA, Sastri (ed.). *Nityakarmaprayogamālā*. Bombay, 1965, 16+272.

. selections from *VS* by Chaturthilal SARMA, ed by S with Sk. notes

37. SIVAPUJANASIMHA. *Mahāmṛtyuñjaya-mantra-mīmāṃsā*. *Vedavāṇī* 24 (10), Aug. 72, 18-24.

..*TV* 3 60 . *tryambakath yajamahe* discusses interpretations by earlier scholars acc. to S, *tryambaka*=*paramātmā* (*amba*=*dyaus*, *ap*, *pṛthivī*) (note by YUDHISTHIRA appended to this article : *t*=protector of the three worlds) .

38. SUBRAHMANYAM, V. K. (ed.) *Srīrudrapraśnah*. Ramakrishna Math, Madras, 1963, 32

..ed. with English transl...

39. UDAYAVIRA. *Kāva saṁhitā* (*yajurveda kā śuklakṛṣṇa-vibhāga*) (Hindī). *Vedavāṇī* 14 (1), Nov. 61, 41-46.

40. VIDYANANDA VIDEHA *Pūrṇa Vyaktitva* (Hindī). *Savitā* 24 (11), Dec. 71, 244-45.

..*TV* 38 27.,

41 WARAY G S Pronunciation of *ja sa ja na* and *kha* in Śukla Yajurveda SP (21 AIOC) 1961 p 142

42 YUDHISTHIRA Mimamsaka *Veda pravacana* *Īśvara stuti prarthana upasana mantra* *Vedavani* 23 (3 10)

serially various VS mantras explained

43 YUDHISTHIRA Mimamsaka *Yajurveda ki mulasamhita* (Hindi) *Vedavani* 24 (1) Nov 71 73 78

Madhyand na samhita is the original one

44 YUDHISTHIRA Mimamsaka *Yajurveda ki mantra samkhyā* 1975 yā 1976? (Hindi) *Vedavani* 24 (1) Nov 71, 78 79

two methods of counting mantras *yajñika pakṣa* and *adhyajana pakṣa* (in RV acc to y 10552 acc to a 10482) in Y1 acc to a 1975 (which is correct)

12 GENERAL STUDY

1 ANANDA Swami *Prabhumilana ka marga* (Hindi) *Vedavani* 21 (11) Sept 69 23

VS 17 31

2 ANANTA NARAYANA SASTRI K V *Dīksahutimantra stutih* *ABORI* 51 1970 (1971) 192 202

TS mantra *ī tīr dāva va netur ma o r̥m la sakhyam ī tīr dāya* *ī tīr dāya* *dyumnar̥m r̥m la pūṣyaṣa srahā* first pāda is *saptākṣarā* therefore *sakra* second pāda is *gāya* third pāda to be made into *ī tīr dāya* by adding *dāva* of the first pāda to the fourth pāda to be made into *jagat* by adding *ī tīr* and *sakhyam* to the fourth pāda to have a specific purpose to serve all this explained by author in self-composed 51 Sanskrit stanzas

3 BHANDARI V S Secular aspect of the Yajurveda *NUJ* 18 1966-67 63-68 (Also in SP 23 AIOC 78)

IS 18 *ra o dāra* ceremony IS 30 variety of occupations pursued by different classes of people IS 33 *bahmodya* IS 26 20 *gaurā* of the people

4 BHANDARI V S The origin of Vidvatsaka in the Yajurveda SP (24 AIOC) 1968 p 2

mention in VS 30 of *hasāya karim* (preceded by *namāya rebham*)

5 BHANDARI, V S *Yajurvedaca śuklakṛtsnavibhaga* (Marathi) VSMV 1971, 1972, 97-100

discusses earlier views suggests Madhyandinas start Purnamāseṣṭi on *saturday* of bright half and conclude it on the full moon day, they complete the entire Purnamāseṣṭi during the bright half Similarly tho their Darśeṣṭi commences in dark half it is concluded in bright half, therefore Madhyandina-sam is called *śukla* as against this 'Taittirīyas' Purna is concluded in dark half

6 BHANDARI, V S *Yajurveda men laukika tattva* (Hindi). VJ 21 (3-4), 1972, 202-04

secular material in TV

7 BHAVANILAL *Professor Ralph Griffith ka yajurveda-bhasya · eka alocanatmaka adhyayana* (Hindi) *Vedavani* 16 (8), June 64, 13-15

8 DESAI, G G *Thinking with the Yajurveda* Asia Publishing House, Bombay, 1967, 184

a strange book Vedas as old as the 'modern' world (that is nearly 200 million years old), Agni represents knowledge of *sattva rajas, tamas* Vedic conception of ultimate world much in advance of that of science etc

Rev Shakuntala N GAYATONDE AP (Feb 68) 90, M P PANDIT *Ved Kes* 54, 523-24 V RAGHAVAN *Pr Bh* 74 485-86 R THATTACHARIAR BJ (141 68) 69

9 MUKERJI, A B Climatological lore in the Yajurveda *Indian Geographical Journal* 44, 1969, 18-25

10 PRABHAKAR C L Entertainment in the Yajurveda SP (24 AIOC), 1968, 23-24

11 PRABHAKAR, C L The course of *gayatrī mantra* through the Yajurveda SP (25 AIOC), 1969, p 22

course of *g* thro *śrauta* and *grihya* ritual meaning of the mantra does not correspond with its prescribed employment the mantra preceded by *vyah tis* found only in VS 36 3

12 PRABHAKAR, C L The commentators of the Yajur veda *RJBHU*, Bangalore, 1969, 12 20

VS (M) comm Saunaka Harisvamini (about 638 A D)
 Uvata (cir 1042 A D) Gauradhara (cir 1292 A D) Ravana
 (cir 1600 A D) Mahadhara (cir 1587 A D) *VS* (K)
 comm Sayana Anandabodha (1442-1542) Halayudha (12th
 cent) Murarimisra (cir 1342) Anantacarya (cir 1700) *TS*
 comm Guhadeva (800 A D) Kausika Bhatta Bhaskaramisra
 Ksura (1290 A D) Sayana Venkatesa Batakṛṣṇa

13 PRABHAKAR C L Erotics in the Yajurveda *Dandekar Fel Vol*, 1969, 181 89

14 PRABHAKAR C L On the names of the Yajurveda *Bh Vid* 28, 1971 (for 1968) 64 68

15 PRABHAKAR C L Contribution of the Sukla Yajurveda to the culture of India *SP (ISC)* 2 1972, p 56

16 RAGHU VIRA Sakhas of the Yajurveda the discovery of a unique chart of Yajusa recensions *JVS* 2, 1935, 61 77

17 SHARMA, Madan Mohan *Yajurvedah PAIOC* (21st Session), III, 1968, 49 53

originally *TV* was the only Veda later divided by Vyasa

18 SHARMA Shambhu Nath *Yajurveda ka svarūpa aur mahattva* (Hindi) *VJ* 21, 1972, 133 34 137

19 SMITH R Morton On the White Yajurveda *Vamśa EW* 16 (1 2), Mar June 66 112 25

attempt to work out a satisfactory chronology for the development of the earliest Indian thought the lines as given in *BAU* 2 4 and 6 are consistent and reasonable schematic chronology fixed bet two points Janamejaya III and shortly pre Buddha
 Tura Kāvasya 930 B C Vak Ambhṛṣṇī 1025 B C, Uddalaka 842 B C Vajrasravas 922 B C

20 THITE G U Magico religious application of the White Yajurveda *CASS Stud* 1, 1972, 65 81 (Also in *SP*, 26 *AIOC*, 1972, p 512)

YI tho directly connected with Śrauta sacrifice also connected in artificial manner with magical rites of Smartha char

21. TSUJI, N *Existent Yajurveda literature—Philological Study of the Fundamental Sources of the Vedic Ritual* (Jap) The Toyo Bunko, Tokyo, 1970, xi+211

. systematic survey with detailed bibliographical references

22. VARMA, Virendra Kumar *Yajurveda ka samksipta ālocanātmaka adhyayana* (Hindi). *Bharatī* 8 (1), 1964-65, 86-91.

23. YUDHISTHIRA, Mimamsaka *Śanka samadhana* (Hindi) *Vedavani* 21 (9), July 69, 6-9.

. questions put by Vedananda SHARMA (mainly about *TV* published by Vaidika Yantralaya) answered

24. YUDHISTHIRA, Mimamsaka *Yajusam śaukhyakarsnya-virekaḥ*. *R. David Fel Vol*, 1971, *Ve* 40-43

(1) those who accepted the primacy of *Darsati* were *Kṛmā-pakṣīyas*, those who accepted the primacy of *Paurṇamaseṣṭi* were *Śuklapakṣīyas*, (2) in *Madhyandina saṁ*, *Brāhmaṇa* portion not mixed up with *Saṁhitā* portion

25. YUDHISTHIRA, Mimamsaka *Kya yajurveda kā dravya-maya yajñon ke sathā hī sambandha hai?* (Hindi) *Vedavani* 24 (1), Nov. 71, 68-70

apart from ritual, *TV* also deals with *sr̥ṣṭiyajña śrautayajña* is a comm on *sr̥ṣṭiyajña*

26. YUDHISTHIRA, Mimamsaka *Yajurveda kī śakhaon ke śukla kṛṣṇa nama-viśayaka bhrānti* (Hindi) *Vedavani* 24 (1), Nov 71, 71-72.

the division is very old, Dayananda accepts it

27. YUDHISTHIRA, Mimamsaka. *Kyā yajurveda men brāhmaṇa ka sammīśraṇa hai?* (Hindi). *Vedavani* 24 (2), Dec. 71, 6-11.

the present *Yajusa sarvānukramanī* is not an ancient authoritative *śr̥ṣṭa* text, it is accordingly, unwarranted to suggest on the strength of it that there is mixture of *Brāhmaṇa* in *VS* [*Yajusa sarvānukramanī* says that *adh* 24 and *adh* 25 up to 9th *Kandikā* of *VS* is of the nature of *Brāhmaṇa*] ‘*abara, Vāstik’ tika* *Rgyajusa parīṣṭa*, *BAU* comm *Dviveda Ganga* don’t accept that there is mixture

V BRĀHMANAS

13 *Brahmanas* OF THE *Rgveda*

- 1 *Aitareya Brahmana* Ed Aufrecht T 1972, 455

reprint of Bonn ed of 1879 ed with extracts from Sayana's
comm and other appendices in Roman script

- 2 UPADHYAYA, Ganga Prasad *Aitareya Brahmana* Hindi
translation Chowkhamba, Varanasi

- 3 UMASHANKAR SHARMA, Rishi (ed) *Aitareya Brāhmanam*
Harīścandropakhyānam Chowkhamba Vidyā Bhavan, Varanasi,
1963, 56 + 58

text with Sayana's *bhāṣya* and Hindi transl and introd

- 4 SREEKRISHNA SARMA, E R (ed) *Kausītaki Brahmana*
1 Text Franz Steiner Verlag (Verzeichnis der orientalischen
Handschriften in Deutschland Supplementband 9, 1), Wiesbaden,
1968, xvii + 210

larger no of mss than heretofore used mainly from Kerala
Rev H KRICK *WZKS* 14 212 Klaus MYLIUS *MIO* 16 160-
62 A PARPOLA, *OLZ* Ludo ROCHER *JAS* 91 153-54

- 5 KEITH, A Berriedale *Rigveda Brahmanas* English trans
lation with notes Mot Ban, Delhi, 1969, 103 + 555

reprint of *HOS* 31 32 1970

- 6 APTE K V A note on two controversial lines from
Sunahśepākhyāna *JASBom* 41-42, 1966-67, 72-77

kīṁ na malāḥ kim aṣ nam Sāyana's interpretation (*malā*=*grāhṣṭhā*
śrama etc) is accepted *g* without son=*malā* (2) *abhiṣṭi* *na*
abhiṣṭi=she is productive the seed (*bṛj*) is (the cause for another
new) existence (*bhūti*) (of the husband) it is placed here (in her)

- 7 DAVE, Suresh *Rgvedasya brahmanani Sammanasyam* 2
(6), Dec 66, 15-16

- 8 JOSHI V L *Dr A B Keith yamca aitareya brahmanaca*
imgrajī anuvāda (Marathi) *Samskṛti Sugandha*, 1970, 19-36
(Also in *SP*, 26 AIOC, 1972, pp 357-58, Sanskrit paper for
Pandit-Parīśad, p 401)

a crit. note on KERH's English transl of *At Br* discusses K's interpretation of *narekapāla devayajana stargā, agnyāhu anurid yagaksama kṛyā gacārayana* (in SP) *asamsthāta caranti prācari śyamah prācari*

9 KARNIK, H R Derivative legends from the first two Pañcikās of the Aitareya Brāhmaṇa SP (26 AIOC), 1972 358-59

contribution of *At Br* to the derivation of words thro legends
e. g. *ist* from *is* to desire *ahur* from *ā hray* to call, etc

10 MEHENDALE, M A *Sahasah svajah* in the Aitareya Brāhmaṇa 13.2 (Pañcika 3.26) BSOAS 34 (2), 1971, 376-79

suggests *sa ha* (or *saha*) *sa svajah* as the original reading

11 MEHENDALE M A *Aitareya Brahmane 'sahasah svajah'* R Dravid Fel Vol., 1971, Ve 56-58

Sanskrit version of the above

12 MUKHOPADHYAYA Indira Stories in the Aitareya Brāhmaṇa SP (23 AIOC) 1966, p 11

13 PANTULA M M *Skandasvaminā kim aitareya brahmaṇa-bhasyam apī vyaracī?* SP (25 AIOC), 1969 371-72

Skandasvamin seems to have written a comm. also on *At Br*
evidence for this in his RV-comm

14 PATHAK, Nathulal *Aitareya brahmaṇa ka eka adhyāyana* (Hindi) Jaipur, 1966

15 PATHAK, Nathulal *Aitareya brahmaṇa ke itivṛttatmakā akhyāna* (Hindi) Visvambhara 3 (4) 1967, 34-44

16 PATYAL, Hukam Chand Remarks on the new edition of the Kausītaki Brāhmaṇa JOIB 20 (2) Dec 70, 102-114

ref 4 above text-crit and exegetical remarks

17 SATHAYE S G The Aitareya Brāhmaṇa and the Republic PEIV 19 (4) Oct 69, 435-441

compares *At Br* and Plato's *Republic* R is an attempt at wholesale social reform A does not consist of a total rejection of what has gone before but is in part a rationalisation consolidation and institutionalisation of the social arrangements as they were actually developing in the early Aryan society A hierarchy

dependent on the capacity to possess esoteric knowledge re ritual
 the soldier king of A was a limited monarch A paid little
 attention to Vaisya and Sudra it justifies social order and social
 behaviour in tel terms by finding a paradigm for men's acts in
 what gods do it approaches problem of justice in functional terms
 it converts the moral into the ritual it sets up standards of conduct
 wh are vague and uncertain expertise in some form or other
 advocated underlines imp of team work a good deal of emphasis
 on biological patterns devaluation of man

18 SHENDE, N J The hotr and other priests in the
 Brahmapas of the Rgveda *JBomU* (Ns) 32 (2), Sept 63, 48-88

19 SHENDE N J Soma in the Brahmanas of the Rgveda.
JASBom 38, 1964, 122-53

phases of Soma (1) Soma is sun year Indra and Virmu
 (2) S is *antariksa* therefore connected with vaters and Gandharvas
 (3) S is moon (4) S is king

20 SHENDE, N J The Brahman in the Brāhmapas of the
 Rgveda *SP* (26 ICO) 1964, p 233

B is primarily a RV priest, who as Brahma and Purohita wielded
 great influence over the king

21 SHENDE, N J Teachers and their views in the Rgveda
 Brāhmanas *Velankar Fel Vol*, 1965, 133-153

22 SOOD Sudarshan Kumar *Kausitaki Brahmana ka
 samskr̥tika evam atīhasika adhyayana* (Hindi) Kurukshetra Univ,
 1969

Ph D thesis (typed)

14 THE *Brahmana* OF THE *Atharvaveda*

1 *Gopatha Brahmana of the Atharvaveda* Ed MITRA
 Rajendra Lal Indological Book House, Delhi, 1972 12+39+
 183+3

reprint

2 *The Gopatha Brahmana* Ed TRIVEDI, Kshemakaranadas.
 Allahabad, 1924

text (based on Jivananda VIDYASAGAR's ed) with Hindi transl
 and br cf notes in Sk.

3 BHAVSAR, S N Etymologies in the Gopatha Brahmana SP (23 AIOC), 1966, p 27

4 PATYAL, Hukam Chand A note on the samdhi *acaryovaca* in Gopatha Brahmana 1 1 31 JUPHS 27, 1968, 133-36 (Also in SP, 23 AIOC, 1966, p 29)

the reading in the text is justifiable

5 PATYAL, Hukam Chand On the expressions *bhrgvangirasa maya* (GB 1 2 9) and *anga parvati* (GB 2 1 2) Dandekar Fel Vol, 1969, 190-92

P suggests the reading *bhrgvangirasam mayā* and *aṅgaparvatī* as a compound word

6 PATYAL, Hukam Chand *Gopatha Brahmana English translation with notes and introduction* Univ of Poona, 1969, v+vi+cxxi+380+xxxii+xiii

Ph D thesis typescript

7 PATYAL, Hukam Chand Two Hapax Legomena in the Gopatha Brāhmaṇa 1 1 33 *Vimarsa* 1 (1), 1972, E 93-96

upakāṣam and *asastuh* P suggests *upakāṣam* and *asastuh* (from *as* with *ṣ*) as correct readings

8 SURYAKANTA *Atharvaveda evam Gopatha-Brahmana* (Hindi)

see VBD III 739

15 Brahmanas OF THE Samaveda

1 *Arseya Brahmana* Ed SHARMA, B R KSV Series 9, Tirupati, 1967, 20 + 352

crit. ed with *Vedārtahaprakāśa* of Sayana introd. crit. notes

Rev S ARAVANUDACHARIAR ALB 31 32 (Suppl.) 26-28 J GONDA JOIB 17 454-55 V HANUMANTHACHAR, JGJRI 22 263-66 C G KASHIKAR VIJ 5 223-27, A. G. KRISHNA WARRIER, JIH 46 422-23 S SUBRAHMANYA SASTRI BJ (24-3-68)

2 *Chandogya Brahmana* Ed BHATTACHARYYA, Durga Mohan.

VBD II 151

Rev W KIRFEL, *ZDMG* 112 (1) 200-201 H D VELANKAR, *JASBom* 33 152-53

3 CALAND W *Jaiminiya Brahmana in Auswahl* Verhandl d kon Akad v Weten Amsterdam Afd Letterk, N R, XIX. 4 1960, 326

ed with transl and indices reprint of 1919 ed

4 *Jaiminiya Arseya Brahmana Jaiminiya Upanisad Brahmana* Ed SHARMA B R KSV Series 56 Tirupati, 1967, 41+71+239

crit ed JAB an exhaustive register of *ganas* of Jaiminiya trad together with the names of Rsis to whom they are attributed JUB—an appendix to JB bears the char of Up

Rev B B CHAUBEY *VJ* 6 146 C G KASHIKAR, *ABORI* 50 105-08 K KUNJUNNI RAJA *ALB* 33 390-91 B N K. SHARMA, *BJ* (9-3 69) 68-69

5 *Devatadhyaya Brahmana Samhitopanisad Brahmana* Ed RAMANATH DIKSHIT M Mannargudi 1959, 100+10

ed with commentaries by Sayana and Dvyarajabhatta

6 *Devatadhyaya Brahmana Samhitopanisad Brahmana Vamśa Brahmana* Ed SHARMA B R KSV Series 24, Tirupati, 1965 40+64+123+36

Devatadhyaya contains Khanda IV with Sayanabhasya appendices consist of portions of comm from previous editions wh totally differ identical passages from Ar index of Samans *Samhitopanisad* with Sayana's comm on ch I and comm by Dvyarajabhatta crit notes indices of Samans etc *Vamśa sanatarpana* crit notes indices of words etc

Rev K. P. ATHIAL *ALB* 30 195-06 V HANUMANTHACHAR *JGJRI* 20 21 269-70 C G KASHIKAR *VJ* 4 284-87 K. KUNJUNNI RAJA *JIH* 44 629-30 RAMANATH DIKSHIT *JORM* '33 77-87 L RENOU *JA* 253 434-35 S *BITCM* 1966 187 G TUCCI *EW* 18 228

7 *Sadvimśa Brahmana* Ed SHARMA B R KSV Series 10 Tirupati, 1967, 25+306

crit. ed with *Vedarthapāṇika* of Sayana

Rev S ARAVAMUDACHARIAR, *ALB* 31 32 (Suppl.), 26-28, V.

HANUMANTHACHAR *JGJRI* 22, 263-66, C G KASHIKAR *Vij* 5, 223-27, A G KRISHNA WARRIER, *JIH* 46 422-23, U P SHAH *JOIB* 17, 339-40 S SUBRAIMANYA SASTRI *Bj* (24) 3-6B)

8 *Sāmavidhana Brahmana* Ed SHARMA, B R KSV Series 1, Tirupati, 1964, 4+XXII+316

crit ed with *Vedārthaprakāśa* of Sayana and *Padārthamātravṛtti* of Bharatasvāmin introd, crit notes exhaustive indexes of vsṣ, *Sāmaganas* with their ritual application, glossary of technical terms

Rev T A V DIKSHITAR *Bj* 12 (13), 76 V HANUMANTHACHAR *JGJRI* 20-21, 272-74, C G KASHIKAR, *Vij* 3 309-12 A G KRISHNA WARRIER *JIH* 43, 683-84, K KUNJUNNI RAJA *ALB* 29, 272-75, V G PARANJPE, *ABORI* 50 114-15 RAMANATH DIKSHIT, *JORM* 32 48-53 L RENOU *JA* 253, 280-82, S, *BITCM* 1966 186-87, E A SOLOMON *JOIB* 15 231-32, E R SREEKRISHNA SARMA, *SVUOJ* 7, 103-105 H VON STIETENKORN *ZDMG* 118, 209-10, J C WRIGHT *BSOAS* 29 (1), 200

9. APTE, K V A note on *gosvevāham kila tavosuso mukhami* *OT* 6 (1), Mar 62, 35-38

from *JB* Sarama paṇi akhyāna

10 BODEWITZ, H W. Der Vers *vicakṣanad itayo* (*JB* 1, 18, 1, 50, *Kaus* U 1, 2) *ZDMG* Suppl I Deutscher Orientalistentag, 1969, 843-848

two lines of interpretation—one of BOHTLINGER and the other of DEUSSEN, the author of the passage does not ref to the specific dead person, he shows thro memorative narrative description of his (and every man's) immortal origin, that he possesses the *mokṣa* attaining knowledge B bases his arguments mainly on the use of Vedic injunctive

11 DEVASTHALI G V *Gosvevāham kila tavosuso mukham* (A critical appraisal of Prof Apte's interpretations). *OT* 6 (2), June 62, 36-40

- apropos 9 above

12 FRENZ, Alfred. *Über die Verben in Jaiminiya Brāhmaṇa* Marburg Univ. Ph. D thesis, 1966.

typed

13 GAYATONDE, Shakuntala N Miscellaneous information in the myths of the Samaveda Brahmanas *Bh Vid* 27, 1967, 59-85.

- 14 GUPTA, Sudhir Kumar *Jaiminiya brahmana men agni hotra* (Hindi) *Vedavani* 18 (1) Nov 65 25 30
transl of first ten sections of JB this portion embodies spiritual interpretation of Agnihotra
- 15 HOFFMANN, Karl *Textkritisches zum Jaiminiya Brāhmaṇa* *IJJ* 4 1 36
- 16 HOFFMANN Karl *Textkritische Noten zu ŚB VII 11 14, JB II 208 and III 125* *MSS* 23 1968 39-43
JB (1) *yathāgn dagdhe suge vasyann yaj* (2) *tam heyaṁ jātān bahān abh pede yam mama pater iti*
- 17 HOFFMANN, Karl *Die Weltentstehung nach dem Jaiminiya Brahmana* *MSS* 27, 1970, 59 67
restored text with transl of *JB* III 360-61
- 18 KUIPER F B J *Textcritical notes on the Jaiminiya Brahmana* *Renou Comm Vol* 1968, 427-31
JB III 125 lines 4 and 3 II 28 line 8 III 163 line 17 III 122 line 5
- 19 RAMA PRASAD *Jaiminiyarseya jaiminiyopanisad brahmane pratibhavakarthah* *SS* 23 (4) 1968, 299 312
- 20 SCHRAPEL Dieter *JB madhvasthila svasikta* *MSS* 28, 1970, 105 107
- 21 SHARMA B R *A brief note on the Samavidhana Brahmana* *IA* (3rd Series) 5 (2) April 71, 103 107
trad of *sāma* dhi separate from and independent of *SV* *sampradaya parampara* *SVB* tho included in *Kaushumasākhā* may have belonged to all sakhas
- 22 SHUKLA K. S *Sadvimsa Brahmana a study* *SPP* 11 (2) Aug 71 31 ff
analysis of contents
- 23 TSUJI N *On the Adbhuta Brahmana* (Jap) *Annals of the Suzuki Res Foundation I* Tokyo 1964 37-46
see 24 below
- 24 TSUJI N *On the formation of the Adbhuta Brāhmaṇa* *ABORI* 48-49, 1968, 173-78

..*Adbhuta Br.* = 5th ch of *Saṣṭiṁśa-Br.* of the nature of Parīṣista on omīna and portenta . nearest parallels to *Ad Br* found in *Āśv GS Par.* IV. 11-22 and *AVPar* No. 67 . a comparative study attempted...see 23 above..

16. *Brāhmanas* OF THE *Kṛṣṇa-Yajurveda*.

1. DUMONT, Paul-Emile. *The Taittirīya-Brāhmaṇa* : accented transliterated text, English translation, notes. The Full-Moon and New-Moon Sacrifices (third part : the part of the Hotar), III. 5, *PAPS* 104, 1960, 1-10; (fourth part) III. 7. 1-6, 11, *PAPS* 105, 1961, 11-36. The Animal Sacrifice : the part of the Hotar and the part of the Maitrāvaruna, III. 6, *PAPS* 106, 1962, 246-63. The Human Sacrifice, III. 4, *PAPS* 107, 1963, 177-82 (*ŚPBr.* and *ŚāṅkhSS* describe Purusamedha; Purusamedha not alluded to in *TS* and *TBr.* ; they only enumerate symbolical human victims, wh. are let free after fire has been carried round them); III. 7. 7-10, 12-14, *PAPS* 107, 1963, 446-60. The Agnihotra, II.1, *PAPS* 108, 1964, 337-53. The Kaukīlī-Sautrāmanī, II.6, *PAPS* 109, 1965, 309-341. Agnihotra-Prayaścittani, I.4 3-4, *Renou Comm. Vol.*, 1968, 243-53. The Kamyā Animal Sacrifice, II 8, *PAPS* 113, 1969, 34-66. (Also III.2. 8-12, *JAOS* 76, 1956, 187-88).

2. KASHIKAR, C. G. *The Taittirīya-Brāhmaṇa in relation to the Sūtrakaras. Kuiper Fel. Vol.*, 1968, 398-408.

. among the Taittirīyas, *Sam.*, *Br.*, *Ār.*, in their present form, generally enjoyed equal authority, some of them, like Āpastambins, influenced by the ritualistic practices of the followers of other *TV*-recensions, disregarded some of the instructions in their own recension; there is not sufficient evidence to prove that Āpastamba did not recognize the authority of *TBr.* as a whole

17. *Śatapatha Brāhmaṇa*.

1. *Śatapatha-Brāhmaṇa*. Ed. SATYAPRAKASH Ratnakumari Publ. Series 1, New Delhi; Vol. I : Kandas 1-4, 1967, 8 + viii + iv + iv + 1 - 242 + iv + 1-702; Vol. II : Kandas 5-10, 1969, 6 + iv + 243-410 + viii + 703-1448.

. ed with Hindi transl by Gangaprasad UPADHYAYA and extensive English introd. to each vol. by SATYAPRAKASH..

2 *Satapatha Brahmana* Ed UPADHYAYA, Gangaprasad.
Mahalakshmi Publ House, New Delhi, 1970

in three vol see above

3 WEBER, A *The Śatapatha Brahmana in the Madhyandina-Sakha*, with extracts from the commentaries of Sayana, Harisvamin, and Dvivedaganga Chowkhamba Sk Series 96, Varanasi, 1964, 13 + 1194

ed with English preface and variant readings reprint of first ed, London 1855

4 EGGELING, Julius *The Satapatha Brahmana* English translation according to the text of the Madhyandina School Mot Ban Delhi, first reprint, 1963, second reprint, 1966

reprint of SBE 12, 26, 41 43 44

5 ALI, Muhamad *Śatapatha brahmana ki parokṣavṛtti* (Hindi) PP 4, 1971, 15-24

agni is originally agri (61111) aja is really aja (3339),
atichandas is attichandas (86213), etc

6 BHAGAVADDATTA *Śatapatha brahmana-bhasyam* *Vedavyas* 18 (1), Nov 65, 41-47

only first Kanda called Haviryajna section dealing with Darśa paurnamasa specimen of Hindi comm by B

7 CHAUBEY, B B *Śatapatha brahmana ki svaraprakriya* (Hindi) URSHS, 1968-69 (Also in SP, 24 AIOC, 1968)

method of marking accents in SPBr diff from that of VS
WEBER GALAND etc have wrongly taken the horizontal stroke below the syllable for udatta SPBr has only two svaras—udatta and anudatta and no svarita udatta and anudatta of sam changed respectively to anudatta and udatta all svaritas changed to udatta
this view supported by trad as well as other Vedic texts

8 DUMEZIL, G *Quaestiunculae indo-italicae* 1-3 REL 36, 1958, 112-31

considers *tuṣapakva* (SPBr VII 217) October equos and aśvamedha

9 DWIVEDI, R C *Satapathabrahmanesu sadacarapratiṣṭha* SP (22 AIOC), 1965, 219-20

- 21 MYLIUS, Klaus Die Ideenwelt des Satapatha Brahmana WZKMU 16 (1 2), GsR, 1967, 47 55

does not agree with the negative opinion of MAX MÜLLER and others about the philosophical ideas of *Brāhmanas* *SPBr* represents the lit product of a transitory period the early Vedic polytheism is in the process of making place for pantheism for conception of high god elements of Vedanta phil also seen by the side of subjective idealistic views also elements of raw empirical materialism and indigenous dialectics

- 22 TRIPATHI, Mataprasad *Śatapathabrahmana men arjuna —indra ka eka guhya nama* (Hindi) SP (26 AIOC), 1972, p 513

SPBr 5 4 3 7 Indra is arjuna because he is Kṣatriya and because he is *jagamāna*

- 23 VERMA, Nargis The etymologies relating to the metres and melodies in the Satapatha Brahmana SP (26 AIOC) 1972, 383 85

SPBr contains etymologies of 422 words out of these 26 relate to metres and melodies

- 23A VISHVANATHA SASTRY, D Brahmanas and the historical importance of Satapatha Brahmana SP (23 AIOC), 1966, 11 12

- 24 VIVEKANANDA SARASVATI, Swami *Satapatha kya hai?* (Hindi) *Vedavani* 21 (5) Mar 69, 18 20

- 25 VIVEKANANDA SARASVATI, Swami *Śatapatha rahasya* (Hindi) *Vedavani* 21 (9), 15 16

- 26 WARAY, G S Aryan view of life as reflected in *Śatapatha Brahmana* SP (26 AIOC), 1972, p 385

18 GENERAL STUDY

- 1 ALI, Muhammad *Brahmano men vyutpattimūlaka śabdōn ke svarūpa* (Hindi) PP 3, 1970, 123 41

light thrown by *Br* etymologies on rel social, hist conditions

- 2 BANERJEA, A C *Studies in the Brahmanas* Mot Bah, Delhi, 1963, xv+185

.. I Ari in RV, II Clan exogamy in Br - jana jāmi, III Family relationship *agre didhīsu, didhīsupati, parivitta, parividdhā, śnyākara, bhratrīya, sajata*, IV. Social and functional groups, V The Vratya problem (Foreword by L. RENOU) [*ari*=a collective term used by a member of a certain exogamous group to refer to those belonging to another such group or groups into wh he wishes to marry or with whom he is already connected thro marriage; *jana janya* have the same meaning, tho with wider application exogamous clan structure defined in *Sūtras* existed already in *Saṃhitās*].

Rev. - J. E. B. G., *BSOAS* 28, 455-56, Edwin GEROW, *JAOS* 85, 599-604, M. P. PANDIT, *Ved Kes* (July 64), 237, P. S. SASTRI, *Pr Bh* 59, 476.

3. BASU, Jogiraj. *India of the age of the Brahmanas*. Sanskrit Pustak Bhandar, Calcutta, 1969, 24+xxxvii+295.

..(1) social and economic; (2) political and military, (3) rel. and phil., (4) miscellaneous.

4. BIHARI LAL. *Panditōn kā pratāpa* (Hindi). *Vedavānī* 21 (8), June 69, 8 ff.

. rejects the view (of Sivadatta SARMA and Raghunath SASTRI, *Narāṇikabhāṣya*, Nirnayagar) that *Brāhmanas* contain hist

5. BUZRUK, Sunanda N. Cattle in the Brāhmanas. *SP* (26 AIOC), 1972, 347-48.

6. DEVASTHALI, G. V. *Religion and Mythology of the Brāhmanas*. Univ. of Poona, 1965, vi+175.

Rev. - L. S., *JAOS* 88, 379.

7. GODBOLE, G. H. Gandharvas and Apsarases as seen in the Brāhmaṇa literature. *SP* (24 AIOC), 1968, p 284

8. GUPTA, Sudhir Kumar. A study of the Brāhmaṇa in the four Veda-saṃhitās. *URSHS*, 1962 63, 4/11; 12/52, 59-67.

9. Gupta, Sudhir Kumar. *Brāhmaṇon men prāpta nirvacanon ke prakāra aur parjāya yojanā* (Hindi) *GKP* 19 (1-2), 1966, 73-99.

10. JOSHI, G. Y. Conception of prāyaścitta in the Brāhmanas. *SP* (25 AIOC), 1969, 14-15

21. MYLIUS, Klaus. Die Ideenwelt des Śatapatha-Brahmana WZKMU 16 (1-2), GsR, 1967, 47-55.

. does not agree with the negative opinion of MAX MÜLLER and others about the philosophical ideas of *Brahmanas*. .ŚPBr. represents the lit product of a transitory period, the early Vedic polytheism is in the process of making place for pantheism—for conception of high god, elements of Vedānta phil also seen..by the side of subjective idealistic views also elements of raw empirical materialism and indigenous dialectics

22. TRIPATHI, Mataprasad. Śatapathabrāhmaṇa men arjuna —indra kã eka guhya nāma (Hindi). SP (26 AIOC), 1972, p. 513.

.ŚPBr. 5 4 3 7..Indra is arjuna because he is Kṣatriya and because he is jajamāna .

- 23 VERMA, Nargis. The etymologies relating to the metres and melodies in the Śatapatha-Brāhmaṇa. SP (26 AIOC) 1972, 383-85

ŚPBr contains etymologies of 422 words, out of these, 26 relate to metres and melodies

- 23A. VISHVANATHA SASTRY, D. Brahmanas and the historical importance of Śatapatha-Brāhmaṇa SP (23 AIOC), 1966, 11-12.

24. VIVEKANANDA SARASVATI, Swami. Śatapatha kyā hai? (Hindi). Vedavāñi 21 (5), Mar 69, 18-20.

25. VIVEKANANDA SARASVATI, Swami. Śatapatha rahasya (Hindi) Vedavāñi 21 (9), 15-16.

- 26 WARAY, G S. Aryan view of life as reflected in Śatapatha-Brahmana. SP (26 AIOC), 1972, p. 385.

18. GENERAL STUDY.

1. ALI, Muhammad. Brāhmaṇo men vyutpattimūlaka śabdōn ke svarūpa (Hindi). PP 3, 1970, 123-41.

..light thrown by Br etymologies on rel., social, hist. conditions .

2. BANERJEA, A. C. Studies in the Brāhmaṇas. Mot. Bah, Delhi, 1963, xv+185.

. I. Ari in *RV*, II Clan exogamy in *Br* : *jana*, *jāmi*, III Family relationship : *agre-didhītu*, *didhīsupati*, *parivitta*, *parivividāna*, *ānyācara*, *bhrātroya*, *ajāta*; IV. Social and functional groups, V The Vratya-problem..(Foreword by L. RENOU) [*ari*=a collective term used by a member of a certain exogamous group to refer to those belonging to another such group or groups into wh he wishes to marry or with whom he is already connected thro marriage; *jana janya* have the same meaning, tho with wider application . exogamous clan structure defined in *Sūtras* existed already in *Saṁhitas*]..

Rev. : J. E. B. G., *BSOAS* 28, 455-56; Edwin GEROW, *JAOS* 85, 599-604, M. P. PANDIT, *Ved Kes.* (July 64), 237, P. S. SASTRI, *Pr. Bh* 59, 476 .

3. BASU, Jogiraj. *India of the age of the Brāhmanas*. Sanskrit Pustak Bhandar, Calcutta, 1969, 24+xxxvii+295.

..(1) social and economic; (2) political and military, (3) rel. and phil; (4) miscellaneous.

4. BIHARI LAL. *Panditon kā pratāpa* (Hindi) *Vedavāṇī* 21 (8), June 69, 8 ff.

..rejects the view (of Sivadatta SARMA and Raghunath SASTRI, *Narāṇikabhāṣya*, Nirnayagar) that *Brāhmanas* contain hist .

5. BUZRUK, Sunanda N. Cattle in the Brāhmanas. *SP* (26 AIOC), 1972, 347-48.

6. DEVASTHALI, G. V. *Religion and Mythology of the Brahmanas*. Univ. of Poona, 1965, vi+175.

Rev. : L. S., *JAOS* 88, 379.

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8. GUPTA, Sudhir Kumar. A study of the Brāhmana in the four Veda-saṁhitas. *URSIS*, 1962-63, 4/11; 12/52, 59-67.

9. Gupta, Sudhir Kumar. *Brāhmanon men prāpta nirvacanon ke prakāra aur paryāya-ōjanā* (Hindi). *GKP* 19 (1-2), 1966, 73-99.

10. JOSHI, G. Y. Conception of prāyaścitta in the Brāhmanas. *SP* (25 AIOC), 1969, 14-15.

11 JOSHI, P H Slokas and gathas quoted in the Brahmana literature *JOIB* 21 (4), June 72 291 98

(to be contd) *ś* and *g* from *ŚPBr* (VI), ref to their occurrence in other *Br* and *SS* 60 *ś* and 18 *g* quoted

12 KARAPATRA Swami *Brahmananam apti vedatvam yukti pramananugrhitam* *Sur* 42, 1966 138 42, 169 172, 201 204, 234-37

13 KAZAMA, Toshio On the conception of *atman* in the Brahmanas (Jap) *JIBS* 10, Jan 62, 42 46

14 KAZAMA, Toshio Perfection of life in the *Brahmana*—the thought of *agnicayana* (Jap) *JIBS* 11 (1), Jan 63, 315 19

15 KULKARNI M B The concept of immortality in the Brahmanas *SP* (26 AIOC), 1972, p 362

16 MISRA Vidya Niwas Vak legends in the Brahmanas. *Kaviraj Fel Vol*, 1967 20-28

(1) cosmogonic legends (2) legends connecting *v* with Soma
(3) legends connecting *z* with the perpetual Deva Asura struggle
legends pertaining to *v* as human activity of speech or *lg* or
organ of speech tho fewer are unp from sociological pt of view

17 NABAR D S The idea of immortality in the Brahmanas *SP* (26 AIOC), 1972, p 366

18 PANDEY, U C Ethical concept of truth in the Brahmanas *SP* (23 AIOC) 1966 Part III, p 2

19 PANDEYA, Gangaprasad *Hamara brahmana sahitya* (Hindi) *Kalyana* 38 (12) Dec 64, 1342 44

20 SENGUPTA, P C Age of the Brahmanas *IHQ* 10, Sept 34

21 SIVAPUJANASIMHA *Brahmana grantha vedon ke vyakhya* (Hindi) *Vedavani* 14 (2), Dec 61, 14-18

22 THITE G U *Brahma jagranthamea jagavisaṃjica drsti kona* (Marathi) *Navabharata* Aug 68 6 9

Marathi transl of H OLDENBERG Die Weltanschauung der Brahmanatexte

23 THITE G U Elevation of the sacrifice in the Brāhma
nas *Dandekar Fel Vol*, 1969, 163 68

¹ various devices used

24 THITE G U *Sacrifice in the Brāhmaṇa texts* Univ
of Poona 1970, 3+738

Ph D thesis typescript

25 TSUJI N *On the Relation between Brahmanas and Sra
utasutras*

VBD II 18 10

Rev G Tucci *EW* 4 117 18

26 VARENNE Jean *Mythes et legendes extraits des Brah
mana* Gallimard Connaissance de l'Orient, Paris 1967 204

Rev Andre BAREAU *RHR* 175 (1) 109

27 VISHVANATHA SASTRY, D Brahmanas and the histori
cal importance of Satapatha Brahmana

see *VBD* III 17 23 A

19 Aranyakas

1 *The Atareya Aranyaka* Ed KEITH A Berriedale OUP,
1969, v+390

with English transl reprint of original ed pub in 1909
(appendix containing portion of hitherto unpublished *Śaṅkhayana
Ār*)

Rev A K MAJUMDAR *Bh V d* 28 133 34 K V SARMA *VIJ*
8 249-51

2 ABHYANKAR K V A dissertation on a doubtful passage
in the *Kaśikavṛtti* on P I 1 4 and two passages in the *Taittirīya
Āranyaka prapāthaka* 4 *ABORI* 47 1966 (1967) 101-104 ^v

(also see Yutaka OJIARA Read *pa nāṁ na vah* Kaśikā ad
P I 1 4 a note *ABORI* 48-49 403-409)

3 DESHPANDE Indu C Philosophical thoughts in the
Āranyakas *Dandekar Fel Vol* 1969 169 176

connecting link bet *Br* and *Up* more inclined towards *Lp*
thought

- 4 GODBOLE G H Aitareya Aranyaka a study SP (25 AIOC) 1969 30-31

Ār seeks to synthesise *karma upāsana jñāna* main subject of the *Ā* —glorification of *Mahārata*

- 5 JOSHI G Y Is *mahanamni* a *khila*? SP (25 AIOC), 1969 13 14

m not *khila* proper belongs to Śakala-śakha tho not found in Sam is found in *Ār*

- 6 KHAN Muhamad Israil *Vaidika sahitye aranyakani Visvasamskṛtam* 9 (1 2) 1972 116-19

- 6A PATYAL Hukam Chand A note on the word *prahitam* in the Aitareya Aranyaka 2 1 5 VIJ 10 1972 11 13

prahita s gen pl of *prahita* meaning impeller

- 7 RAMASWAMY H L An appreciation of the first Prapathaka of the Taittiriya Āranyaka SP (26 AIOC), 1972 p 372

- 8 SEN Nilmadhav On the authorship of a Taittiriya Āranyaka commentary ascribed to Sayana SP (26 AIOC) 1972, p 376

TĀ has two comm Bhatta Bhaskara and Sayana comparison of S's comm on *Ri* passages in *TĀ* with his comm on those *Ri* passages shows that the comm on *TĀ* ascribed to S can't be by him *TĀ* comm Sayana seems to be an immature author

- 9 VARENNE Jean Mantras vediques dans le Raurava Āgama JA 250 (2) 1962 185-89

TĀ 43-47 used as Śaiva *kalanyāsa mantras*

*

VI UPANISADS

20 MAJOR Upanisads (INDIVIDUAL AND COLLECTIONS)

1 *Iśa*

- 1 AKHANDANANDA SARASVATI Swami *Isavasya pravacana* Chowkhamba Varanasi

2 ANANDA ACHARYA, Swami. *Life and Nirvana* VVRI, Hoshiarpur, 1970, 373.

. ed with a Foreword by Einar BEER, 2 vol , contains 10 lectures on *Īśa Up* ..

Rev. : K. V. SHARMA, *Vij* 9, 251-52

3. AUROBINDO, Sri *Isha Upanishad* Aurobindo Ashram, Pondicherry, 1965, 103.

4. BETAI, R. S. *Īśāvāsya Upanisad*-a new interpretation. *JGJRI* 18, 1961-62, 89-105.

5. BETAI, R. S. *Īśāvāsya Upanisad*-a new interpretation. *J Bom U* 32 (2), Sept. 63, 152-64

6. BHAKTIKAMALAPARVATA. *Īśānuvṛttiḥ* Gaudiya Sangha, Delhi, 1965, 62.

..*Īśa Up* with Hindi transl

7. BHANUVJAYAJI *Īśāvāsyaupanisad*, with Gujarati translation Sarva Mangalam Pariwar Ashram, Patan, 19.

. text in Devanāgarī

8. BHAVE, Vinoba. *Īśāvāsyaupanisad*, with Hindi translation. Sarva Seva Sangh, Varanasi, 1966, 24

..also transl. in verse given at the end..

9. CHATTOPADHYAYA, B. K. *Īśa Upanisad*. *KKT* 26 (10), Oct. 62, 307-08.

..discusses first two stanzas .

10. CHATTOPADHYAYA, B. K. *Ishopanisat*. *IPC* 8 (3), Sept. 63. 179-82.

12 *Isopanīśad*, with Sanskrit commentary, English translation and notes and Bengali translation by Sitanath GOŚWAMI
Sanskrit Pustak Bhandar, Calcutta, 1964 165

2nd ed

13 *Isavasyopanīśad*, with English translation by Donald G GROOM of Vinoba's commentary Sarva Seva Sangh, Varanasi, 1964, 24

text also in Roman char see 8 above

14 GUPTA, Sudhir Kumar *Isopanīśad* BMAS Jaipur, 1969 2+74 96, 29 44, 1 25

text with Sk comm and Hindi transl

15 GURU DATTA *Isavasyopanīśad Saśvatavani* 2, 1962
(serially) running comm in Hindi

16 GURU GOVINDA, Vithaladas *Isavasyopanīśad*, with Kannada translation Gurukripa Granthamala, Mysore

acc to Madhva bhāṣya transl in *bhāṣm satpad* metre
Rev B R KULKARNI *BJ* (28 1 68) 78-79

17 LAL, P *Isa Upanīśad* Writers Workshop, Calcutta 1968, 16

transl into English with an essay on the difficulties of transl based on a study of the Yeats Purohit version of *I a*

18 MAHADESHIKA, Nigamanta *Isavasyopanīśadbhāṣyam* 1964, 137

Sk comm by N M summary by V VIRARAGHAVACHARYA
Rev VRAJANANDAN *Viśvavāsikā* 1 386-87

19 MUDHOLKAR V V *Analytical Study of Isavasyopanīśad* Karnatak Univ, Dharwar, 1972 xxiii+243

tena tyaktena anubāṣya smara nama ukti—these are the key words of the Bhakti cult in the light of Viśiṣṭa theology

20 NARAYAN AYYANGAR, M A *Isavasyopanīśad* Gauribandar, 1970, iv+59

English transl and comm

21 PANDIT, V S *Isavasya Upanīśad* Gujarati translation Ahmedabad, 1967, 32

22. RAJAGOPALACHARI, C. Upanishad : 4 Īsavasyopanishad. *BJ*, 13-12-70, 31-33.

23. RANGANATHANANDA, Swami. Our spiritual heritage : Īśa-Upanisad. *BRMIC* 13, 253-63; 289-301; 325-337, 361-375; 397-411; 14, 1-19.

24. RAY, Kumud Ranjan. *Īśopanīśad*, with English translation. Calcutta, 1961, 112.

. also contains Śaṅkarabhāṣya and its English transl

25. *Īśa Upanisad Rev bras. Filos* 9 (4), 1959, 607-630.

. text, transl, annotations

26. SASTRI, Satyadeva. *Īśāśya rahasya* Chowkhamba, Varanasi

27. SATCHIDANANDENDRA SARASVATI, Swami *Īśāśyopanīśad* Adhyatma Prakash Karyalaya, Holenarsipur.

..with comm of Śaṅkara, English transl, notes, etc

28. SATYABHUSHAN, Yogi. *Īśopanīśad*, with explanation and Hindi commentary. Rajpal, Delhi, 1971, 102.

29. SEN, Nalini Kant. *Īśopanīśad* Aurobindo Ashram, Pondicherry, 1966, iv+112.

. in Bengali script, with Bengali transl .

30. SHARVANANDA, Swami. *Īśopanīśad* Shri Ramakrishna Math, Madras, 1964, xix+32.

. text, *anvaya*, lit. transl, English rendering, notes, introd, appendix .

31. SUNDARAM, P. K. *Isavasyopanishad Kamakoti Vani* 4 (5), Aug 72, 29-31.

..brief synopsis on the basis of Śaṅkara's comm. .

32. THIEME, Paul *Īśopanīśad* (= Vajasaneyi Saṁhita 40. 1-14). *JAOS* 85, 1965, 89-99.

..Ita forms a consistent meaningful whole. a chain of four argumentative discussions each discussion is shown to have pūrvapakṣa, uttarapakṣa, siddhānta..

33 UMRANIKAR S V *Isavasyopanisad* Hindi translation
Hindi Vidyalyaya Nipani 1969 vi+62

34 UMRANIKAR S V *Isavasyopanisad* Marathi translation
Hindi Vidyalyaya Nipani 1969 xii+62

Sk text given

35 *Isopanisad* with commentary by VASISTHA GANAPATI
MUNI Yellamanchili 1964 4+34

Telugu transl by G LAKSHMIKANTA

36 VEDAVAGISA V *Isopanisad vyakhya* Hariyana Sahitya
Samsthana Rohtak

Rev BHAGAVADDATTA GKP 21 453

37 VENKATARAMA IYER, M K The Isavasya Upanisad
Ved Kes 57 (3) July 70 138-42

38 VOHRA Ashanand *Isopanisad aur atmajñana* (Hindi)
VJ 17 (12) Mar 69 7 8 26 27

39 WOODROFFE John *Isopanisad Wave of Bliss, and
Greatness of Siva* Ganesh and Co Madras 1971

(three books in one vol without Sk text English transl
comm notes)

2 Aitareya

40 ANIRVAN *Upanisad Prasanga* Vol II Aitareya Upanisad
Univ of Burdwan 1969 200

Bengal comm and discuss on (all converges on *prajñana* —
this is the conclusion of the *Up*)

Rev S M BANERJEE *BRMIC* 21 256-57

40A BHIM RAO *Aitareyopanisad bhasyārtha samgraha*
Davangere 1966 253

Kannada version of Madhvacharya's bhasya on *At Up*

41 CHANDRASEKHARAM Velury *The Aitareya Upanisad*
English translation Personal Bookshop Madras 1967, 31

Rev R R *Ved Kes* (Vol 67) 325

42 GURU GOVINDA *Sṛīman mahaitareyopaniṣad* Kannada translation Gurukripa Granthamala, Mysore

Dvaita pt of view transl in *lattuasuvali* metre

43 SCHNEIDER, Ulrich Die Komposition der Aitareya-Upaniṣad *I J 7* (1), 1963, 58-69

contents of first three *adh* are clear *adh* 1 deals with cosmogony with *ātman* as creator, *adh* 2, with threefold birth of *ātman*, *adh* 3, with char of *ātman*

44 SHARVANANDA, Swami *Aitareya Upaniṣad* Shri Ramakrishna Math, Madras, 1967, 86

including original passages lit transl, English rendering notes, introd containing a summary of *Āt Ār*

3. Katha

45. ABHEDANANDA, Swami *The Mystery of Death a study in the philosophy and religion of the Katha Upaniṣad* Ramakrishna Vedanta math, Calcutta, 1967, xxiv+396

46 ALSDORF, L Contributions to the textual criticism of the Kathopaniṣad *ZDMG* 100, 1950, 621-37

47 ASHANANDA *Kathopaniṣad ka sandesa* (Hindi) *VJ* 17 (2), May 68, 5-9

48 AWASTHI, Brahmamitra *Kathopaniṣad*, with Hindi commentary. Indu Prakashan, Delhi, 1969

Upaniṣat prabhākara bhāṣya

49 BETAI, R S *Kāthakopaniṣad and the Vallabha Vedānta*. *IPC* 8 (3), 183-96, 9 (1), 15-28

50 BUCCA, Salvador La imagen del carro en el Fedro de Platon y en la Katha Upaniṣad *Annales de Fil Cl* 8, Univ of Buenos Aires, 1964, 5-28

51 DESAI, M R. *The Katha Upaniṣad I* The story of Naciketas Kolhapur 1962, 87

. introd, text, transl, glossary

- 52 VON GLASENAPP, Helmuth Buddhism in the Kathaka-Upanisad In *Von Buddha Zu Gandhi*, Otto Harrassowitz, Wiesbaden, 1962, 81-85

(VBD I 32 12 13) *Katha* 4 14-15 the term *dharma* reminds one of that term in Buddhist sacred works, pursuing *dharma*s (separate phenomena) without *dharma* there existed in the time of *Katha Up* a doctrine maintaining existence of subtle elements and separate elements (*prthag dharma*s) as against the reigning soul theory *dharma* in this passage implies some *andima dharma* theory G cites many Buddhist texts to corroborate this view [Is this passage a later addition?]

- 53 GNANESWARANANDA, Swami A talk on the Katha Upanisad *Ved Kes* 54 (3), July 67, 136-43

- 54 GURU GOVINDA *Atharvanopanisat Kathakopanisat Gurukrupa Grantha Mala*, Mysore 1970, xxiv+202

text in Kannada script Kannada transl in prose and verse
acc to Dva ta

Rev S RAMACHANDRA SASTRY BJ 17 (18) 91 93

- 55 HELFER, J S The initiatory structure of the Kathopanisad *Hist Rel* 7(4), May 68, 348-67

historico phenomenological approach to the text the first *adh* contains vestiges of an initiation myth the first *adh* is best interpreted as an etiology explaining the origins of the *trinaçiketas* fire sacrifice an etiology in wh the actual initiatory rite of Adhvaryu is used as model or structure on the basis of wh the dialogue bet Naciketas and Yama is formed

- 56 HORSCH, Paul Die Kathopanisad und der altere Buddhismus *WZMLU* 10, GsR, 1961 1404 1410

(the older *Up* generally had no direct contact with Buddhism)

- 57 KODATE, Yoshiro On the Kathopanisat-Samkara bhasya (Jap) *JIBS* 9 (2) Mar 61, 580 83

- 58 KRISHNAMURTHY, P *Kathopanisad*, with English translation Hyderabad, 1970, viii+37

Sk text in Telugu script

Rev S RAMACHANDRA SASTRY BJ 17 (18), 91

- 59 KUPPUSWAMY, B The psychological aspects of Kathopanisad *Phil Quart* 34, June 62, 247 51

- self, mind, senses desires and pleasure principle self realization
• means to it .

60 RAJAGOPALACHARIAR, C *Kathopanishad*. Tamil translation Bh Vid Bh., Bombay, 1962, 78

Rev P SHANKARANARAYANAN, *BJ* (8 7 62), 79 80

61. RAJAGOPALACHARIAR, C Upanishads • Kathopanishad. *BJ* 17 (7 onwards)

English transl and comm (serially)

62. RANGANATHANANDA, Swami. Our spiritual heritage: Katha Upanisad. *BRMIC* 14 17.

serially 29 instalments

63. RAY, Kumud Ranjan. *Kathopanishad* Calcutta, 1962, 198.

with Śaṅkarabhāṣya, English and Bengali transl, English notes and introd

64 SASTRI, Surendradeva. *Kathopanishad, śaṅkarabhāṣya-sahita* Chowkhamba Sk Series, Varanasi

65 SEN GUPTA, Anima Katha Upanisad. Sankhya point of view—1, 2, and 3 *Pr. Bh* 69, Aug 64, 352 56, 70, Feb 65, 64-68, June 65, 271 75

66 SEN GUPTA, Anima Realism in the Katha Upanisad. *Ved Kes.* 51 (12), April 65, 591 93

67. SEN GUPTA, Anima *Katha Upanisad Samkhya Point of View*. Moti Mahal, Kanpur, 1967, IV+68

see 65 above

Rev A G KRISHNA WARRIER, *JIH* 46, 298 99, M P PANDIT, *Ved Kes* (June 67), 127, S K SAKSENA *PEW* 18, 109, P S SASTRI, *Pr Bh* 73, 438 39, G TUCCI, *EH* 18, 229

68 VASANTANANDA, DEVI, RAMACHANDRA, N *Kathopanishad (or the Mystery of the Mystic Death)* Madras, 1971, X+273

English transl and comm, introd generally follows Śaṅkara's view pt .

Rev P NAGARAJA RAO, *Ved Kes* (Mar 72), 477 78.

- 52 VON GLASENAPP, Helmuth Buddhism in the Kathaka Upanisad In *Von Buddha Zu Gandhi* Otto Harrassowitz Wiesbaden 1962 81-85

(VBD I 32 12 13) *Kaṭha* 4 14 15 the term *dharma* reminds one of that term in Buddhist sacred works pursuing *dharma*s (separate phenomena) without *dharma*n there existed in the time of *Kaṭha Up* a doctrine maintaining existence of subtle elements and separate elements (*pṛthag dharmas*) as against the reigning soul theory *dharma*n this passage implies some *andīma dharmā* theory G c c s many Buddhist texts to corroborate this view [Is this passage a later addition?]

- 53 GNANESWARANANDA Swami A talk on the Katha Upanisad *Ved Kes* 54 (3) July 67 136-43

- 54 GURU GOVINDA *Ātharvanopaniṣat Kathakopaniṣat Gurukrupa Grantha Mala* Mysore 1970 xxiv+202

text in Kannada script Kannada transl in prose and verse acc to Dvāta

Rev S RAMACHANDRA SASTRY *Bj* 17 (18) 91 93

- 55 HELFER J S The initiatory structure of the Kathopanishad *Hist Rel* 7(4) May 68 348 67

historico phenomenological approach to the text the first *adh* contains vestiges of an initiation myth the first *adh* is best interpreted as an etiology explaining the origins of the *trīṇāśiketas* fire sacrifice an etiology in which the actual initiatory rite of Adhvaryu is used as model or structure on the basis of which the dialogue between Naciketas and Yama is formed

- 56 HORSCH Paul Die Kathopanishad und der altere Buddhismus *WZMLU* 10 GsR 1961 1404 1410

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- 57 KODATE Yoshiro On the Kathopanishad Sāṃkhya bhasya (Jap) *JIBS* 9 (2) Mar 61 580 83

- 58 KRISHNAMURTHY P *Kathopanishad* with English translation Hyderabad 1970 viii+37

Sk text in Telugu script

Rev S RAMACHANDRA SASTRY *Bj* 17 (18) 91

- 59 KUPPUSWAMY B The psychological aspects of Kathopanishad *Phil Quart* 34 June 62 247 51

- self mind, senses desires and pleasure principle self realization means to it

60 RAJAGOPALACHARIAR, C *Kathopanishad* Tamil translation Bh Vid Bh, Bombay, 1962, 78

Rev P SHANKARANARAYANAN, *BJ* (8 7 62), 79 80

61 RAJAGOPALACHARIAR, C *Upanishads Kathopanishad BJ* 17 (7 onwards)

English transl. and comm (serially)

62. RANGANATHANANDA, Swami Our spiritual heritage. *Katha Upanisad BRMIC* 14-17

serially 29 instalments

63. RAY, Kumud Ranjan *Kathopanishad* Calcutta, 1962, 198

with Śamkarabhāṣya English and Bengali transl., English notes and introd

64 SASTRI, Surendradeva *Kathopanishad, samkarabhāṣya sahita* Chowkhamba Sk Series, Varanasi

65 SEN GUPTA, Anima *Katha Upanisad Sankhya point of view—1, 2, and 3 Pr Bh* 69, Aug 64, 352 56, 70, Feb 65, 64-68, June 65, 271 75

66 SEN GUPTA, Anima *Realism in the Katha Upanisad Ved Kes* 51 (12), April 65, 591 93

67 SEN GUPTA, Anima *Katha Upanisad Samkhya Point of View*. Moti Mahal, Kanpur, 1967, IV+68

see 65 above

Rev A. G. KRISHNA WARRIER, *JIH* 46 298 99 M P PANDIT *Ved Kes* (June 67) 127 S K. SAXENA *PEW* 18 109 P S SASTRI, *Pr Bh* 73 438 39 G TILCCI *EW* 18 229

68 VASANTANANDA DEVI RAMACHANDRA N *Kathopanishad (or the Mystery of the Mystic Death)* Madras, 1971, X+273

English transl and comm., introd generally follows Śaṅkara's view pt

Rev P NAGARAJA RAO *Ved Kes* (Mar 72) 477 78

69 VIDYAVATI *Kathopanishad* rendered into Hindi: Sarva nanda Universal Series VVRI, Hoshiarpur, 1958

70 VOHRA, Ashananda *Kathopanishad ka sandeśa* (Hindi) Sar 68 (4) Oct 67 284 88

secrets of self knowledge methods of yoga way to achieve salvation

4. Kena

71 AUROBINDO Sri *Kena Upanishad* Pondichery, 1970, 117

full Sk text English transl in four parts As comm. in 12 sections

72 CHARUKRISHNA *Kenopanisanmitabhasyam* *Pranava-Parijata* 5 1962 63

serially

73 CHINMAYANANDA Swami *Discourses on Kenopanishad* Chinmay Book Trust 1965 8+158

74 DESAI M R *The Kena Upanishad* Kolhapur, 1962, 32
introd transl glossary

75 DESAI M R The allegory in the Kena Upanishad OF 6 (2) June 62 41-46

third section of *Kena* is allegory

76 GOSWAMI Sitanath *Kenopanishad* Sanskrit Pustak Bhandar, Calcutta 1964 229+88

text with Sk comm English transl and notes Bengali transl

77 GUPTA Sudhir Kumar *Kenopanishad* with Hindi commentary and translation BMAS Jaipur 1969 7+104+1 plate

text with Hind introd transl notes new Sk comm English transl a note on metre in *Up* a comparative note on the *tadvanam* of the Indus valley

78 MAYEDA Sengaku On Sankara's authorship of the *Kenopanishadbhasya* IJ 10 (1), 1967 33 55

..two *bhāṣyas* on *Kena* ascribed to Ś — *Padabhāṣya* and *Vākya-bhāṣya*;
M believes that both are genuine works of Ś and that *Vākya*.
was composed later to supplement *Pada* .

79. MAYEDA, Sengaku Nārāyaṇa's *Kenopaniṣad dipikā*
(Jap.). *JIBS* 20 (2), Mar. 72, 938-33.

80. MISHRA, Rammurti S. *Kena Upaniṣad*. Yoga Society
of Syracuse, 1963, 75.

..ed. by Ann ADMAN .

81. RAJAGOPALACHARI, C. Upaniṣads · Kenopanishad. *BJ*
17 (11 onwards), 1970-71.

..serially..

82. RANGANATHANANDA, Swami. Our spiritual heritage :
Kena Upaniṣad. *BRMIC* 14 (2-8), 1963.

. serially..

83. RAY, Kumud Ranjan *Kenopaniṣad* Calcutta, 1963,
148.

. with English transl, notes, introd, appendix in Bengali..

84. SATCHIDANANDENDRA SARASVATĪ, Swami *Kenopaniṣat*,
Adhyatma Prakash Karyalaya, Holenarsipur, 1961, 111.

..with 2 comm of Śankara *Pada* and *Vākya*

Rev : Swami ADIDEVANANDA, *Pr Bh* 67, 239

85. *Śrī-Kenopaniṣad* : Marathi commentary. *Tattvajñāna* 4
(1), Jan. 72, 2-18

. serially by ed

86. VENKATARAMA Iyer, M. K. *Kena Upaniṣad*. *Ved. Kes.*
54 (6), Oct 67, 264-70.

. analysis of contents, main findings of Vedanta .

5. *Kausītaki* :

87. BODEWITZ, H W *Der Vers vicakṣaṇad ṛtavo..* (*JB* 1,
18, 1, 50; *Kaus U* 1, 2)

. see *VBD* III. 15 10 .

88 COWELL E B *The Kausitaki Brahmana Upanisad*
(with Dipika of Samkarananda) Chowkhamba Sk Studies 64,
Varanasi, 1968 xii+190

ed with an English transl

89 FRENZ A *Kausitaki Upanisad I II* 11 (2) 1969
72-129

complete cr t ed of *Kaus B Ā Up* with German transl and
comm transl of parallels (to ch 1) from *JBr* given as
appendix

90 THIEME P *Der Weg durch den Himmel nach der*
Kausitaki Upanisad WZMLU 1 1951 52 19 36

6 *Chandogya*

91 ADIDEVANANDA Swami *Chandogya Upanisad* Shri
Ramakrishna Ashram Mysore 1961, 479

text in Kannada scr pt transl notes etc in Kannada

Rev S B Pr Bh 66 399 M P PANDIT *Ved Kes* 48 133

92 ARALIKATTI R N The problem of causation in VI
chapter of Chandogyopanishad as interpreted by Sankaracārva *SP*
(26 AIOC), 1972 227 28

93 HAMM Frank Richard *Chandogyopanishad VI* Ein
erneuter Versuch *WZKSA* 12 13 1968 69 149 160

German transl v th exeget cal notes

94 HAUSCHILD Richard *Über altbekannte und neuentdeckte*
metrische Stücke in der Chandogya Upanisad Die Sprache 7
1961 32 63

II 21 3-4 24 4 III 11 2 12 6 15 1 15 3 17 6 7 IV
3 6 3 7 17 9 V 2 6 2 7 2 9 10 9 11 5 24 5 VII 26 2
VIII 6 6 I 4 2 IV 11 2 VIII 13 1 14 1 *śloka*
(7 times) *sāman* (1 time) *k* (3) *gāha* (1) *japa* etc

95 HAUSCHILD Richard *Die samvarga vidya (Chand UP*
4, 1-3) Ergänzende sachliche und grammatische Bemerkungen
Renou Comm Vol 1968 337 65

transl and exeget cal notes

- 96 KUIPER, F B J Interpretation of Chândogyopanisad
III 1 2 *Bh Vid* 20 21 (Munshi Indolog Fel Vol), 1960-61
(1963), 36-39

earlier interpretations of *sgreda eva puspam ta amṛta āpaḥ* rejected
suggests "RV is a flower it is also the water of life the
idea is of a bee brooding over a flower for *madhu āpaḥ* and *madhu*
found associated in RV sun—*madhvāḥ utsaḥ* = *devamadhu* cf RV
L 154 5d 6cd

- 97 MISHRA, Rama Shankar The integral advaitism of
Ārumi as expounded in Chândogyā Upanisad *Bharati* 5 (1), E
106-34

- 98 MORGENROTH, Wolfgang *Chandogya Upanisad* Versuch
einer kritischen Ausgabe, mit einer Übersetzung und einer Über-
sicht über ihre Lehren Jena Univ 1958

dissertation

- 99 MORGENROTH, Wolfgang Die Lehre des Uddālaka
Ārumi *Ch Up* VI Bemerkungen zur Textkritik und Interpre-
tation *Arch Or* 38 (1) 1970, 33-44

- 100 MUKHOPADHYAYA, Indira Stories in the Chandogya
Upanisad *SP* (25 AIOC) 1909 227-28

discusses form and contents

- 101 PAPESO Valentino *Chandogya Upanisad* Italian
translation, introduction, notes Bologna, 1937

- 102 RAJAGOPALACHARI, C Upanishads Chhandogyo-
panishad *BJ* 17 (15 onwards) 1971

serially

- 103 SATCHIDANANDENDRA SARASVATI, Swami *Brahmavi-
dyaṛahasyavivṛitiḥ* Adhyatma Prakash Karyalaya, Holenarsipur,
1969, 134

exposition in Sk. of 8 h ch of *Ch Up* *hṛdāvidyā* and
parabrahma-vidyā English introd

Rev Swami SHARANANANDA *BP MIC* 21 227 28

- 104 SEN GUPTA Anima Chandogya Upanisad an inter-
pretation *Pr Bh* 66, 69-73, 260-63, 67, 332-34

105 SEN GUPTA, Anima Chandogya Upanisad Samkhya point of view Moti Mahal, Kanpur, 1962 40

see above deta led study of sixth ch at one time Samkhya interpretation as imp as Vedanta interpretation

Rev M P PANDIT *Ved Kes* 50 37 P S SASTRI *Pr Bh* (July 64) 315 16

106 SUBRAMANIAN, A V Waves from the Chhandogya *Tapovan Prasad* 10 (12) Dec 72, 5-7

107 SWAHANANDA Swami *Chandogya Upanisad* Shri Ramakrishna Math Madras 1965, 623

108 SYRKIN A Ya *Chandogya Upanisad* Nauka Moscow, 1965, 256

Sk text w th transl comm introd (On some traits of *Ch Up* 9 37) etc in Russ an

Rev A KUNST *BSOAS* 30 (2) 469 70

109 SYRKIN A Ya The black sun (Russ) *Krat soob Inst nar Azu* No 80, 1965 20-32

discusses black colour of the sun (*Ch Up* I 6 5 6 III 3 3 and other texts) traits of amb valance n the sun cult (with parallels from other cultures)

110 SYRKIN A Ya The system of identifications in the Chandogya Upanisad (Russ) *Trans of the Tartu State Univ* 181 1965 276 83

method of identification of d ff objects in *Ch Up* s discussed in connect on w th the dogmatics of the early *Up* and some general features of an ancient Indian description

111 SYRKIN A Ya To the interpretation of Chandogya Upanisad 1 12 (Russ) *Jazyki Indu, Pak Nep i Tzej*, Moscow, 1968, 463 69

Ch Up 1 12 (*auva udg tha*) not satyr cal (as suggested by DEUSSEN among others) acc to S t agrees w th the trad Hindu system of concepts often perturbed by modern investigators approach

112 YUDA Yutaka The fundamental thought of Uddālaka in the Chandogya Upanisad (Jap) *JIBS* 18 (1) Dec 69 150-53

7. *Taittirīya* :

113. VAN BOETSELAER, J. M. *Taittirīyopaniṣad bhasya-vārttikam of Sureśvara*. *Orientalia Rheno-Traiectina* 12, 1971, viii+211.

..transl into English with introd and notes S (first half of 8th cent. A. D.); his work (nearly 1000 st) is an exposition of Advaita-Vedānta on the basis of Śaṅkara's comm on *TUp* S.'s teachings, mainly a doctrine of salvation.

114. DAVE, T. N. *Taittirīya Upaniṣad – a mine of cultural and philosophical information*. *ŚPP* 5, 51–66, 6, 3–18

..noteworthy topics : non philosophical : educational, *japa*, *upāsana*, etc...

115. DESAI, M. R. *The Taittirīya : Upaniṣad of Sublime Education*. *Susheela Prakashan, Kolhapur*, 1971, IV+96+17.

..free interpretation.

116. GISPERT-SAUCH, G. The *Bṛgu-vallī* of the *Taittirīya Upaniṣad*. An early XVII century european translation. *Indica* 5 (2), Sept. 68, 139–44.

. Father Goncalo FERNANDEZ, *Hindu Ceremonial of 1616*, ch. 18 contains transl of *Bṛguvallī* in Portuguese

117. MUKERJI, R. N. *Trisanku's Vedānuvacana in Taittirīyopaniṣad and its perceptual significance*. *Prajña* 15 (1), 1970, 104–113.

..*TU* 1–10 (*aham vṛkṣasya revivā*.) *Trisanku* in his yogic experience eliminated the obstructions of *pramāṇacaitanya* or *antahkaranavṛtti*, so that the knower ed directly merge with the known in *abhinnaiva*.

118. RAJAGOPALACHARI, C. *Upaniṣads : Taittirīyopaniṣad*. *BJ* 17 (14), 7–2–71, 21–23.

119. SEN, Nolini Kanta. *The Taittirīya Upaniṣad*. *Adv*. 21 (2), April 64, 31–48.

. discusses five *koṭas*. all these stages of the Eternal Absolute show the fundamental unity of truth and existence

120 SHARVANANDA, Swami. *Taittirīyopāṇiṣad*. *Shri Ramakrishna Math, Madras*, 1971, 170.

Sk text w th accent marks introductory note English transl
and notes 6th ed see *VBD* II 20 75

- 121 SMITH R Morton On the original meaning of
Taittiriya Upanisad 1 11 1-4 *Semi centennial Vol*, AOS,
Middle West Branch Bloomington 1969, 211-16

imperatives in the passage (*a jam vada dha mah ca a* etc)
represent the original text neut sing gerundives a subsequent
comment

- 122 VENKATACHALAM V A convincing case of interpola-
tion in the Taittiriya Upanisad *SP* (26 AIOC), 1972 495-96

TU Śikavali 4th anuvaka two distinct traditions in respect of
the Mantras in this anuvaka (evidenced by Suresvara's *Varttika*
and Anandagiri's *Tika* on Śankara's *Bhasya*) mantras ending
with *śaṅka* (known to Śankara) only 8 tho in many texts 12 are
given

- 123 VENKATARAMA IYER M K Taittiriya Upanisad the
doctrine of brahman *Ved Kes* 55 (5) Sept 68 223 29

- 124 VENKATARAMA IYER M K Taittiriya Upanisad the
kosas and the means of penetrating them *Ved Kes* 56 (1)
May 69 41 45

- 125 VOHRA Ashananda *Taittiriya upanisad aur brahma
vidya* (Hindi) *VJ* 18 (2) May 69 4-8

8 Prasna

- 126 GUPTA Sisir Six questions *Ved Kes* 1967 68

an essay on *Prasna Up* 54 (4) 192-98 Q 1 cosmological 54
(5) 227-29 Q 2 biological 54 (7) 318-23 Q 3 biological
54 (10) 424-30 Q 4 psycho-audiological 54 (12) 518-22
implications of *prana* (sound) 55 (2) 104-112 Q 6
ontological

- 127 PATHAK M M The Prasnopanisad *SPP* 4 (1) Feb
64, 22 28

analysis of contents six questions dealt with

- 128 SHARVANANDA Swami *Prasnopanisad* Shri Rama
Krishna Math Madras 1967 76

text in Devanagari English transl copious notes

129 VENKATARAMA IYER, M K The *Praśna Upanisad Ved Kes* 57 (1), May 70, 58-65

a general study

9 *Bṛhadaranyaka*

130 BHATT, V P The symbology of a sacrificial horse in the *Bṛhadaranyakopanisad SP* (25 AIOC), 1969, p 226

world compared to *medhya aśva* an indication of the concept of world and man

131 BHATT, V P Concept of Prana in the *Bṛhadāranyaka Upanisad R Dravid Fel Vol*, 1971, E 134-144

meaning origin no, abode nature names of P identification of P with phenomenal world, significance of some legends connected with P meditation on P

132 BHATT, V P On the meaning³ of the title *Bṛhadaranyaka Upanisad SP* (26 AIOC), 1972 p 487

133 CHARUKRISHNA *Bṛhadaranyakopanisad mitabhāṣyasahita Pranava Parijata* 6-13 1964-71

serially in intermittent issues *Mitabhāṣya* by CHARUKRISHNA

134 DINANATH, Sastri *Bṛhadaranyaka aur vṛṣabhamamsa-bhaksana* (Hindi) *Vedavani* 7 (1-2) Nov Dec 54, 134-36

no possibility of *māṁśaudana* being intended in *BAU* 6.4.18

135 FISER, Ivo The two wives of Yajñavalkya in the *Bṛhadaranyakopanisad Wijesekera Fel Vol* 1970 97-101

the role of Y's housewife Katyāyanī tends to be overshadowed by the philosophical intricacies of the Up teachings the active role played by women like Maitreyī in learned discussions is somewhat overestimated in later times

136 INGRAVALLO M Dottrina del "Karma" secondo la *Bṛhad Āranyaka Upanisad Ann Fac Lett Filos* 13, Bari, 1968 (1969), 55-66

origin and significance of the doctrine of Karma

137 JOSHI, Vasudeva Mahashankar *Bṛhadaranyaka Upanisad* Sastu Sahitya, Ahmedabad, Part I, 1963, 646, Part II, 1964, 12 + 647-1108

..text in Devanāgarī with translation of Śāṅkarabhāṣya and Gujarati transl...

138. MADHAVANANDA, Swami. *Bṛhadāraṇyaka Upaniṣad*. Advaita Ashrama, Calcutta, 956+xxviii.

..English transl. ; Śaṅkara's comm..

139. MUS, Paul. La stance de la plénitude: *BAU* V.1.1. *BEFEO* 44, 1956, 591-618.

140. PANDIT, M. P. Readings in the Bṛhadāraṇyaka Upaniṣad : V. The Seven Foods; VI. The Triple Manifestation. *Advent* 20 (1), 22-30; 20 (2), 17-19.

141. RAU, Wilhelm. Bemerkungen zu Śaṅkaras Bṛhadāraṇyaka-upaniṣadbhāṣya. *Paideuma* 7 (4/6), Hermann Lommel Fel. Vol., 1960, 115-21; 293-99.

..Ś. cd. not have any *guru-parampara*, therefore, took hold openly of Buddhist schools of Mādhyamika and Yogācāra wh. were near to his way of thinking .. Gautamīputra etc. implies (1) that a seer had wives belonging to diff. social orders, and (2) that G. was a son of a Brāhmaṇa wife..

147. SYRKIN, A. Ya. *Bṛhadāranyaka Upanisad*. Nauka, Moscow, 1964, 239.

..Russ. transl of Kāṇva recension of *BAU*, comm in Russ, introd. (pp. 5-63) : "Earlier Up and *BAU*".

Rev. : L. M. KUTASOVA, *Vop. Filos.* 3, 180

148. SYRKIN, A. Ya. On the problem of synaesthesia in Indian aesthetics — one comparison in *Bṛhadāranyaka-Upanisad* (Russ.). *Problemy teorii literatury i estetiki v stranax Vostoka*, Moscow, 1964, 62-67.

. suggests that the comparison with musical instruments in *BAU* II. 4 7-9 = IV. 5 8-10 contains the idea of the acoustic and the visual combined in the act of aesthetic perception

149. YUDA, Yutaka. Einige Bemerkungen zum *ātman* in der *Bṛhadāranyakopanisad*. *JIBS* 16 (1), Dec. 67, 425-436

10. *Māṇḍūkya* :

150. AKHANDANANDA SARASVATI, Swami (ed). *Māṇḍūkya-Upaniṣad* with *Gaudapādakārikā* and the subcommentary entitled *Māṇḍūkyapravacana* by the editor. Bombay, 1966, 17 + 20 + 332.

..Hindi introd. by A. S. .. (2nd ed.)..

151. CHINMAYANANDA, Swami. *Discourses on the Māṇḍūkyaopaniṣad*. Chinmaya Publication Trust, Madras, 1966, V+431.

. on *Māṇḍūkya*. with *Gaudapādakārikā*..

152. GURU, Nataraj. The *Mandukya Upanishad*. *Values* 3 (2), Nov. 57, 45-47.

..transl with brief notes .

153. HACKER, P. Notes on the *Mandūkyopaniṣad* and Śaṅkara's *Āgamaśāstravivarana*. *Gonda Gratulatory Vol.*, 1972.

154. MAYEDA, Sengaku. On the author of the *Mandukyaopaniṣad* — and the *Gaudapādiya-Bhāṣya*. *ALB* 31-32, 1967-68, 73-94.

..identity of the author of the *Gaudapādiya bh* including the *Māṇḍūkyop. bh* with Śaṅkara, the author of the *Brahmasūtra bh* is established.. ("Gaudapādakārikā greatly influenced by Buddhism, each succeeding *prakaraṇa* of it is more Buddhist than the preceding one"—H NAKAMURA) .

text in Devanagari with translation of Śankarabhāṣya and Gujarati transl

- 138 MADHAVANANDA, Swami *Brhadaranyaka Upanisad* Advaita Ashrama, Calcutta, 1956+xxviii

English transl Śankara's comm

- 139 MUS, Paul La stance de la plénitude. *BAU* V 11 *BEFEO* 44 1956, 591-618

- 140 PANDIT, M P Readings in the Brhadaranyaka Upanisad V The Seven Foods, VI The Triple Manifestation *Advent* 20 (1), 22-30, 20 (2) 17-19

- 141 RAU, Wilhelm Bemerkungen zu Śankaras Brhadāranyakopanisadbhāṣya *Paideuma* 7 (4/6), Hermann Lommel Fel Vol, 1960, 115-21, 293-99

Ś cd not have any *guruparathpa* and therefore took hold openly of Buddhist schools of Madhyamika and Yogacāra which were near to his way of thinking Gautama putra etc implies (1) that a śrī had wives belonging to different social orders and (2) that G was a son of a Brahmana wife

- 142 SÉNART, Emile *Brhad Aranyaka Upanisad* Belles Lettres, Paris, 1967, xxviii + 139

annotated transl 2nd ed

- 143 SMITH R Morton The interpretation of Brhadāranyaka Upanisad 5.2 and 5.4 In *Vivekananda the Cosmic Conscience*, ed Prafulla Chandra DAS Cuttack 1963

- 144 SMITH R Morton Some notes on the Brhadāranyakopanisad *VIJ* 3 (2) Sept 65, 181-91

BAU IV 1

- 145 SMITH R Morton Notes on the Brhadāranyaka Upanisad *Dr Mohan Singh Mem Vol*

- 146 SUBRAHMANYA SASTRI V (ed) *Nyayakalpalatika* KSV Series 14, Tirupati 1971, 102 + 378

a comm on the *Brhadāranyakopanisadbhāṣyavārttika* crit ed. with notes

147. SYRKIN, A. Ya. *Bṛhadāranyaka-Upaniṣad*. Nauka, Moscow, 1964, 239.

..Russ. transl of Kāṇva recension of *BAU*, comm in Russ, introd. (pp. 5-63) : "Earlier Up. and *BAU*".

Rev. : I. M. KUTASOVA, *Vop. Filos* 3, 180

148. SYRKIN, A. Ya. On the problem of synaesthesia in Indian aesthetics — one comparison in *Bṛhadāranyaka-Upaniṣad* (Russ.). *Problemy teorii literatury i estetiki v stranax Vostoka*, Moscow, 1964, 62-67.

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149. YUDA, Yutaka. Einige Bemerkungen zum *atman* in der *Bṛhadāranyakopaniṣad*. *JIBS* 16 (1), Dec. 67, 425-436.

10. *Māṇḍūkya* :

150 AKHANDANANDA SARASVATI, Swami (ed). *Māṇḍūkya-Upaniṣad* with *Gaudapāḍakārikā* and the subcommentary entitled *Māṇḍūkyapravacana* by the editor. Bombay, 1966, 17 + 20 + 332.

..Hindi introd. by A. S. .. (2nd ed) ..

151. CHINMAYANANDA, Swami. *Discourses on the Māṇḍūkyaopaniṣad*. Chinmaya Publication Trust, Madras, 1966, V+431.

..on *Māṇḍūkya* with *Gaudapāḍakārikā* ..

152. GURU, Nataraj. The *Mandukya Upanishad*. *Values* 3 (2), Nov. 57, 45-47.

..transl with brief notes .

153. HACKER, P. Notes on the *Māṇḍukyopaniṣad* and Śaṅkara's *Āgamaśāstravivarāṇa*. *Gonda Gratulatory Vol*, 1972.

154. MAYEDA, Sengaku. On the author of the *Māṇḍūkyaopaniṣad* — and the *Gaudapāḍīya-Bhāṣya* *ALB* 31-32, 1967-68, 73-94.

..identity of the author of the *Gaudapāḍīya bh* including the *Māṇḍūkyop bh* with Śaṅkara, the author of the *Brahmasūtra bh* is established ("Gaudapāḍakārikā greatly influenced by Buddhism, each succeeding *prakaraṇa* of it is more Buddhist than the preceding one"—H. NAKAMURA) ..

155 SASTRI, Arunchandra D *Gaudapadakarika—eka adhyayana* (Gujarati) *Bull of Chunilal Gandhi Vidyabhavan* 10, Aug 63, 65-98

156 TRIPATHI Yamuna Prasad (ed) *Mandūkyopaniṣad* Bharatiya Vidya Prakashan Varanasi

text transl into English and Hindi, elaborate comm

157 VASANTANANDA, Devi (ed) *Mandukyopaniṣad* Shri Venu Gopal, Madras, 60

Rev S RAJAGOPALAN *Ved Kes* 51, 403

11 *Mundaka*

158 AKHANDANANDA SARASVATI, Swami *Mundaka sūdhā* Chowkhamba Varanasi

159 BETAI, Ramachandra S Conception of god in the Mundakopaniṣad *JGJRI* 17 (3-4), 1961, 217-34

God is *nirguna brahman* in his original nature and *saguna brahman* is his aspect in no way inferior to *nirguna* destruction of name and form are stated to be the final stages of man's realisation of God this *Up* does not look upon this life as an illusion this *Up* is not sectarian in char

160 BUCCA, Salvador *Mundaka Upaniṣad, Introducción, Traducción y Comentario* *Rev de est clás* 6, Mendoza, 1955, 68-98

161 BUCCA, Salvador *Composicion y pensamiento de la Mundaka Upaniṣad* *Anales de Filología Clásica* 7 (2), Buenos Aires, 1960, 55 65

162 MEHENDALE, M A *Satyam eva jayate na 'nṛtam* (Gujarati) Muni Jinavijaya Fel Vol , Jaipur, 1971, 346-350
see *BD* II 20 107

163 PARADKAR, M D Similes in the Śāṅkara-Bhāṣya on the Mundakopaniṣad *VIJ* 2 (1), 1964, 81-86

164 RAJAGOPALACHARI, C *Upaniṣhads* *Mundakopaniṣad* *BJ* 17 (17), 21-3-71, 33-34, (18), 4-4-71, 25-27.

165 RAMASWAMI, C S Mundakopanisad KKT 30 (10), Aug 67, 306-07.

a brief summary

166. RAU, Wilhelm Versuch einer deutschen Übersetzung der Mundaka Upanisad *As Stud* 18-19, 1965, 216-26

167 RAY, Kumud Ranjan (ed) *Mundakopanisad* Calcutta, 1965, 156+8

introd , text, English and Bengali transl, Śankarabhāṣya, crit notes

168 SHARVANANDA, Swami (ed) *Mundakopanisad* Shri Ramakrishna Math, Madras, 1967, 77

text in Devanāgarī, English transl, notes

169 VENKATARAMA IYER M K The Mundaka Upanishad *Ved Kes* 56 (7), Nov 69, 310-16

main contents and basic significance

12. *Maitrī*·

170 VAN BUITENEN, J A B *The Maitrayaniya Upanisad* Disputationes Rheno Trajectinae VI, Mouton, The Hauge, 1962, 157

text, transl, comm. and a crit. essay *Mait Up* (neither a 'principal' nor yet a 'minor' Up) is a composite of several brief texts wh envelop an ancient prose Up its vulgate resulted from the insertion into a Buddhistic (that is coloured by world weariness) fragment (the Bhadratha theme with some appended matter) of a proto-Saṃkhya Maitreya Up (the Valakhilya theme) with some editorial matter to weld the components together, the whole being then inserted into a more orthodox Agnicayana based text (wh a trad ascribes to the Maitrayaniya Yajurvedins) along with some more appended matter and editorial additions, a no of probably subsequent interpolations are noted B considers the last mentioned text tentatively identified as a Maitrayaniya Up, to be the most ancient of the texts involved original Mait Up was characterized by an explicit and consistent homology of macrocosm and microcosm--this homology made significant in an act of sacrifice

REV E FRAUWALLNER H ZKS 17 217 J GNDA *Oriens* 18 19 462-63, P HACKER *ZDMG* 116 214-15 P T RAJL *JAOS* 83, 460 F WELLER, *OLZ* 58 (1963) 400-93 J C WRIGHT, *BSOAS* 26, 231,

171 MURAKAMI Shinkan Nirātman of the Maitrī Upani-
sad compared with anātman of the early Buddhism (Jap) *JIBS*
19 (2) Mar 71 550 557

172 MURAKAMI Shinkan Self less (nirātman) and selfless-
ness (nirātmakatva) in the Maitrī Upaniṣad (Jap) *Bunka* 34
(1-2) 1-34

with English summary

173 TAMURA Shoji The Sāmkhya idea as revealed in the
Maitrāyana Upaniṣad (Jap) *JIBS* 9 (2) Mar 61 531-33

13 Śvetāśvatara

174 ADIDEVANANDA Swami (ed) *Śvetasvatara Upaniṣad*
Ramakrishna Ashram Mysore 92

text in Kannada script Kannada rendering etc

Rev. M. P. PANDIT *Ved Kes* 49 359-60

175 CHAUBE Ganesh *Śvetasvatara Upaniṣatprakaśa* Jñāna-
daya Pustakamala Prakashana Samiti Ranchi 1970, 87

discourses in Hindi on the Up

176 GURU DATTA Śvetasvatara Upaniṣad *Saṣvatavani* 2
(11 onwards)

Hindi transl and commentary

177 HARA Minoru Śvetāśvatara Upaniṣad VI 21 (Jap)
Shikyo Kenkyu 35 (1) 168 1961 98 74 117

discussion on sage Śvetāśvatara bhakṣan and atyātman

178 HAUTER J Monotheistischer Charakter der Śvetāśvatara-
Upaniṣad *ZDMG* 84 * 97

179 HALSCHILD R (ed) *Śvetasvatara Upaniṣad* Abhandl
für die Kunde des Morgenlandes XVII 3 1966 108

crit ed with German transl and study of its teachings (reprint
of first ed. Leipzig 1927)

180 JAGATKUMAR Sastri (ed) *Śvetāśvatara Upaniṣad*
Madhura Prakashana, Arya Samaj Delhi

181 JANAMEJAYA Svetaśvataropaniṣat *Amṛtalata* 2 (1), May 65, 49 54

brief conspectus

182 KUNST, Arnold Some notes on the interpretation of the Śvetaśvatara Upaniṣad *BSOAS* 31 (2), 1968, 309 314

apropos 179 above *Śv* presents a triadic combination of Īvara, Brahman, and Ātman (Jiva)

183 RAJAGOPALACHARI, C Upanishads Svetasvatara-paniṣhad *BJ* 17 (13 onwards)

serially

184 RAMANUJACHARYA, Yatindra *Svetasvataraopaniṣad bhasyam* Balaram Dharmasopan Kharda, 1966, 4+138

in Bengali script, with Bengali transl. by Y R

185 RAU, Wilhelm Versuch einer deutschen Übersetzung der Svetasvatara-Upaniṣad *As Stud* 17, 1964, 25-46

complete German transl improved readings suggested

186 SRIRAMULU, Somanchi The secret teachings of exercises in meditation according to Svetasvatara Upaniṣad and Daksina-mūrtistava *SP* (26 AIOC), 1972, 282 83

187 WADHWANI, Y K Some controversial passages in the Śvetaśvatara Upaniṣad *R. Dravid Fel Vol*, 1971, E 210-221, (Also *CASS Stud* 1, 131-43)

Śv Up 4.5, 5.2

188 ZAEHNER, R C Sexual symbolism in the Śvetaśvatara Upaniṣad *Mircea Eliade Fel Vol*, 1969, 209 215

Collections

189 ATMANANDA, Swami (ed) *Chandogya and Bṛhadaranyaka Upanishads* Jnana Ashram, Parlikaḍ, 124

with introd notes extracts of the Jnana portion

190 AUROBINDO, Sri *Eight Upanishads* Sri Aurobindo Ashram, Pondicherry, 1965, 185

revised versions of A s transl see IBD II 20 116 (reprint of t in 1960)

191 BAHADUR K P *Upanishads Five Verses* New Light Publishers New Delhi 1972 300

verse rendering of *I a Kena Svetāsvatara Katha Mundaka* introq glossary of Vedantic terms

192 BHAGAVADACHARYA Swami (ed) *Isadayo dasopanisadah* Rajnagar Society Ahmedabad 1962 various pagination

with the comm entitled *Samkhya abhāṣya* and Sk introd by Ed

193 CHATTOPADHYAYA Pushpa *Upanisad Naivedya* Calcutta 1962 10+150

Prasna Mundaka Māṇḍūkya Taitt A t with transl in Bengali verse and Bengali prefaces by P C in Bengali script

194 CHITRITA DEVI *Upanisat pancaka* Sk. College Res Series 49 Calcutta 1966 10+4+2+190

Taitt Mund Prasna Mand A t text in Bengali char transl in Bengali explanatory notes etc

Rev S M BANERJEE BRMIC 18 338-39

195 DEUSSEN P *Sechzig Upanishads des Veda* 1963, 956

German transl introd notes (reprint of 3rd ed Berlin 1921)

196 FILIPPANI RONCONI P *Upanisad antiche e medee* Enciclopedia di autori classici Vol 42 48 56 Editore Boringhieri, Torino I Chāndogya Svetasvatara Isa Māṇḍūkya 1960, 221 II Bṛhadāraṇyaka Katha 1961, 212 III Kausitaki Aitareya, Taittirīya Maitrī Kena Prasna Mundaka 1961 228 Second revised ed (of the three Vol) 1968 718

introd transl notes in Italian

Rev G R FRANCES, QIG 6 152 53 W RUBEN OLZ 1965 (56) 283-85

197 GAMBHIRANANDA Swami *Eight Upanishads* Advaita Ashram Calcutta Vol I Isa Kena Katha Taittirīya Vol II Aitareya Mundaka Prasna Māṇḍūkya with Gaudapādakārikā.

English transl. Śaṅkara's comm.

198 GOSWAMI, Sitanath *Isopanasad Kenopanasad* Calcutta, 1954

text English transl paraphrase Śāṅkarabhaṣya author's own comm in Sk notes in English transl and notes in Bengal

199 HILLEBRANDT, A *Upanishaden Altindische Weisheit aus Brahmanas und Upanishaden* E J Brill Leiden 1971 243

introd and transl (reprint of 2nd ed Dusseldorf Köln 1958 VBD II 20 119)

200 JNANANANDA (ed) *Upanisads* with Malayalam comm by the ed Kondyur I Aitareya 1963 viii+32 II Māṇḍūkya, 1962 iv+200 III Mundaka 1963 vi+68 IV Prasna 1959, iv+102

text in Malayalam script

201 LEBAIL, P *Six Upanishads majeures* Paris 1971 256

Kena Mundaka Isa Katha Ait Prasna transl notes comm

202 LUGOWSKI A *Fragments of Upanisads* (Polish) *Stud filoz* 6, 1970 35 42

Polish transl of fragments from *BAU* and *Ma t ey*

203 MAX MULLER F *The Upanisads* Dover Publications New York, 1962 63 Part I cii+320 Part II lii+350

English transl by M M reprint of SBE vol 1 and 15 also two reprints by Mot Ban Delh 1965 and 1969

Rev (Dover Publ) M P PANDIT *Ved Kes* 50 451 Swami SMARANANANDA *Pr Bh* (Jan 64) 39 P B VIDYARTHY *M in I* 45 333

204 NIKHILANANDA Swami *The Upanishads* George Allen and Unwin London 1963 392

abridged ed of VBD II 20 123 English transl in the light of Śāṅkara's comm of Katha Isa Kena Mundaka Śvetasvatara Prasna Māṇḍūkya Ait Bṛhad Ta t Chand

Rev W N BROWN *Rev Rel* 17 (34) 155 58 S VASI EKATMA NANDA *Pr Bh* 69 236-37 Massimo SCALIGERO *EW* 16 171

205 PRABHAVANANDA Swami MANCHESTER Frederick *The Upanishads Breath of the Eternal*

VBD II 20 125

Rev M SCALIGERO EW 11 (4) 291

206 : *Astauimsatyupanisatsamgrahah* Pracya Bhārati Prakā
sana, Varanasi

207 PUROHIT, Swami Yeats W B *The Ten Principal
Upanishads put into English* 1970

reissue in paperback of VBD I 41 16

208 108 *Upanisads*, with Hindi comm Sanskrit Sansthana,
Bareilly

in three vol

209 SARMA D S *The Upanishads—an anthology* Bh
Vid Bh Bombay 1961, xvi+307

ten principal Up and *Śvetāvatara* prolegomena and notes
(based on Śankara's comm)

Rev H G NARAHARI AP (June 62) 272 73

210 SATYAVRATA Siddhantalankar *Ekadaśopaniṣad*
Chowkhamba Varanasi

illustrated running Hindi comm

211 SYRKIN, A Ya *The Upanisads* (Russ) Monuments
of Oriental Letters XVI Nauka Moscow, 1967 336

Sk text transl introd scholia in Russ an *Ait Kauṣ Kma,
Ta il Kātha Śvetāvatara Ma i Itā Mund Pratna Ma i*
treated wholly o hers represented in selected passages appendix
contains transl (wholly) of *Āyraseika Ātma Brahmanāda,
Kāvalya* (n excerpts) of *Mahāyāra Chāgaleya Subala Paṅgala
Togala tta Kanthatruṭ Jābala V'larud a Rama pūratapan ya*

212 THIEME P *Upanischaden Ausgewahlte Stücke* Reclam
No 8723 Stuttgart 1966

213 *Upanisatsamgrahah* Delhi 1970 9+664+475

in two parts part 1 120 Up beginning with *Ita* part 2 :
68 Up beginning with *Toga*

214 VAIDYA, Mahadev Vasudev *Marathi Upanisade*
Deorukh 1960, 20+68

with Marathi transl

215 VEDAPURKAR, Tukaram Ramkrishna *Dasopanisat-samgrahah* Pandharpur, 1964 30

part I (*Isa Kena Mand*) with Marathi transl

216 VISHVESHVARA (ed) *Upanisatprakasah* Dehati Pustak Bhandar, Delhi 1956, 516

Isa Kena Katha Pra na Mund Mand with Hindi comm by DARSHANANANDA, Hindi transl by Awadh Bihari LAL, introd. by VISHVESHVARA

217 VISWANATHAN D K *Isa Kena - Katha - Upanisads* Yoga Vedanta Forest Academy, Rishikesh 1959 xliii + 311

text in Devanagari Śankarabhāṣya comm

21 MINOR Upanisads (INDIVIDUAL AND COLLECTIONS)

1 VENKATANATHACHARYA N S (ed) *Advayatarakopanisat Mys Or* 2 (1), 1969, 87 99

with the comm. by Appaya ivacharya

2 SREEKRISHNA SARMA E R *Avadhutopanisad* a samnyasa Upanisad *ALB* 35 (3-4) 1971 (1972) 313-21

English transl

3 LAL P *Avyakta Upanisad* Writers Workshop, Calcutta, 1969 20

4 SARMA V A The *Atmopanisad* and the indispensable philosophy *Vimarsa* 1 (1) 1972 E 97-100 (Also in *SP*, 24 AIOC, 1968 p 227)

Ā belongs to *AV* presents a theory of threefold *ātman*—*ātman*, *anta ātman* *pa amā man*

5 VARENNE Jean *Ganapati Upanisad Coll* 'Les Up No XVIII A Maisonneuve Paris 1965

text ed Sk. text French transl notes study

5A VARENNE Jean The Garuda Upanisad *Gonda Gratulatio* Vol 1972

6 RENOU L *Chagaleya Upanisad* Les Up ', No XVII, A Maisonneuve, Paris, 1959, 12+3

. crit ed Sk text, French transl, notes, etc .

Rev E B, JAOS 82, 280, J GONDA, *Oriens* 17, 315-16, P.
HACKER ZDMG 111, 368-69, P HORSCH, *As Stud* 14, F WELLER,
OLZ 1962, 183-84

7. KRISHNA WARRIER, A G *Tripuratapini Upanisad* ALB 24
(3-4), Dec 60 183-218

a Śākta Up English transl

8 VARENNE, Jean *Devī Upanisad* "Les Up", No. XIX,
A Maisonneuve, Paris, 1971, 22

crit ed Sk text, French transl, notes, study see VBD II
217

9. Raghavan, V The Nārāyanopanisad-Bhāṣya ALB 3 (1),
Feb. 39, p 26

Adyar ms (No xxx G 14), noted in the Catalogue as a work
of Madhava, contains Sāyana's bhāṣya on the above and certain
other parts of the TA

10 KODATE, Y. The Vedāntasāra and the Paingala-Upanisad
Jap) Kamakura Fel Vol, Heirakuji Shoten, Kyoto, 1966,
279-309.

11. VARENNE, Jean The *Pramāṇīhotra Upanisad* BDCRI 19
, (3-4), 1959 (1961), 303-19.

crit. ed Sk text, introd, transl, notes in English

12 RENOU, L *Baskala Mantra-Upanisad* Paris, 1956.

VBD II 21 12 R notes that its style differs greatly from that
of R1, approaching, as it were, a Vedic Hybrid Sk .

Rev F B, JAOS 82, 281, J GONDA, *Oriens* 17, 315-16, P
HACKER ZDMG 111, 368-69, P HORSCH, *As Stud* 14, F. WELLER,
OLZ 1962, 183-84

13 KRISHNA WARRIER, A. G Bhāvanopanisad : a śākta
Upanisad ALB 30, 1966, 133-40.

English transl with notes

14 ANNA, Sri *Upanisad saram - Mahanarāyanopanisad*
Shri Ramakrishna Math, Madras, 1961, 140.

. comm. in Tamil .

15. LAL, P. *The Mahānārāyaṇa Upaniṣad*. *Ind. Lit.* 13 (1), Mar. 70, 33-38.

..sections 29.1-34 1-2 transcreated..

16. VARENNE, Jean (ed.). *La Mahā-Nārāyaṇa-Upaniṣad*. Publ. de l'Inst. de Civil. Ind., No. 11-12, Ed. Boccard, Paris, 1960-61, 155 + 144.

..Vol. I : crit. ed Sk. text; French transl. and notes .. Vol. II : study, index, appendix containing *Prāṇāgnihotra Up.* (see 11 above) .. "metaritualism" of the *Up.* ..

Rev. - J. GONDA, *Central Asiatic Journal* (1963), 298-301; *IJ* 6, 298-301; R. HAUSCHILD, *OLZ* 1962, 300-305, P. HACKER, *ZDMG* 113, 392-95; M. LEUHMANN, *Kratylos* 7, 58-61; A. MINARD, *BSL* 56 (2), 55-57; L. RENOU, *Critique* 170 (1961), 3 pp; D. Seyfort RUEGG, *JAOIS* 82, 88-90.

17. VIMALANANDA, Swami (ed.). *Mahanārāyaṇopaniṣad*. Shri Ramakrishna Math, Madras, 1968.

..Andhra version .. (see : *VBD* II. 21.14) ..

18. *Mahopaniṣad*. Shri Sadguru Pranavanandashram, Ganjigunta, 1964, 8 + 184.

..in Telugu script .. with Telugu comm. by Śankarānandagriśvāmī ..

19. GONDA, J. The *Mudgalopaniṣad*. *WZKSA* 12-13, E. Frauwallner Fel. Vol., 1968, 101-113.

..minor and later *Up.* .. st 1-9 (wh form its first section) explain the substance of *Purusa sūkta* (*RV* 10 90) .. P. = Viṣṇu .. section 2, like 3 and 4 written in prose, contains a resume of esoteric instruction imparted by (Viṣṇu-) Vāsudeva to Indra .. this *Up.* represents the process of penetration of older (Vedic) doctrines by younger, so called Hinduistic (Vaiṣṇava) doctrines .. crit. study of the *Up.* by G .. discusses personality of Mūḍgala (from Vedic and epic sources) .. English transl ..

20. KANAKURA, Y. *Yoga-tattva upaniṣad*: Japanese translation. *Annual of Oriental and Rel. Studies* 3 (D. T. Suzuki Mem. Vol.), 1966, 17-27.

- 21 KANAKURA Y Some observations on the *Yoga tattva upanishad* (Jap) *JIBS* 15 (1) 1966 8 14

two versions of *T* — smaller of 15 gathas larger of 142 gathas
in the larger version four kinds of yoga are taught *mantra*
laya hatha raja

- 22 DANGE Sadashiv A *Holastakopanishad* (Marathi)
Navabharata Nov 68 67-69

introduces a text by that name connects sex ritual and sex life
with Horse sacrifice and similar beliefs

- 23 CHINTAMANI DIKSHIT T R (ed) *Samnyasopanisadah*
Adyar Lib and Res Centre 1966 18 + 267

with the comm by Upanishadbrahmayogin 17 Up (reprint
of 1927 ed *VBD* I 44 6)

- 24 KRISHNA WARRIER A G *The Sakta Upanishads* Adyar
Lib and Res Centre AL Series 89, 1967 xxi + 95

English transl (of 8 Up *VBD* I 44 3) based mainly on Upanishadbrahmayogin's comm

Rev A KUNST *BSOAS* 33 (3) 638-40 L S *JAOS* 88 376
G TUCCI *EW* 18 (1 2) 251

- 25 *Upanishat samuccayamu* Vijayanagar, 1961, various
pagination

in Telugu script Part I *Ita N alamba Pa ngala Adhyatma*
with Telugu comm by LAKSHMI NARAYAN SASTRI

- 26 *Les Upanishad* XI XV A Maisonneuve Paris

see *VBD* II 21

Rev E FRAUWALLNER *WZKM* 52 259-60

22. NOTES : GENERAL STUDY.

1. ABHAYADEVA. *Svarga-naraka kahām hai?* (Hindi). *Savitā* 21 (9), Oct. 68, 213-14.

..the reply is . *purusa*, acc. to *Jaim Up.* 4. 25 4-6, 26 1-11..

2. A DEVOTEE. Upanishadic warp and woof. *Ved. Kes.* 57 (5), Sept. 70, 210-12.

..Swami VIVEKANANDA's public lectures interwoven with magnificent ideas and sublime sentiments culled from Up..

3. AGRAWALA, V. S. *Sauva-udgīthah. Samvid* 1 (1), Aug. 64, 31-33, 36. (Hindi version in *Kalyāṇa* 38, Aug. 64, 1085-86).

..Ch Up. 1. 12.

4. ANANDASVAMIN. *Upaniṣadon kā saṁdeśa* (Hindi). Hasanand, Delhi, 1960, 200. (Reprint, 1962)

Rev. : Ed, *GKP* 13 (6), 247-48

5. ANANDASVAMIN. *Upaniṣad ka sandeśa : sakriya dīrgha jīvana evam prabhukrpā* (Hindi). *Vedavāṇī* 13 (3), Jan. 61, 3-5; (5), Mar. 61, 2-4.

6. ANANYANANDA, Swami. A bird's-eye view of the Upaniṣads. *BRMIC* 15 (12), Dec. 64, 397-407.

7. ANJANEYULU, M. S. R. The Buddha and Upaniṣadic thought. *AP* 38 (6), June 67, 252-55.

..B. set aside the transcendental and emphasized the ethical universalism of Up . both B and Up questioned the authority of the Veda and the efficacy of sacrifice. universalism of ethics, appreciation of manhood, and admission of incomprehensibility thro. intellect of Absolute Reality—these are common to both.. B. attempted to democratize the Up. phil ..

8. ANON. The absolutist is the true Brahmin. *Values* 3 (6), Mar. 58, 174-75.

..a passage from the *Nārada Parivrajaka Up* ..

9. ANWAR, Ishrat Hussain. *Upaniṣad tathā Koran* (Hindi). *Dārśanika* 9 (3), July 63, 13-16. (Also, *Ga.* 2. 2. Sept. 65, 25-28).

similarity of teachings thoughts of K may be traced to the Veda

- 10 BEHM, Allan J The theodicy of the Upanishads *JOSA* 7 (1-2), Dec 70, 5-14

Up are a prime indication of the simultaneous depth and shallowness of man's knowledge of God the theodicean paradox wh permeates the *Up* is the equation Ātman is Brahman,

- 11 BELSARE, K V *Upanisadamca abhyasa* (Marathi) *Prasada*, 1964

serially

12. BHAT, G K Some concepts underlying instruction in the Upanisads *Pr Bh* 70 Mar 65, 107-112

love of truth (*Ch Up* IV 4-9) free spirit of inquiry and sincerity of purpose (*Ch Up* IV 1 3) progressive integration of the personality of the student (*Ch Up* VIII 7-12), hallmark of true education (not merely bookish knowledge) (*Ch Up* VI 1-3) highest knowledge not a matter of intellectual speculation (*BAU* III 6)

- 13 BHATT, V P Exponents of the philosophy of the Upanisads *CASS Stud* 1 1972 93-100 (Also in *SP*, 26 AIOC, 1972, p 345)

they do not belong to any specific social order only *Up* phil is outcome of a particular atmosphere

- 14 BHATTACHARYA Yogendranath *Upanisadam rahasyam* *GKP* 14 (7), Feb 62 226-27

- 15 BHAVE, Vinoba *Vedantasudha* Paramdham Prakashana, Pavnar 1965, 42

part 4 conspectus of eight *Up* beginning with *Śveta vatara*

- 16 BHIMASENA *Upanisadam rahasyam* *GKP* 14 (1), 18-19

- 17 BIARDEAU M *Ahamkāra* The ego principle in the Upanisads *CIS* 8 Oct 65, 62 84

[*philological method* implies an effort to trace the hist evolution of a concept thro the texts from its first appearance *contextual method* implies consideration of whole sections by studying the context as the only relevant evidence, leaving hist development

unstressed]. concept of *ahamkāra* occurs for the first time in the Up with its fundamental spiritual meaning .the group religion as against saṁnyāsin's search.

18. VAN BUITENEN, J. A. B. *Vācārambhanam* reconsidered. *I-IJ* 2, 295-305.

. *vācārambhanath vikārah*=(The Supreme's) creation is his taking hold of vak..

19. VAN BUITENEN, J. A. B. Correction. *I-IJ* 4, p. 67.

..(see 18 above). corrects the meaning given by him of *apagād agner agnitvam* (in *I-IJ* 2, 295 ff) .

20. VAN BUITENEN, J. A. B. The speculations on the name "Satyam" in the Upanisads. *Emeneau Fel. Vol.*, 54-61

21. CASA, C. della. "Sukṛtam" in Taittirīya Upanisad, II. 7. *AGI* 55, 1970, 47-51.

22. CHAKRAVARTI, Atul Chandra. Doctrine of ekāyana. *JAIH* 1 (1-2), 1967-68, 99-104.

... mentioned in the list of subjects of study in *Ch Up.* VII 1. 2 4, 2 1... =way of worshipping Vāsudeva Kṛṣṇa (cf *MBh* V. 67. 15)...

23. CHAKRAVARTI, Haripada. *Dve vidye veditavye. Pranava-Pārijāta* 6 (10), 1964, 302-308.

...*apara vidya*=*karmakhyā avidyā*, *para vidyā*=*para bhakti* both are necessary..

24. CHARUKRISHNA *Vācārambhanasruter vyākhyā Pranava-Pārijāta* 14 (5), 1972, 70-72.

25. CHATTERJI, Chinmoy. Problems of abstract thinking. *Kaviraj Fel. Vol.*, 1967, 103-108.

26. CHATTOPADHYAYA, Basanta Kumar. The Upanisads and Vedic ritual. *JASL* 17 (3), 1951, 1-8, *CR* 154, Mar. 60, 212-16; *SP*, 21 AIOC, 1961, p. 264; *IPC* 6 (2-3), 340-44, *SP*, 26 ICO, 1964, 81-82; (Hindi version) *Kalyāna* 31 (5), *Satkari Mukherji Fel. Vol.*, 1969, 341-47.

...(same, in diff forms) Up are not anti ritualistic, they believe in the existence of Vedic gods and the efficacy of Vedic sacrifices..

27. CHATTOPADHYAYA, Charuchandra *Upanisadonkī bhava-dhara* (Hindi) *Kalyana* 38 (5), May 64, 894-97

28 CHATURVEDI, Giridhar Sharma *Aksaropāsana aur phalasruti* (Hindi) *Prajña* 16 (2), Mar 71, 7-10

meditation on *om̐kara* (as described in *Māndūkya Up*)

29 CHITRITA DEVI *Aupanisada* (Bengali) Calcutta, 239

brief discussion in Bengali of *Iśa*, *Kena Kātha*, *Śvetāśvatara*.

Rev P B MUKHARJI *BRMIC* 16 (9) 325

30 DAFTARI, K L *The rationalistic and realistic interpretation of the Upanisads* Nagpur, 1958, 271.

genuine and authoritative *Up*, method of interpretation, subjects: ideal of life cosmogony ethics, eschatology

31. DAVE, T N *Upakrama-upasamhara as a criterion for textual interpretation* *ŚPP* 4 (1), Feb 64, 4-17.

ref to *Up* interpretation

32. DESAI, S G *The later Upanisads—a study* *JBomU* 32 (2), Sept 63, 127-151

mentions 180 *Up*

33 DESAI, S G *The ancient, late, and later Upanisads*, *JYI* 10 (9), Bombay April 65, 133-35

later *Up* expound *Up* doctrine from the pt of view of popular religions exalting Viṣṇu or Śiva or promoting Yoga, or having some other limited aim majority of them belong to *AV* (*AV* seers took a lead in propagating post Vedic Pauranika rel) difficult to determine the date of these later *Up* (often found in various recensions of uneven bulk)

34 DESAI, S G *Pratyahara in Yoga Upanisads* *JYI* 13 (3), Oct 67, p 39

35 DEVADATTA *Upanisad cintana* Kitāb Mahal, Allahabad

36 ED *Idea of tapas in the Upanishads* *Ved Kes* 47 (9), Jan 61, 371-74

, different shades of meaning idea fairly well developed

37. ESNOUL, Anne-Marie. Notes sur quatre Upaniṣad. *Renou Comm. Vol* , 1968, 279-288.

..BAU, ChU, Kaut, Prasna doctrine of *nāḥis*..

38. FRENCH, Horold W. The place of sacrifice in the Upaniṣads. *BRMIC* 22 (5), May 71, 190-99.

first short section an account of the general development of the concept on of sacrifice up to the beginning of the Up period
 second section classifies and attempts to interpret all the major instances of sacrifice in the 13 Up, within the Up the sacrificial tradition is superseded by that of sacrificial understanding categories of Up texts (1) knowledge superior to sacrifice (BAU 1.5.16), (2) austerity superior to sacrifice (Mundaka I 2.9-13) (3) sacrifice should continue to be performed but one should be fully aware of what one is doing (4) word sacrifice used in Up in a wholly different way (a) a model which attempts to classify and treat the numerous instances of sacrifice in the same way is academically not efficacious (b) Up introduce a whole new conceptual scheme in which the function of sacrifice is radically altered

47 GOSWAMI C R *The soul culture in the Upanishads in the light of Sri Aurobindo's thought* Sri Aurobindo Ashram Press, Pondicherry, 1971, 136

sets forth A's approach to Up centering on the practical issue of self culture expounds the theme of conscious self development as the nucleus round which to study the Up Yoga = internal self-development

Rev I R R BRMIC 23 (4) 352

48 GRINANDER, M E, NARAYANARAO K S *The waste land and the Upanishads* What does the thunder say? *Ind Lit* 14 (1), Mar 71, 85-98

49 GUPTA, Ghanasyama Sinha *Yas tad vedobhayaṃ saha* *Vedavani* 19 (3), Jan 67 2-3

Ita 13 14

50 GUPTA, Sadhana *Upanisadam samskṛtisamīkṣanam* *Sag* 2 (2), 1964 145-49

culture of the Up period

51 GUPTA, S K *The great equation* *Ved Kes* 50(3-11)
 originally Aru : Śvetaketu dialogue CA Up

52 GURUDASA *Glory of the Upanishads* *AAT* 27 (9), Sept 63, 277-78

53 HABIBUR RAHMAN, Saziri *Upanishad aur sūfismata* (Hindi) *Kartraj* Feb 1 of, 1967, 207-212

B can be explained thro Brahmanic Sutra lit and common Indian concepts (6) same is the case with regard to related metaphors linguistic analogues and influence of Sankhya Yoga

59 IWASAKI S A study on the ideas of merits found in the Chândogya and Brhadâranyaka Upanisads (Jap) *JIBS* 8 (2), 1960, 570-71

60 IYENGAR, T K Gopalaswamy Pre-Sankara Upanisadic philosophy as expounded by Kâlidâsa *JGJRI* 24, 1968, 179-86

K is a perfect realist and an ardent advocate of Up phil on the lines of *far ra tar n bhâra* (as later expounded by Râmanuja)

61 JHA, Pasupati *Upanisatsu bhedabhedopasana Viśva-Samskṛtam* 6 (23) 1969, 187-96

62 JORDENS, J Death in the Upanisads *JOIB* 14 (3-4), 1965, 297-305

(study based on 13 Lp) Up teaching about death (1) the reg'n of death (2) process of dying (3) death's companions, (4) mythology of death conclusions (a) d is necessary part of life process (b) yet man reaches beyond d to immortality, (c) double d mensions of human existence

63 JORDENS J The development of the idea of immortality in the Upanisads *JOIB* 16 (1) Sept 66, 1-17

in *Sat* and *Br* immortality not natural to man but acquired by way of gift or sacrifice fear of *punarmrtyu* in Up immortality belongs to the very essence of man's nature, immortality is but another word for *brahman* this concept bound up with the gradual discovery of essential difference bet spirit and non spirit

64 JOSHI, Mahesh Chandra *Sarvopanisado gayah Prainâ* 13 (2), Mar 68, 8-24

65 KALYANASUNDARA SASTRI, V R The Gîtâ and the Upanisads *Ped Kes* 55 (1-12) and 56 (1-12) 1968-70

serially

66 KAPALI SASTRI, T V *Lights on the Upanishads* Dipti Publications Sri Aurobindo Ashram, Pondicherry, 1971, 170

exposition of the main Vedîc of the Lp in the light of Adv Yoga and philosophy Bhâma xlv of Sansukumâra Prânavidyâ of Sarvalîkma Amrahava of Çâṇḍya Vaisâṇaravidyâ of Alva pta bhâma Aravidyâ of Naciketas Madhuvidyâ

67. KHOMARAJ. *Tattvamasi*. *GKP* 17 (7), Feb. Mar. 65, 361-64.

68. KRISHNAIYAR, D. S. *Gita Amritam and Upanishads*. Yoga Vedanta Forest Academy, Rishikesh, 1959, X + 159.

69. KRISHNA WARRIER, A. G. The teaching of philosophy in ancient India. *Mys Or* 3, 1970, 111-117.

..qualifications of the student and methods of teaching

70. KUIPER, F. B. J. *Vācārambhaṇam I-II* 1, 155-59.

..*vācā* + *ārambhana* (*vācā*, fem root nouns in -ā- well known feature of popular Sk. and Prakrit) *ārambhana* = (grip, beginning,) basis, foundation ..

71. KULKARNI, S. M. *Upaniṣade va jñaneśvarī : kāhi sāmya-sthale* (Marathi). VSMV, Nagpur, 1963, 147-156.

72. LEWIS, H. D. God and the Upanishads. *AP* 36, 4-9; 59-63.

..some apprehension of a transcendent reality and the worship thereof has always been a factor in the main development of rel. life of India..

73. LIMAYE, V. P. An untraced Upanisadic citation from Sankarācārya. *VIJ* 2 (2), Sept. 64, 353-54.

. Śankarabhāṣya on *Īśa* 2 .. *na jivite marane vā grādhim kuroṣṭa*

74. LUYSTER, Robert W. The concept of the self in the Upanisads : its origin and symbols. *PEW* 20 (1), Jan. 70, 51-61.

..(the earliest Indian views re self present an interesting example of the intimate relation bet. philosophy and popular thought in India : cf. *ātman* = breath; heart as seat of self, dream and sound sleep — these popular ideas were philosophically transformed) .. three strands in the composition of Up doctrines concerning self . (1) properly *philosophical*, viz, the search for an absolute, (2) *soteriological* - quest for salvation - bliss = non duality, (3) *psychological* : essential state of consciousness .

75. MAHADEVAN, T. M. P. Parables and aphorisms in the Upanisads. *Ved. Kes.* 51 (1), May 64, 32-34.

76. MAINKAR, T. G. *Vaidika samhitā ani upanishade* (Marathi). S. P. Mandali, Poona, 1970, 4+64.

Kaushika Lecture Series 14 Foreword by R. N. DANDEKAR
(1) the origin and nature of the *Up*, (2) literary *Saṁ* (RV-
AV) and *Up*, (3) ritual *Saṁ* (YV-SV-Br) and *Up*

77 MATTHEW, Anjilvel V *The Message of the Rishis
Studies in the Upanishads from the standpoint of a christian Reader*
Christian Inst for the study of Rel and Society, Bangalore,
1967, 96

Rev G R C AP 40 367-68

78 MCEVILLY Wayne Kant, Heidegger, and the Upanisads
PEH 12 (4) Jan 63, 311-17

common pt among these three essential concern with Being

79 MEHENDALE, M A *Satyam eva jayate na 'nṛtam* JAOS
81, 1961, 405-408

(see IBD III 20 162) the expression means ' (The sage)
was only the Real (and) not the unreal

80 MEHENDALE M A Some lexicographical notes on the
Upanisads IJJ 5 184-186

sati (Kajha 191) *at ghn* (BAU II 1 19)

81 MEHENDALE, M A *Tena tyaktena bhūṁjīthah* Appendix
to *Kinship Organization in India* by I KARVE, 2nd ed, Bombay,
1965, 376-77

tena tyaktena is an instr absolute construction, and means "you
may enjoy that when renounced (by Him)

82 MEHTA Rohit *The Call of the Upanisads* Bh Vid Bh,
Bombay 1970, 318

Rev K MOTWANI BJ (2571) 87-88

83 MISHRA, Dharmendra Deva *Bhagavadgīta tatha
upanisad eka samkṣipta tulanatmaka adhyāyana* (Hindi) VJ 14
(4), June 65, 42-44

84 MODAK, B R *Ātmajñāna in the Upanisads* *Pathway
to God* 4 (1) Nov 69, 112-118

Up were penetrated into the deep recesses of the heart in their
state of meditation and put forth their experiences in clear
expression

85. MODAK, M. S. *Spinoza and the Upanishads*. Nagpur Univ., 1970, 120.

..many similarities of thought bet. S. (17th cent.) and *Up*, tho. S. is not known to have come in contact with *Up* either directly or indirectly..

86. MODI, P. M. *Sa paryagācchukram. Surabhārati*, 1964, 48-49.

..*Īśa* 8..

87. MODI, P. M. *Brahmavid āpnoti param. Surabhārati* 7, 1969, 49-50.

..*Taitt Up.* 2. 1..

88. MOOKERJEE, S. The place of theism in the Upanisads. *NUJ* 15 (1), Oct. 64, 76-79.

..sparing and secondary place..

89. MUKHOPADHYAYA, Govind Gopal. *Studies in the Upanisads*. Calcutta Sanskrit College Res. Series, No. 9, 1960, xvii+308.

..study of the *Up*. from a viewpoint wh. stresses "the unique nature of the Absolute or Brahman, the methods of approach to that Absolute, the characteristics of the final realization..

Rev : A. P. BANERJI SASTRI, *JASBen* 1 (4), 365-66, S. K. GUPTA, *BRMIG* 12, 173-74, Rita TATICCHI, *EW* 12, 193-94.

90. NAGARAJA RAO, P. The place of the Guru in Indian scriptural thought. *IPC* 6 (4), Dec. 61, 453-55.

..*Ch Up.* 6. 14. 2..

91. NAGARAJA RAO, P. Śrī Śankara and the Upanisads. *Ved. Kes* 53 (12), April 67, 519-24. (Also in *Tapovan-Prasad* 9, June 71, 43-51)

..Ś.'s *advaita* is a "unified garland of *Up* flowers"..

92. NAGENDRA. Nature of the self according to Upanisads. *Res. Journal of Philos. and Social Sciences* 2 (2), Meerut, 1966, 120-24.

93. NAGESWARA RAO, G. T. S. Eliot's use of the Upanishad. *AP* 38 (6), June 67, 266-71.

E had a full grasp of the Up setting its message, and its spirit

- 94 NAKAMURA, Hajime Approaches to the Upanisads' Swami Nikhilananda's *The Upanishads PEW* 11 (4), Jan 62, 245-253

rev article on *IBD* II 20 123

- 95 NAKAMURA, Hajime The particular nature of the Vedānta *Kaviraj Fel Vol*, 1967, 159 165

Vedānta sometimes denoted *Āraṇyakas* but later it denoted *Up* d scusses special char of *Ār* and *Up* d fferences of *Up* from the general Vedic sacred canon various ent ties ment oned in *Up* as fundamental pr nc ple (1) natural objects like wind water etc (2) *prāṇa* (3) *vijñāna* (4) *purusa* (5) *sat* (6) *asat*, (7) *na sat nāsat* (8) *aśakṛta* (9) *antaryāman* (10) *akṣara* (11) pres ding deity (ma nly in *Up* like *Īśa Śvetāvatara*), (12) *brahman* (13) *ātman*

- 96 NAKAMURA Hajime Yajñavalkya and other upāṇisadic thinkers in Jaina tradition *ALB* 31 32 1967 68, 216-228

ref to *IBD* II 32 59

- 97 NARASIMHACHARYA, M Yamunācārya's interpretation of Upanisadic texts *SP* (26 AIOC) 1972, p 263

- 98 NARAYAN Swami *Upanisad ka dusara kartavya* (Hindi) *URSHS* 14 (2) Feb 65, 8 9

tena tyaktena bhunjīthā

- 99 NEMA, B K That thou art *Pr Bh* 72, Aug 67, 352 57.

- 100 NIGAM Bray Bihari The structure of personality the Upanishadic viewpoint *AP* 37 (4) April 66, 160 162

total v ew of person

- 101 NIKAM, N A *Vedānta delight of being* Prasaranga, Univ of Mysore, 1970, 52

mainly based on *Up* aphorisms

Rev K. KRISHNAMOORTHY *AP* (Jan. 71) 38

- 102 NIKAM, N A "Brahmā arose" *V Raghavan Shashity* *abdapuri Fel Vol*, Madras, 1971, 314 316

beginning of *Mundaka* 'Brahma arose' three interpretations of the passage (1) it refers to the trad of *brahmanidya* (2) arising of Brahma is like arising of the sun 'arising' as such does not happen what is implied is a change in man's consciousness (3) this is an *ostensive* statement, report of a 'witness' who *was* before B 'arose' the apparent subject matter of the *Up* is B who 'arises', but its real subject matter is that wh never 'arises' but eternally is

103 NITYABODHANANDA, Swami *Actualite des Upanishads* Coll investigations, Ed du Vieux Colombier, La Colombe, 1963, 132

104 NOBEL, Johannes *Die Weltanschauung der Upanishaden* *Mitteilungen des Universitätsbundes* 1, Marburg, 1937, 12-19

105 PANDEY, Y An examination of the development theory of the conception of Brahman in the Upanisads *SP* (24 AIOC), 1968, p 311

method of interpreting the conception of B on the lines of development theory is totally contradictory to the spirit of the *Up* teaching

106 PANDEYA, Swaminath 'Da' ka rahasya (Hindi) *Vedavani* 18 (7) May 66, 4 5

BAU 5 2 1-3

107 PANDEYA, Swaminath *Sreyamsi bahuvighnanu Vedavani* 20 (7), May 68, 10 13

Lejha 2 1

108 PANDIT, M P *The Upanisads Gateways of Knowledge* Ganesh and Co, Madras, 1960, ix+174

in the light of Sri Aurobindo's way of thinking deals more specifically with *Ita Iena Taill*

Rev D G LONDHEY *AP* (Feb 61), 81 P NAGARAJA RAO, *BJ* 7 (24) 79, A SENGUPTA *Pr Bh* 67, 237 38

109 PANDIT, M P Readings in the Bṛhadāraṇyaka-Upaniṣad *Advent* 21 (1) 18-20, (2), 22-24, (3), 21-26, (4), 24-29.

Prana n embodiment t s not only the Self the Brahman that s real the worlds that emanate from it the individual formations therein and the life force Prana are all equally real P is the self energy put out for purposes of manifestation universally and individually Form and Formless two deployments of the Eternal not so much opposites as complements of each other Madhu vidya d ers ty in creation is the manifestation of secret delight, hidden creat e self delight of the Supreme Yajna acc to Yajna ralkya y in wh sacrificer is conscious of the inner significance is the sure means to cross beyond the reach of Death

110 PANDIT M P *Gleanings from the Upanishads* Dipti Publications Pondicherry 1969, 229

111 PARADKAR M D Similes in Sankara s Bhasya on the Mundakopanisad SP (26 ICO) 1964 191 92

112 PARRINDER Geoffrey *Upanishads Gita and Bible a comparative study of Hindu and Christian scriptures* Faber and Faber London 1962, 136

(compares RI polytheism with the Homeric conception of Olympus and characterizes its texts as early and rather barbaric Aryan warrior songs wh subsequently gave way to Up where the original 3306 gods became one

Rev S lacy SPENCER 1P (April May 63) 203 204 J C WRIGHT BSOAS 26 231 32

113 PATEL Vaman P *Asvamukhe upadesa* (Gujarati) *Akhandā Ananda* 25 (1) Nov 71 16 19

Dadhyan Ad arvaṇa and As rna

114 PATIL G M Upanisadic references in Bhagavad Gita *ABORI* 41 1960 (1962) 66 72

parallel passages similar y of thought and phrase

115 PATIL G M Major thoughts in minor Upanisads *SP* (25 AIOC) 1969, p 229

pantheism mixed with Yoga, Tantra, Bhakti applied knowledge (as ag inst pure knowledge)

116 PHILLIPS Harold B *The Upanisads reconciled with emergent evolution* *Pr Bh* 70 Dec 65 508 512

Up see the whole universe and all its contents as e ther directly or indirectly modes of Brahman

117. PIPITONE, Giuseppe Spunti pedagogici nelle Upanishad *Vidyā* 4 (11-12), Marsala, 1966, 8-28

(contd from previous issue) didactic criteria, Yajñavalkya's method, Uddalaka's method, pedagogical analysis, Prajapati's method

- 118 PRABHAVANANDA, Swami "Thou art that " *Pr. Bh.* 70, Mar. 65, 87-92.

- 119 PRATAP CHANDRA Was early Buddhism influenced by the Upanisads? *PEW* 21 (3), July 71, 317-324.

(*Up* phil, in this context, to be understood not as exact words of the extant *Up* texts but as peculiarly *Up* ideas, values, and modes of thinking) not much doubt that the oldest and most imp *Up* (*Bṛhad*, *Ch*, *Ait*) were pre-Buddhistic (tho not in their finally redacted form) Pali canon hardly gives any reason to think that early Buddhists were even properly acquainted with the *Up*, *Up* were admittedly esoteric and mystical, while Buddha took pride in not having the 'closed fist of the teacher', the two were obviously the products of very different types of temperaments, Pali canon is ignorant of *Up* phil but not of the ritualistic practices, probably, both *Up* and early Buddhism developed independently of each other as reactions to the same type of situation (*Up* developed a "substance view", Buddhism took a "becoming view")

120. PRZYLUSKI, J. Bouddhisme et Upanisad *BEFEO*, 1932, 141-169.

- 121 PUROHIT, Jivarama *Anitya se nitya kī prāpti* (Hindi). *Vedavānī* 22 (3), Jan. 70, 4-6

Kaṣha 1 2 10

122. RADHAKRISHNAN, S *Upanisadon kī bhumika* (Hindi). Rajpal and Sons, Delhi, 1968, 155

. Hindi transl. by RAMANATH SASTRI of R's "Introduction" to *Principal Upanisads*

Rev Jayanarayan SARMA, *IJ* 17 (7), 49

- 123 RAJAGURU, Govind Nath *Sirr-e-akbar: pañcāsata upanishad bhasā* (Hindi) *Parisad Patrika* 6 (4), Jan 67, 35-44.

. about Darah Sikoh's Persian transl. of 49 *Up* (ms dated 1840)..

Prana in embodiment it is not only the Self the Brahman, that is real the worlds that emanate from it the individual formations thereon and the life force Prana are all equally real, P is the self-energy put out for purposes of manifestation universally and individually Form and Formless two deployments of the Eternal, not so much opposites as complements of each other Madhu vidya diversity in creation is the manifestation of secret delight, hidden creative self delight of the Supreme Yajna acc to Yajnavalkya y in wh sacrificer is conscious of the inner significance is the sure means to cross beyond the reach of Death

110 PANDIT M P *Gleanings from the Upanishads* Dipti Publications, Pondicherry, 1969, 229

111 PARADKAR, M D Similes in Sankara's Bhasya on the Mundakopanisad SP (26 ICO), 1964, 191-92

112 PARRINDER Geoffrey *Upanishads, Gita, and Bible a comparative study of Hindu and Christian scriptures* Faber and Faber, London, 1962, 136

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Rev Sidney SPENCER AP (April May 63), 203-204, J C WRIGHT, BSOAS 26 231-32

113 PATEL, Yaman P *Asvamukhe upadesa* (Gujarati) *Akhanda Ananda* 25 (1) Nov 71, 16-19

Dadhyan Atharvama and Asvins

114 PATIL, G M Upanisadic references in Bhagavad Gita ABORI 41, 1960, (1962) 66-72

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115 PATIL, G M Major thoughts in minor Upanisads SP (25 AIOC), 1969, p 229

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116 PHILLIPS, Harold B The Upanisads reconciled with emergent evolution Pr Bh 70, Dec 65, 508-512

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- 117 PIPITONE, Giuseppe Spunti pedagogici nelle Upanishad *Vidya* 4 (11 12) Marsala 1966 8 28

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- 118 PRABHAVANANDA Swami Thou art that ' *Pr Bh* 70 Mar 65, 87 92

- 119 PRATAP CHANDRA Was early Buddhism influenced by the Upanisads? *PEW* 21 (3) July 71 317 324

(*Up* phil in this context, to be understood not as exact words of the extant *Up* texts but as peculiarly *Up* ideas values and modes of thinking) not much doubt that the oldest and most imp *Up* (*Bhad Ch Au*) were pre-Buddhist (tho not in their finally redacted form) Pali canon hardly gives any reason to think that early Buddhists were even properly acquainted with the *Up* *Up* were admittedly esoteric and mystical, while Buddha took pride in not having the closed fist of the teacher the two were obviously the products of very different types of temperaments Pali canon is ignorant of *Up* phil but not of the ritualistic practices probably both *Up* and early Buddhism developed independently of each other as reactions to the same type of situation (*Up* developed a substance view Buddhism took a becoming view)

- 120 PRZYLUSKI J Bouddhisme et Upanisad *BEFEO* 1932, 141 169

- 121 PUROHIT Jivarama *Anitya se nitya ki prapti* (Hindi) *Vedavani* 22 (3) Jan 70 4-6

Katha 1 2 10

- 122 RADHAKRISHNAN S *Upanisadon ki bhumika* (Hindi) Rajpal and Sons Delhi 1968 155

Hindi transl. by RAMANATHI SASTRI of R.'s Introduction to *Principal Upanisads*

Rev. Jayanarayan SARMA, *IJ* 17 (7) 49

- 123 RAJAGURU Govind Nath Sirr-e-akbar pancasata upanisad bhasa (Hindi) *Parisad Patrika* 6 (4) Jan 67, 35-44

about Darah Sikoh's Persian transl. of 49 *Up* (ms dated 1840)

- 124 RAMACHANDRA SASTRI V S *Vidyam avidyam cetisa
vasyamantrararthasamalocanam* PAIOC (21st Session) 3, 1968
81-85

interpretations by Mandanamra (he has given two in the
Bahmadh) and Sankara (the stanza *dy m ca avidy m ca* is
taken by itself out of context. M's interpretation is valid if it is
understood within its context. C's interpretation is satisfactory.

- 125 RAMAKRISHNA BHARATI *Upanisad—adhyatma upadesa*
(Hindi) VJ 10 (9) Nov 61 39-40

- 126 RANGANATHANANDA Swami The charm and power
of the Upanisads BRMIC 17 (10) Oct 66 327-55

briefly states the central themes of the ten principal Up

- 127 RANGANATHANANDA Swami The Upanishads and the
science of religion BJ (1-12-68) 17-19

the spiritual unity of the within and the without

- 128 RANGANATHANANDA Swami The principal Upanishads
BJ (12-1-69) 19-21

- 129 RANGANATHANANDA Swami *The Message of the Upa
nishads* Bh Vid Bh Bombay 1971, 626

(revised and enlarged second ed.) study of three Up *Isa
Tena Tatha* verse by verse in the light of modern thought and
modern needs. A clue to Vedānta and modern science

- 130 RAY Vrajadeva Prasad *Upanisadika ekesvaravada*
(Hindi) VJ 15 (5) July 66 10-14 7

- 131 RAY Vrajadeva Prasad *Upanisadon men santativijnana*
(Hindi) VJ 16 (10) Dec 67 5-6, 4

- 132 REICH Bernhard Problems of biological philosophy
with regard to the philosophy of the Upanisads IJHS 1 (1) May
66 75-81

basic units of Up show remarkable parallelism to modern
aspects of science and natural philosophy. All matter remains a
latent energy endowed with a psychic character. This identical
and biologically functional standpoint is parallel to the old Indian ideas of
prakriti and *atman*. It is strengthened by biological considerations.

about the phylogenetical development of psychic phenomena in animals by statements of brain physiology and by the fact that physicists define matter mainly in terms of relations of energy

133 ROCHLR, L Bhagavadgita 2, 20 and Kathopanisd 2, 18 a new interpretation *ALB* 27, 1963, 45-58

134 RUBEN W Uddalaka and Yajñavalkya materialism and idealism *ISPP* 3 (3), 1962, 345-354

135 RUBEN, W Studies in Indian thought Uddalaka and Yajñavalkya *ISPP*, 1966, 77-90

136 SACCIDANANDABHASYA, Swami Srirudropanisadaśīrvā-dapaddhatih *SPP* 1 (1), 1962, 41-42

137 SAHAL, Kanhaiyalal *Upanisad aur kahavate* (Hindi) *VJ* 9 (12), Feb 61, 23-24

138 SARAT CHANDRAN, K The Upanisads *Ved Kes* 54 (7), Nov 67, 307-309

139 SASTRI Devadatta *Upanisad mandakini* Chowkhamba, Varanasi

140 SASTRI, Jagadish Chandra *Taittiriya ka diksanta bhasana* (Hindi) *VJ* 15 (12), Feb 67, 25-28

141 SASTRI, S R D The relation between Isa and Kena Upanishads *Tapovan Prasad* 8 (7), 47-50

142 SATYANARAYANA, R P Bhakti in the minor Upanishads *Ved Kes* 49, 307-310, 351-354

143 SATYAVRATA *Tattvaparamarsah* *GKP* 18 (1 2) 28 29
Śankarabhāṣya I 3 12 and *BAU* 3 8 11

144 SCHNEIDER, U Upanisad philosophie und früher Buddhismus *Saeculum* 18 (3), 1967, 245-263

145 SEN GUPTA, Anima The meanings of "That thou art" *PEIV* 12 (2), July 62 125-134

interpretations of Śankara and Rāmānuja are not quite irreconcilable (particularly from the psychological pt of view)

- 146 SEN SHARMA, Debabrata The eternal quest in the Upanisads *Ved Kes* 56 (1) May 69, 71-73

the quest for Truth culminated in the discovery by *Up* seers of integral reality which is the transcendent Absolute and the immanent all inclusive reality both at the same time

- 147 SEREBRYAKOV I Upanishads in Russian language *Soviet Land* 22 (6) Mar 69, p 34

contributions by A Y SYRKIN

- 148 SESHADRINATHAN N A great short story *Ved Kes* 51 (10), Feb 65 519 21

Yama Naketas

- 149 SHAFaq Razazada *Sukhan i dar bab e falsafa i upanisad* *Mihir* 1 1965, 30 34

philosophical sayings of *Up* nisad analogous to Persian word *na h stan* (— to st) discusses phil of 'soul' in *Up*

- 150 SHAIH U P A further note on *satyam eva jayate* *nanrlam* *JOIB* 11 (4) June 62 440 442

(apropos 79 above) context goes against MEHENDALE'S interpretation *satya* brought in connection with *tapas* in *Mundaka* 3.1.5 *satya* — truth (and not *brahman* as suggested by M) use of *jaya e* (is victorious) without specific object is quite common in Vedic lit

- 151 SHARMA A K The relation between Buddhism and the Upanisads *The Monist* 38 443 447

- 152 SHARMA B N K The problem of the Upanisadic theory of the Āgama Prakarana of Gaudapāda *Bh Vid* 17 (34), 1957, 96 121

internal and external evidences compel us to reject G's authorship of *UP* and to treat it as a part of the *Mandukya Up* itself

- 153 SHARMA T R Some observations on the date of the sectarian Upanisads *SP* (25 AIOC) 1969, 163 64

Śvetāśvatara the earliest sectarian *Up* to be dated in 1st cent A D sectarian *Up* bet 1st cent A D and 6th cent A D, the same may be as late as 15th cent A D

- 154 SHARMA, T R *Studies in the Sectarian Upanisads* Indological Book House Delhi 1972, 184

(1) sources synopses of Śaiva Vairāṇava Śakta Up (2) metaphysics, (3) ethics hist. background (4) moral pre requisites for self realization, (5) meditation, (6) rituals (7) conclusion

155 SHAYEGAN, D Transcendent imagination in Sufism and the Vedānta according to the Persian translation of the Upanisads *PICO* (26th Session) 3 (1) 1969, 481-484

156 SHYAMAMANOJARJI *Brahmopanisad tippaṇi* (Hindi) *Vallabha-Vijñāna* 9 (10-11), Indore, 1970

157 SINHA, Satyaprakash *Upanisadon men ad tya brahma kī kalpana* (Hindi) *PP* 2 (1), 1969, 31-51

Ch Up 3 19 1-4 various symbols related to sun progressive development in the concept *ad tya* (*d tatā*)—*ad tya puruṣa*—*āditya brahman*

158 SIVAPUJANASIMHA *Upanisadon kī samikhyā* (Hindi) *Vedavani* 14 (9) July 62, 15-19, 3 (title), 14 (11), 17 19

159 SIVAPUJANASIMHA *Upanisadon men mīṣṭāna mīmāṃsābhāksana aur aślīlata* (Hindi) *GKP* 20, 477-480, 513-516

(apropos *śaṅkha sampatti* by Raghunandan SHARMA and *Upaśad cintana* by DEVADATTA) (1) *BAU* 6 4 18 ref to *māṁsādana* actually, it must be *māṁsādāna* (or it may be referring to *māṁsa* of *śaṅkha* *śaṅkha* = *śaṅkhaśaṅkha*) (2) *Ch Up* 2 13 *na kṛmāna pariharet tad vṛtān* Śāṅkara's interpretation is suggestive of *aślīlata* actually it is not so (3) ref in *Upan Up* to *māṁsā* etc teachers of that *Up* were wealthy also see *Veda* 6 10 (6) 29-31, (7), 15 24

160 SMARANANANDA, Swami Upanisads—what they are and what they teach *BJ* 13 (18), 21-24

161 SMARANANANDA Swami The message of the Upanisads *BRM* 18 (3), Mar 67, 69-76 (French version of this in *Rencontre orient occident* 6, 11-14)

162 SMITH, R. Morton Re meaning philosophy *ABORI* 48-49, 1968, 123-136

discusses process of changing meanings as observed in *Ita* and *Ita*

163 SOGANI Kamal Chand The Gītā and Jainism the concept of *avidyā* and the characteristics of the converted and perverted souls according to the Upanisads *IPC* 10 (2), June 65, 9-12

164 SPROCKHOFF Joachim Friedrich Die Verbreitung der Vorstellung von der Erlösung bei Lebzeiten in den Upanisads *WZKSA* 6 1962 151-178

(1) *mokṣa* theories in *Up* in their basic form (2) the *mukta*, (3) conditions for *jīvanmukti* (4) *jīvanmukti* in *Up* (cf 'Zur Idee der Erlösung bei Lebzeiten im Buddhismus' by the same author *Numen* 9 1962 201-227)

165 SPROCKHOFF, J F Die Idee der *jīvanmukti* in den späten Upanisads *WZKSA* 7, 1963 190-208

166 SRIDHARA BABU D *Upanishad Kadhalu* Seshachalam, 1970

167 SRIVASTAVA Mahendrapratap *Praśnopaniṣad men valjñānika vāślesana* (Hindi) *Vedavani* 19 (9) July 67, 16-17

Paippalada was conversant with the science of the physical world

168 SUBRAHMANYA SASTRI S *Upanisatsvadvaitabrahmadah* *SS* 25 (2) 1970 95-114

first among three discourses

169 SWAIN Anam Charan Concept of Hamsa in the Upanisadic literature *JOIB* 19 (3) Mar 70 216-222

en pictured as *haṁsa* in new *Up* *haṁsa yoga k gāyatrī*, *A saṁnyāsin*

170 SYRKIN, A Ya On some regularities in the contents of the early Upanisads (Russ) *Indiya i drevnosti*, Moscow, 1964, 105-118

correlation patterns bet the myth and the ritual mainly based on the material of *BAL* and *Ch Up*

171 SYRKIN A Ya *Ātmabodha* (Russ) *Ideolog tečen sovremennoj Indii* Moscow, 1965, 174-184

It is treatise of *Ātmabodha* introduction contains parallels bet *Ā* and *ĀL* and *ĀL*-*śāstra* and other *Up*

172. SYRKIN, A. Ya. Upanishads, the topic of my research. *Soviet Land* 22 (6), Mar. 69, p. 34.

.. brief account of *Up.* studies in USSR .. [P. Y. PETROV first introduced *Up.* to Russia in 1837] ..

173. SYRKIN, A. Ya. The number-complexes in early Upaniṣads (Russ.). *UZT*. vyp. 236, Trudy po znakovym sistemam 4, Tartu, 1969, 76-85.

..notes on number-symbolism in *Up.* .. its peculiarities and typological parallels with other cultural traditions..

174. SYRKIN, A. Ya. The Upaniṣads: some results and problems of investigation (Russ.). *Narody Asii i Afriki* 3, 1969, 151-158.

179 TAMURA, S The Sankhya idea as revealed in the Maitrayani Upanisad (Jap) *JIBS* 9 (2) 1961, 531-33

180 TATACHARYA, D T " Me " means Brahman *R David Fel Vol*, 1971, E 197-199

Indra taught Pratardana the *brahmayāgya*

181 TOPOROV V N Upanisads (Russ) *Filosof enciklop*, Vol 5, Moscow 1970, 281-82

182 VAUAPURKAR, G N *Visvabhratrtvadūtya ekadaśopanisadah Sur* 43 (4-5), 1967, 145-48, 153

183 VARADACHARI, K C Brahmacarya *Bh Vid* 22, 1962, 5-7

Ch Up VIII five conditions of *b*

184 VARENNE, Jean Notes sur la *Sikṣavallī Renou Comm Vol*, 1968 732-36

185 VARNI, Visnulalita *Upanisatpiyusam GKP* 14 (7), Feb 62 247-48

186 VELKAR, N A The worship of the elements as reflected in the principal Upanisads *SP* (24 AIOC), 1968, p 34

efforts of *Up* sages to trace the highest reality in the elements

187 VELKAR, N A The nature of upasana in the Upanisads *JBomU*, 1971, 27-35

188 VENKATARAMA IYER, M K Prajapati's instruction to Indra *Ved Kes* 48 (2), June 61, 117-120

189 VENKATARAMA, IYER, M K Uddalaka's instruction to Śvetaketu *Pr Bh* 67 (1), Jan 62, 23-28

190 VENKATARAMA IYER M K Yajñavalkya's instruction to Maitreyi *Ved Kes* 49 (6) Oct 62, 264-269

191 VENKATARAMA IYER, M K Yajñavalkya's instruction to emperor Janaka *Ved Kes* 49 (11) Mar 63, 469-74, 50 (2), June 63, 63-68

B4Up IV 3-4 two main teachings Ātman as the only source of light and transmigration

192. VENKATARAMA IYER, M. K. Ajātaśatru's instruction to Bālaki. *Pr. Bh.* 68 (7), July 63, 376-382

..BAUp. II. 1..

193. VENKATARAMA IYER, M. K. Philosophical disputation in the court of emperor Janaka. *Ved. Kes.* 50 (11), Mar 64, 612-18

194. VENKATARAMA IYER, M. K. The grandest discovery of the Upanisads. *Ved. Kes.* 52 (2), June 65, 112-116.

..analysis of states of consciousness

195. VENKATARAMA IYER, M. K. The concept of maya in the Upanisads. *Ved. Kes.* 52 (5), Sept 65, 237-242.

. concept of māyā not extraneous to the teachings of classical *Up*, but a necessary and logical complement to them .

196. VENKATARAMA IYER, M. K. The methodology of the Upanisads. *Ved. Kes.* 52 (8), Dec. 65, 353-359

..four *mah-vākyas* not arrived at by a process of elaborate reasoning
 . reality is within us, and, therefore, not open to ordinary methods of scientific study .introspection as telescope rise of timeless truths in the minds of sages psychology of intuitions
 (1) truth beyond speech and mind; (2) difficulty in bringing deeply felt experiences to lower plane of rational understanding,
 (3) inadequate language. methods adopted . (1) gradualness,
 (2) crit exam of inadequate definitions of *brahman*, (3) analysis of three states of consciousness; (4) assertion of *anubhava*

197. VENKATARAMA IYER, M. K. Srsti vākyas in the Upanisads: their true significance. *Ved. Kes.* 53 (7), Nov. 66, 313-321.

198. VENKATARAMA IYER, M. K. Yama's instruction to Naciketas. *Ved. Kes.* 53 (11), Mar. 67, 473-479.

199. VENKATARAMA IYER, M. K. Is there a break between the Upanisads and the earlier portions of the Vedas? *Ved. Kes.* 55, 1968, 54-59.

200. VENKATARAMA IYER, M. K. Upāsana in the Upanisads, *KKT* 31 (4), Feb. 69, 109-113.

..*vidyā* mentioned in the *Ch Up* ..(*vidyā*=meditative exercise) ..

- 201 VISNUTIRTHA Swami *Upanisad-vani* Chowkhamba Varanasi
- 202 VIVEKANANDA, Swami The Upanishads a mine of strength *BJ* 11 (26) 18-7-65, 13-15
reproduced
- 203 VOHRA Ashanand *Atmanam viddhi (atma ko jano)* (Hindi) *VJ* 18 (6) Sept 69, 4-6
- 204 VORA Minal M Sankaracarya's interpretations of the Katha Upanisad I 3 11 and Chandogya Upanisad 6 8 6 Are there any discrepancies? *SP* (25 AIOC) 1969, p 230
- 205 WADHWANI Y K *Eschatology in Indian philosophical systems Upanisadic Sources* Univ of Poona 1972 xxix+573 +xxviii
Ph D thesis typescript
- 206 WATSON, Ian The unfounded austerity Upanisadic monachism *PEW* 21 (3), July 71, 325-329
discusses the two aspects of *Up* teaching namely (1) that the proper referent of talk about persons is not the body but the Inner Controller *within* it and (2) that therefore the pathway to knowledge of this referent leads away from the place of this body into the place of *sannyasa*
- 207 YATISWARANANDA Swami Walking on the razor's edge *Pr Bh* 77 Aug 72 341-348
based on *Katha Up* spiritual life and its essentials
- 208 YOGESHWAR *Upanisadanu amṛta* (Gujarati) Vora and Co, Bombay, 1972, 623
- 209 YUDA, Yutaka Some problems of the early Upanisads (Jap) *JIBS* 14 (1) Dec 65, 134-35
- 210 YUDA, Yutaka An essay on knowledge in the earlier Upanishads *Annual of Oriental and Religious Studies* 2, Tokyo, 1965 (1966), 45-57

VII. VEDĀNGAS

23. ŚIKṢĀ : PRĀTISĀKHYA.

1. BHATTACHARYA, Bhabani Prasad. Concept of *śvarabhakti* in the Ṛk-Prātisākhya. *SP* (24 AIOC), 1968, 282-83.

2. BHATTACHARYA, Bhabani Prasad. Observations on some technical terms in Vājasaneyi-Prātisākhya. *SP* (25 AIOC), 1969, 361-363.

..discusses *upadhā, saṁyoga, lopa, āmreṣṭa, sthūtopasthūla* ..

3. BRAHMAMUNI, Swami (ed.). *Yājñavalkyaśikṣā*. Pratapsimha Trust, Karnal, 1967, 115.

..with Hindi comm. (the work is apparently modern; ref to *IV, svara varṇa varṇasandhi*, etc.).

Rev. : I. UNYAL, *VJ* (Jan 69), 53.

4. DIVAKARA DUVENDRA, K. N. S. (ed.) *Śaunaka-śikṣa*. Harivihar, Tirupannittur, 1962

..of *RV*..67 stanzas ..with *vyākhyā* in Malayalam..

5. DIVAKARA DUVENDRA, K. N. S. (ed.) *Varṇoccāraṇa-dīpikā*. Harivihar, Tirupannittur, 1964.

..phonetics of *RV*..deals with origin and categories of *varṇa*.. with *vyākhyā* in Malayalam ..suppl. to 4 above..

6. GHOSHAL, S. N. English translation of WEBER's German introduction to the Vājasaneyi-Prātisākhya. *ISPP* 3 (4), 1962.

7. GHOSHAL, S. N. Vājasaneyi-Prātisākhya. *ISPP* 4 (2), 1963, 113-119.

. transl, with crit. notes, of *VP* I. 1-169..

8. GHOSHAL, S. N. Vājasaneyi-Prātisākhya. *ISPP* 4 (3), 1963, 371-74

..transl, with crit. notes, of *VP* II 1-36..

9. GHOSHAL, S. N. *Vājasaneyi-Prātisākhya*. K. L. Mukhopadhyaya, Calcutta

..transl. with crit. notes..

10 KRISHNASWAMI GHANAPATHIN, R *Vedalaksanam* VS Tirupati, 1967, S 45

v = Prāti akhyam (vaid kashabdasvarūpanirupakam)

11 PARANJPE V W Comparative study of the sandhi rules of Rk Pratisakhya with Panini SP (26 AIOC), 1972, p 367

12 RAGHAVAN PILLAI, K *Apīsalīyasikṣa* JKerU ORI ML 18 (2-3), 1971

13 RASTOGI, Indu (ed) *Suklayajuhpratisakhyam athava Vajasaneyi Pratisakhyam* Chowkhamba, Varanasi, 1967, 9+93
crit ed with English transl

14 RENOU, L La forme et l'arrangement interne des Pratisakhya JA 248 (1) 1960, 1-40

15 SASTRI, Hind Keshari *Bahyaprayatnas tv ekadasadha Bharatasrih*, 1972 15-20

16 SHARMA, K L Pratisakhya and padapatha the problem of avagraha SP (ISC) 4, 1972, 3-4

considers 14 categories of words wh have been declared indivisible

17 SHASTRI Ayodhyanath *Pratisakhye rephasandhih* SP (26 AIOC), 1972 377-78

śaunak ya and pāṇ n ya prakriyas

18 SURYAKANTA *Rk-tantram a Pratisakhya of the Samaveda*

see VBD III 8 24

19 VARMA, Satyakama *Sanskṛta vyakarana ka itihasa* (Hindi) GAP 22 (7), Feb Mar 70, 313-323

pre Panini Śikṣa and Pratisakhya

20 VARMA, Virendra Kumar (ed) *Rgveda Pratisakhyam*. BHU Sk Series, Vol 5, 1970, 17+960

crit ed with Uvāṣa's comm. and Hindi transl with notes .

21 VENKATARAMA SHARMA, V *Saunakiya śikṣa* VS, Tirupati, 1967, S 43-44

—a brief descriptive note . (formerly in vogue in Kerala)
recently reprinted ..

22. VENKITASUBRAMONIA IYER, S On the speech sound *jama*
SVOUJ 11 (1-2), 1968, 27-41.

..*jama* belongs to *ayogazāḥa* category of speech sounds, it pertains
to Vedic alone .. *y* = sound wh. develops bet. a non nasal mute
and a nasal within a word and is described as similar to the non
nasal views of various *sikṣās* mentioned

23. WHITNEY, W. D. (ed.) *Atharvaveda-Pratiśākhya Śaṁma-
kīyā Caturadhyayika*.

..see *VBD* III 5 35..

24. SŪTRAS: ŚRAUTA, ŚULBA, GRHYA, DHARMA

I. *Āgṇiveśya* :

1. PANSE, G. M. *Āgṇiveśya Grhyasūtra* an analytical study
VIJ 4 (1), Mar. 66, 44-50. (Also in *SP*, 22 AIOC, 1965,
230-32 : “ *Āgṇiveśya Grhyasūtra* : Some peculiarities ”).

. ref *TSS* 144, 1940 .

2. TSUJI, N. The marriage-section of the *Āgṇiveśya-Grhya-
sūtra*. *Memoirs of the Res. Dept. of the Toyo Bunko*, No 19, 1960,
43-77.

..*ĀGS* owes much to other Taitt. texts like *BaudhGS*, *HiranyGS*,
BhārGS . parallels also found in *JaikṛāṇasaGS* *Āgṇiveśya* may
have been a disciple of Vādhūla nuptial ceremony of *ĀGS* 16
elucidated *sūtrā* by *sūtra* .. also comparative study

Rev. L. RENOU, *J* 1 218, 273-74.

4 CHINNASWAMI SASTRI A PATTABHIRAMA SASTRI P N
(ed) *Āpastamba Śrautasūtram Dhurtasvamibhāsyasahitam* Vol
II GOS 142 Baroda 1963 vi + 162

89 Prasnas (Vol I GOS 121 1955 VBD II 241)

Rev J C WRIGHT BSOAS 27 229

5 *Āpastamba Grhyasūtram* Kashi Sanskrit Grantha
Mala 59

w th Sk comm *Anākula* and *Ta paryada tana* also Hind comm

6 *Āpastamba Dharmasūtram* Kashi Sanskrit Grantha
Mala 93 Varanasi 1969 59 + 383

with Haradatta Misra's *Ujvala* and Hindi comm *Prakāśa* by
Umesh Chandra PANDEYA notes by A CHINNASWAMI SASTRI
(2nd ed)

7 CHATTOPADHYAYA Aparna Some social aspects in the
Āpastambagrhyasūtra IA (3rd Series) 2 (3) July 67 37 42

8 KASHIKAR C G A fresh study of the *Āpastamba Śrau-*
tasūtra XXIV 11 14 IJ 13 (2) 1971 95 103 (Also in SP
25 AIOC 1969 31 32)

[CALAND's transl 17 Got ngen and Lepz g 1921 8 15
Amsterdam 1924 16 24 31 Amsterdam 1928—based on GARBE's
Ed I III Calcutta 1882 1885 1902 Mysore Ed with
Dhūtasam n's bhāṣya and Ramagn c's vṛt I 15 1944 II
68 1954 III 9 10 (also Rudradatta's comm) 1960 For
GOS Ed see 4 above] K suggests improvements in CALAND's
transl emphasises need for depending on comm

9 OM PRAKASH Svetaketu of *Āpastamba Dharmasūtra*
a note of interpretation JAHRS 30 1964-65 113 117

10 SATYAPRAKASH SHARMA Ram Swarup (ed) *Āpastamba*
Sulbasūtra Ratna Kumari Publ Series 5 Mahalakshmi Publ
House New Delhi 1968 30+211-471+119

w h comm of Kapard svam n Karavinda Sundararaja English
transl v h notes by S

11 SRINIVASARAGHAVACHARYA (ed) *Āpastamba Śrautasū-*
tram Prasna 9 10 Or Lib Pub Mysore 1960, 50+613

..with bhāṣya of Dhūrtasvāmin and vṛttis of Rāmāgnat and Rudradatta..see 8 above..

12. SUNDARESA SASTRI, S.; SUNDARA SARMA, V. (ed.). *Apastambasmārtaprayogah. JTSML* 14-17.

..serially..

13. SURYANARAYANA, R. N. *Apastamba-Dharmasūtra-Maṇjarī*. Adhyatma Prakash Press, Bangalore, 1933, xxx+69+xxiv.

..a digest of *ĀpDS*..introd in English .

3. *Āśvalayana*:

14. AITHAL, K. Parameswara (ed.) *Āśvalāyanagr̥hyaparīṣitā*. Adyar Lib. Pamphlet Series 36, 1964, 73.

Rev: T. A. V. DIKSHITAR, *BJ* (23 5 65), 71; H. KRICK, *WZKSA* 14, 213, RAM GOPAL, *VIJ* 2, 395 96, FRIEDRICH WILHELM, *ZMDG* 119, 400.

15. AITHAL, K. Parameswara *RV Khilas and the Sutras of Āśvalayana. ALB* 33, 1969, 182-194.

..Ā. makes a distinction bet. Khilas and Vāḷakhilyas as well as Nivids, etc..adopts different methods of quotation in *SS*. and *GS*..

16. JOG, K. P. The Vṛttikāra in the *Āśvalāyana Gr̥hya-Kārikā. SP* (26 AIOC), 1972, p. 357.

..*AGK* mentions two Vṛttikāras (instead of one), namely, Agnisarman and Narayana .N followed the (now lost) *Vṛtti* of A..

17. MYLIUS, Klaus. *Āśvalayana-Śrautasūtra*, erstmalig vollständig übersetzt und erläutert. Adh. I, 1967, *ZMR* 51 (3), 246-258; (4) 340-373; Adh. II, *AO* 34; Adh. III, 1971, *MIO* 17 (1), 63-100.

..German transl, introd, notes, indices..

18. NAVATHE, P. D. The ritual teachers cited in the *Āśvalāyana Śrauta Sūtra. JUPHS* 27, 1968, 137-144. (Also in *SP*, 23 AIOC, 1966, p. 3).

Ā quotes by name seven teachers Kautsa Gautama Ganagān
Taulval Asmarathya Ālekhaṇa and Śaunaka the r views
discussed and the r h st traced

19 PATYAL, Hukam Chand On the *baliharana* rite in the
Āsvalayana Grhyasutra and others *JUPHS* 29, 1968, 61-67,
table 1-4

all GS texts agree that *b* (or Bhūtriyajna) is to be performed
outside the sacred fire

20 SUNDARESA SASTRI S *Āsvalayanaparaprayogaḥ*
JTMSML 18-19
serially

4 *Katyayana*

21 BHAGAVATPRASAD MISHRA *Srautadevatatsamjñā*
havimsī ca *SS* 14 (3) 1961, 45-58

acc to *KSS* (contd from *SS* 3)

22 SINGH Kamal Prasad *A Critical Study of the Katya-*
yana Srauta Sutra BHU Sk Series Vol III, 1969 xviii+217

ident ty of K place of *KSS* in kindred lit sources of *KSS*
sacrifices in *KSS* style culture depicted

23 WEBER A (ed) *Katyayanyam Srautasutram Karṇa-*
bhasyasarasahitam Chowkhamba Sk Series 104, 1130

offset printing reproduction

5 *Kathaka*

24 TSUJI N A collection of Sūtra elements from the
Kathakam Comm Vol Science of Religion, Tokyo 1934, 243-
272

6 *Kausika*

25 BHIDE V V *Darīlabhasyaparicayaḥ* *SP* (26 AIOC),
1972, 392-93

note on 27 below

26. CALAND, W. *Altindisches Zauberritual Probe einer Übersetzung der wichtigsten Theile des Kauśika Sūtra*. M. Sading, Wiesbaden, 1967, xii + 195.

. reprint of original ed , Amsterdam, 1900

27. DIWEKAR, H. R.; LIMAYE, V P ; DANDEKAR, R, N.; KASHIKAR, C G ; BHIDE, V V. (ed.) *Kauśikasūtra-Darīlabhasya* TMV (PGR Publ.), Poona, 1972, 10 + 36 + 136 + 136 + 80.

..crit ed for the first time on the basis of a single codex wh is reproduced by offset process .introd , Sūtrapāṭha, appendices

28. GONDA, Jan. *The Savayajñas (Kauśikasūtra 60-68)*. VKNAW, Afd. Lett , N. R , Deel 71 (2), Amsterdam, 1965, 461.

. transl , introd , comm account of rice dish sacrament (*odanasava*, etc), optionally involving blood sacrament (*gosala*, etc), and enacting Atharvānic myth G emphasizes interdependence bet Sava and Somayaga [G . mantras and sūtras belong together and are intelligible only when studied together mantras are almost always in perfect harmony with ritual acts G offers new interpretations of mantras in the light of the ritual] Savas are "occasions on wh power is stimulated, set in motion, influence is exerted, quickening takes place" Savas are sacrifices wh follow a Soma sacrifice lasting one day, and wh include anointment of the sacrificer (wh implies acquisition of higher status by the sacrificer, his ritual rebirth) [G interprets Dakṣiṇā as an offering presented to the officiants by wh the sacrifice is fortified and made perfect it is not the receiver but the giver who derives the greatest benefit from it] various Savas described

Rev Gustav GLAESSER, *EH* 20, 205-208, L RENOU, *JA* 253, 44-46, Ludo ROCHER, *JAOS* 89, 187-89, Hanns Peter SCHMIDT, *ZDMG* 118, 443-45, J. C WRIGHT, *BSOAS* 30 (2), 415-16

29. MODAK, B R. *The Kauśika Sūtra* *JKU* (H) 4, June 60, 204-212

. KS much more extensive than a normal GS

30. RATATE, N R. *Atharvaveda ka kauśika sūtra* (Hindi). *Vedavāṇī* 17 (10), Aug 65, 12-15.

31. SINGH, U. N. (ed.) *The Kauśikasūtra* Madhurpur, 1942.

7. *Khadira* •

- 32 DIKSHITAR, Ramanath M *Samaveda Sarvasvam :
Khadira Grhyasūtram* Madras

(see VBD III 9 1) *KhGS* in Tamil with Rudraskanda's
comm

Rev T A V DIKSHITAR, *Bj* (17-2-63), 71

8 *Gobhila*

- 33 SHUKLA, K S A study in Gobhila Grhyasangraha
SP (26 AIOC), 1972, 379-80

work of *Smṛti* type mainly exegetical in char useful com
pendium

9. *Gautama*

- 34 HAZRA, R C Importance and interest of 'Manusya-
Yajña' mentioned in Gautama-dharma-sutra 16, 34, *OH* 17 (2),
July Dec 69 (1971), 53-74

Manusya Yajna mentioned in this Sutra not the same as M
wh is one of the 5 Mahayajnas and wh is mentioned in 58
M = *manusyaprakṛti nāṁ devānam yajnah* acc to *VāyuP*, Saṁka
rāṇa, Vasudeva Pradyumna, Samba, and Anuruddha (of the *Vṛata*
dynasty) are Vāṁsavīras and Manusyaprakṛti Devas occurrence
of the word *yajna* in connection with M shows that methods of
worship of deified human beings (like Vasudeva, etc) had been
imbued with sacrificial rituals even before the time of Gautama
and Āpastamba dates of origin of popular cults of Vasudeva, etc,
need to be pushed back

- 35 KANGLE, R P The relative age of the Gautama-dhar-
masūtra *Renou Comm Vol*, 1968, 415-425

GDS (like *Vasistha DS*) does not form part of any Kalpa Āp
or Baudh or Vas can't be shown to have quoted from *GDS*
consideration of lg and style of *GDS* point to its late date also ref
in it to Yavanas much later than the period of Greek settlement
in India *GDS* is to be regarded as the youngest rather than as the
oldest among the *DS*

- 36 PANDE, Umesh Chandra (ed) *Gautamadharmasūtram*
Chowkhamba, Varanasi, 1966, 58+191

ed with *Mitākṣara* of Haradatta and Hindi transl by U. C P ..

37. TRIPATHI, Ram Govind *Varnāśramāścetyadigautama-dharmasūtramadhikṛtya kaścana vicārah* *Prajñā* 16 (2), Mar. 71, 50-51.

10. *Jaiminiya* :

38. PARPOLA, Asko. On the Jaiminiyaśrautasūtra and its annexes. *OS* 16, 1967, 181-214

..(1) materials and work done so far, (2) Bhavatrāta and his comm. (B's *Vṛtti* on *JŚS*, ed. by PREMANIDHI SASTRI see 39 below: PARPOLA's observations on it), (3) amendments to the Agnistoma portion of *JŚS*, (4) the hitherto unknown part of *JŚS*, (5) the lost sūtra text rediscovered (ms of the lost sūtra text mentioned in Tanjore Des Cat. IV, 1929, pp 1503-1506, no 1969), (6) the 'kārikās and prayogas

39. PREMANIDHI SASTRI (ed) *Jaiminiya-Śrautasūtra-Vṛtti of Bhavatrāta*. Intern. Acad. of Ind. Cult, New Delhi, 1966, 16+348.

..crit. ed.. see 38 above .

11. *Pāraskara* :

40. GUPTA, Sudhir Kumar. *Saṭippanapāraskarī, opanayana-sūtrāṇi*. Jaipur, 45+28+89.

..introd, text, notes..

12. *Baudhāyana* :

41. CALAND, W. *Über das rituelle Sūtra des Baudhāyana*. Abhandl. für die Kunde des Morgenlandes XII, 1, 1966, 73.

..reprint of 1903 ed...

42. HULTZSCH, E. (ed.). *The Baudhayanadharmasūtra*. Abhandl. für die Kunde des Morgenlandes XVI, 2, 1966, 184.

..reprint of second revised ed. of 1922.. (first ed. 1884)

42A. KASHIKAR, C. G. A critical study of the ritualistic sūtras. *Baudhāyana Śrautasūtra, Prasnas I-V, XX, XXIII-XXIX*. *Gode Comm. Vol*, 1960, 203-210.

43. KASHIKAR, C. G. The text of *pāpmano rinidhayaḥ* with commentaries. *JUPHS* 33, 1970, 39-60.

(also see CGK Papmano vinidhayah some unknown and less known words . *Dandekar Fel Vol*, 1969, 30-40) text of the formulas called *p v* (part of *BaudhSS II 5*) given in Devanāgarī improvements in the text with the help of two new comm imp from culture historical and philological pts of view English and Sk introd

44 KASHIKAR, C G *Bodhayaniyabrahmakarmasamuccaya* . Introduction in Sanskrit Shri Medha Dakshinamurti Sk Vidya-peetha, Gokarn, 1971, 1-14

45 MEHENDALE, M A *Madhye lagnam* (Baudhayana Śrautasūtra 9 3) *ABORI* 48-49, 1968, 193-95

madhye lagnam = narrow or thin in the middle (*lagna* = *vilagna*)

46 SATYAPRAKASH, SHARMA, Ram Swarup (ed) *Baudhayana-Sulbasutram* Ratna Kumari Publ Series 4, Res Inst of Ancient Scientific Studies New Delhi, 1968, 34+207+8

with Sk comm by Dvarakanathayajvan and English transl and crit notes by THIBAUT

47 SENGUPTA, P C Time indications in the Baudhāyana Śrautasūtra *JASBen (L)* 7, 1941

13 Bharadvāja

48 KASHIKAR, C G A critical study of the ritualistic sūtras Bharadvāja Śrauta Sūtra *ABORI* 40, 1959 (1960), 56-62

49 KASHIKAR, C G The Pitrmedhasūtra of Bharadvāja *vis a vis* Āpastamba and Satyasādha Hiranyakesin *JORM* 28, 1961, 1-10

Āp PitrS and *SatPitrS* not independently compiled, followers of Āp and Sat recens ons adopted *BhārPitrS* itself and began to regard it as a component part of their own Sūtras

50 KASHIKAR, C G (ed) *The Śrauta, Pitrmedhika, and Partsesa Sūtras of Bharadvāja* VSM, Poona, 1964; Part I (introd and text) 96+372, Part II (English transl with notes) vii+527

Rev J GONDA, *Oriens* 20 319-20 RAM GOPAL, *VIJ* 4, 107-08, L. RENOL, *J* 123, 153 53 J C WRIGHT, *BSOAS* 28, 679-80

51 SUBRAHMANYA DIKSHIT *Bharadvajasūtraśraddhaprayogaḥ*
Madras, 1970

with Tamil explanations

14 Mānava-

52 DHARMADHIKARI, T. N Some conjectural emendations
in the Mānava Śrautasūtra SP (25 AIOC) 1969, p 33

in GELDER's ed., 1961 see 53 below

53 VAN GELDER J M *The Manava Śrauta Sutra* Internat
Acad of Ind Cult, New Delhi, Śatapitaka Series 17 (Text
containing also *Manava Śulbasūtra*), 1961, 287, Śatapitaka
Series 27 (English Translation), 1963, 20+332

Rev L Renou, (Vol I) JA 250, 293-94, (Vol II) JA 251,
398-99

54 TSUJI, N Notes on the Rājasūya section (IX 1) of the
Mānava-Śrautasūtra *Memoirs of the Res Dept of the Toyo*
Bunko, Tokyo, No 23, 1964, 1-34, No 25, 1967, 121-143

the precepts of *Me-ŚS* IX. 1 studied in their relation to *VS* and
also to *KS* and other relevant texts

General Introduction and Appendices to Vol I (Academic Dissertation) studies the relation bet Lat and Drahy and bet Kauthuma and Ranayanaya relative chronology of SV lit (Dah is later than Lat Kauthumas as compared to Ranayanayas, have to be regarded as the principal school R originated in South India thro contact with older Jainunaya chronologically LSS belongs to the middle group of SS it is later than Baudh and Jain its date 400-300 B C) commentators of the two Sutras and the working methods appendices give parallel passages from other texts on various pts of Samavedic ritual dealt with in the text portion transl n Vol I 2 detailed contents of this part of the text

Rev Konrad EUGSTER *Kat* 13 190 H KRICK *WZKSA* 15 216
Klaus MYLIUS *MIO* 15 (2) 387-90 Ludwik STERNBACH *JAOS* 89 824

58 PARPOLA Asko *The Srautasutras of Latyayana and Drahyayana and their Commentaries An English Translation and Study* Commentationes Humanarum Litterarum Societas Scientiarum Fennica 43 (2) Vol I 2 Helsinki 1969 273

the Agnistoma (LSS I II DSS I VI) introd (9-18) about Soma sacrifices and ritual of SV annotated English transl (19 273) of DSS I VI (treated as the basic text) and Dhanvna's comment on this portion in its entirety with notes on the divergences of LSS and other commentators ref to parallel passages in other texts and to secondary lit

Rev H KRICK *WZKSA* 15 216 Klaus MYLIUS *MIO* 16 (3) 492-94 Ludwik STERNBACH *JAOS* 91 543

16 Vasistha

59 DUTTA (GUHA SARKAR) T *Vasisthadharmasutras* *katipaya durbodhya sitrera patha o arthaniraya* (Bengali) *OH* 11 (1) 1963 31-43

17 Varaha

60 CALAND W RAGHU VIRA (ed) *Varaha Srauta Sutra* being the main ritualistic sutra of the Maitrayani Sakha Meh Lach Delhi 1971 ii+160

reprint of 1932 ed (1) *Praksamkam* (2) *Agnicamam* (3) *Isajapajalam*

61 CALAND, W , RAGHU VIRA (ed) *Varaha Gṛhya Sūtra* Meh Lach , Delhi

reprint

62 KASHIKAR, C G A critical and exegetical study of the Varāha Śrauta Sutra I 1-3 *ALB* 25 1961, 229 241 (Also in *SP*, 22 AIOC, 1965, p 226)

based on comparison bet RAGHUVIRA's printed text (see 60 above) and Baroda Oriental Inst ms

63 KASHIKAR, C G A rare manuscript of the Varaha school *Kaviraj Fel Vol*, 1967, 14-16

ms of *VSS* (third known up to date) dated Śaka 1771

64 KASHIKAR, C G A critical and exegetical study of the ritualistic sūtras Varaha Śrautasūtra I 4 5 *Vimarsa* 1 (1) 1972, E 85 88

65 ROLLAND, Pierre Deux parisista de l'école Varaha *JA* 257, 1969, 265 272

I *Vṛtsatsarga* II *Rahasya* text and French transl

66 ROLLAND, Pierre *Un rituel domestique védique Le Vārahagrhyasutra* Ed Ophrys Publ Univ de Lett et Scien Hum , Aix en provence, 1971, 214

introd text and French transl of *VGS* notes and comm

67 ROLLAND, Pierre Un fragment médical " védique " La premier Khanda du Varahaparisista Bhūtotpatti *MSS* 30, 1972, 129 138

text transl , notes

18 Vaikhanasa

68 GOPALAKRISHNAMURTY, P Visnudaivatyam of Vaikhānasa Kalpa Sūtra *PAIOC* (21st Session) 2 (1), 1966 36 39 (Also in *SP*, 21 AIOC, 1961, p 242)

Visnudaivatyam—ninth mantraprasna of *Vaikhānasa* these mantras on Viṣṇu not found in any other *KalpaS* or Vedic text (*Vaikhānasa* belongs to the group of *Kṛtī Kalpasutras*)

69 GOPALAKRISHNAMURTY, P Vājapeyi Bhāṣya Vaikhānasa Kalpasūtra Vaikhānasopaniṣad SP (22 AIOC) 1965, 221-222

19 Vaitana

70 BHIDE, V V A plea for a correct translation of the Vaitana Sūtra JUPHS 29 1969, 83-97

71 CALAND W Vaitanasūtra des Atharvaveda Verhandl kon Akad v Wet en Amsterdam Afd Lett , N R XI, 2, 1968, 146

German transl with notes (reprint of 1910 ed)

72 GHOSHAL S N The Vaitānasūtra annotated English translation IHQ 36

continuation of IBD II 24 24 concluded in IHQ 36 (1) Mar 60 115-132

73 PATYAL Hukam Chand Text critical notes on the Vaitana - Śrautasūtra XXV XLIII JOIB 19 (4), June 70, 319 330

74 PATYAL Hukam Chand Text critical notes on the Vaitana Śrautasūtra I X ABORI 51, 1970 (1971), 123 134

relates to GHOSHAL's transl (see 72 above) 1 18 in IHQ 34 19 36 in IHQ 35 37-43 in IHQ 36 also to VISHVA BANDHU's ed (see 75 below)

75 VISHVA BANDHU, BHIM DEVA, PITAMBAR DATT (ed) Vaitana Śrauta Sūtra with the commentary called Akṣepanavidhi by Somaditya Woolner Indolog Series 13, VVRI, Hoshiarpur, 1967, xxxiv + 263

ed with English transl variant readings mantra index, word index

Rev H C PATYAL, SPP 9 (1) 46 48 RAM GOPAL, VIJ 6 146-47

20 Sankhayāna

76 RAM GOPAL Manus indebtedness to Śāṅkhayāna PO 27 (1-2), 1962 (1963) 39-44 (Also in SP, 21 AIOC, 1961, p 20 'The Sāṅkhayāna Grhyasūtra and the Manusmṛiti')

author of *Manusmṛiti* has succinctly versified the subject matter of the Sūtras. He presumably belonged to the Sankhayana Śākhā of RV (and not to the Maitrayanīya Manava of Kṛtī as generally believed). *Manusmṛiti* is not a recast of a *Manava DS*.

77 SEHGAL, S. R. (ed.) *Sankhayana Grhya Sūtram*. Munshiram Manoharlal, Delhi 1960, xviii + 56 + 203.

crit. ed.

Rev. L. RENOU JA 250 300 302

21 *Satyasadha*

78 BHIDE, V. V. The influence of the Kathaka and the Maitrayanī Sambhitas on the Satyasādha Śrautasūtra. *SP* (21 AIOC) 1961, 17-18.

in some cases *Satśś* discards the view of its own Śākhā (Taitt.) and adopts the procedure as prescribed by either M. or K. e.g. *Satśś* 10.1 follows *MS* 3.6.3 and sets aside *TS* 6.1.1 (amounting of the sacrificer's eyes in Agnistoma).

79 BHIDE, V. V. The Satyasādha Śrautasūtra. *OT* 6 (3) Oct 62, 1-8.

tries to explain why there should be 5 śś belonging to *TS Br* why *Satśś* differs from other śś of Taitt. *Satśś* influenced by *KS* and *MS* (see 78 above).

80 BHIDE, V. V. *A critical study of the Caturmasya Sacrifices with special reference to the Hiranyakesin (Satyasadha) Śrautasūtra*. Univ. of Poona 1969, xiv + 813.

Ph.D. thesis, typescript.

General Study

81 BAG, A. K. The knowledge of geometrical figures, instruments, and units in the Śulbasūtras. *EW* 21 (1-2), Mar-June 71, 111-119.

describes instruments like *śatku*, *śphya* etc. units of measurement (*angula*, *kṣudrāda* etc.) bricks of various shapes.

82 BANERJEE, Suresh Chandra. Reconstruction of Dharmaśāstras. *JOIB* 10 (4) 423-430, 11 35-50, 145-56.

contd. from *JOIB* 8 (1) see *IBD* II 24-33.

- 83 BANERJI Suresh Chandra *Dharma sutras a Study in their Origin and Development* Punthi Pustak Calcutta, 1962, xviii + 551

account of existing DS summary of their contents under the heads *cāra* *śāstra* *vyaśāsa* *rājadharmā* chh on social, rel., and economic conditions reconstruction of lost DS from various sources various indexes

Rev J D M DERRETT *JAOS* 82 579-80 L RENOU *IJ* 7 216-18

- 84 BHATTACHARYA Bhabani Prasad *Apastambasvalayanayor mātāṁmarsah* *SSPP* 50 (7) Nov 67, 145-51

with special ref to Darsa Purramasau tho: the two Sutras differ in some respects they have to be regarded as being mutually complementary

- 85 BHATTACHARYA Bhabani Prasad *Studies in the Śrauta sutras of Āśvalayana and Apastamba* Sanskrit Pustak Bhandar Calcutta

- 86 BHATTACHARYA Rama Shankar *Puranon men kalpasutra ka prasāṅga* (Hindi) *Tripathi Fel Vol* 1965 H 72-74 (Also in *Vedavāri* 18 [12] Oct 66 6-8)

- 87 BUIHLER Georg *The Sacred Laws of the Aryas* SBE 2 and 14 Mot Ban, Delhi, 1965 (first reprint), 1969 (second reprint)

2 *Āpastamba DS* and *Gautama DS* 14 *Yassthā DS* and *Baudhāyana DS*

- 88 CALAND W (ed) *The Pitrmedhasutras of Baudhayana Hiranyakesin Gautama* Abhandl für die Kunde des Morgenlandes X, 3 1966 157

ed with crit notes and index of words (reprint of 1896 ed)

- 89 CHATTERJEE Heramba A critical and comparative study of Gautama Baudhayana Apastamba and Manu *CR* 160-166

in intermittent instalments

- 90 DAVE T N *Technique of sūtra writing* *SPP* 1 2, 1962 in instalments

91 GONDA, J Het *śimantonnayana* in de *Grhyasūtras* *Verslag VIIIe Congress Oostersch Genootschap in Nederland*, Leiden 1936, 4-43

for English version see *IBD* II 54 37 .

92 GONDA, J Iets over de Voor Indische *Grhyasūtra*-Literatuur *Verslag Vlaams Filologen Congres*, 1936

93 HAZRA, R C The judicial *pramanas* (means of proof) known or mentioned in the extant *Dharmasūtras* of Gautama and others *OH* 16 (1), 1968, 1-56

94 IWASAKI, Shinye *Nama* in *namakarana* structures of personal names ruled in the *Grhyasūtras* (Jap) *JIBS* 11 (1), Jan 63, 346-41

95 IWASAKI, Shinye *Vratas* in the *Grhyasūtras* (Jap) *JIBS* 16 (1), Dec 67, 210-214

96 JOSHI, P H Unpublished commentaries of Bhartr̥yājña – an ancient Vedic scholar from Gujarat *JOIB* 17 (4), 1968, 434-40

comm on *KāśS* and *ParGS* by B who belonged to a period prior to that of Medhatithi (825-900 A D)

97 KASHIKAR, C G *A Survey of the Śrautasūtras* *JBomU* 35, N S, Part 2, Arts Number, No 41, Univ of Bombay, 1966, vi + 188

Lecture I Genesis of *ŚS* Lecture II Brief sketches of *Śrauta* and other *Sūtras* Lecture III Glimpses of *ŚS*

Rev K. P. MITTAL, *ALB* 33 392-93, Sadashiv A. DANCE *BJ* 7, 175-78, M. A. MEHENDALE *JUPHS* 35 171-75, Klaus MEYER, *MIO* 16 (2) 331-35 H. G. NARAHARI *IP* (Dec 68) 537-38 L. ROCHER *JIOS* 91 153 A. R. THATHIACHARIAR *Hnda* (6-4-69)

98 KRISHNA LAL *A critical study of Grhya Mantras with special reference to their ritual application* Univ of Delhi, 1965

Ph D thesis typescript

99 KRISHNA LAL. Mantras employed in the *Grhyasūtras* for placing the fuel sticks in the fire in the Upanayana ritual *JOIB* 17 (2), Dec 67, 129-136

100 KRISHNA LAL *Grhyasutresu apolusthiyamantranam viniyogah* *Viśva Samskr̥tam* 5 (2) Feb 68, 187-189 (Also in *SP*, 22 AIOC, 1965 p 227)

RV X 9 13 (= *apo* mantras)

101 KRISHNA LAL *Grhyasutron men agrayanakarma ke mantra* (Hindi) *SP* (24 AIOC), 1968, 16-17

102 KRISHNA LAL *Grhyamantra aur unaka viniyoga* (Hindi) National Publishing House, Delhi, 1970, 512

crit study of *Grhyamantras* with special ref to their ritual application (see 98 above) nearly 1100 mantras considered their sources traced their text crit and exegetical study

Rev R N DANDEKAR *ABORI* 51 271 72 C G KASHIKAR *Rashtravan* 24 30 31 RAM GOPAL, *Vij* 9, 403 05 B R SHARMA *JDSUD* 1 (2) 143 44

103 KSHIRSAGAR, V K Interpretation of the passage *kati te jarah* in the *Varunapraghasaparvan* of the *Srautasūtras* *SP* (26 AIOC) 1972 361 62

not a ritual of mere confession but of stimulation of the soul ref to Varuna's moral governance

104 MALLIKARJUNA SASTRY The *Sulba Sūtras* or the ancient sacrificial geometry of the Hindus *SP* (22 AIOC) 1965, p 237

105 NAVATHE, P D Some unpaninian forms in the *Srauta Sūtras* *PAIOC* (21st Session) 2 (1), 1961, 210 212 (Also in *SP*, 21 AIOC, 1961, 142 43)

(a) a few anomalous cases of wh no mention is found in Panini's work e.g. *pa idh ta juhavāṁkaroti* (b) some forms wh d regard P's rules e.g. *tristavah lahealesa* concludes (1) some *ŚS* must belong to a period before P's influence had been established (2) *Śan* belonged to Northern Gujarat, and *Āp* to Andhra the forms cd be regional peculiarities

106 OLDENBERG, H *Grhya Sūtra Rules of Vedic domestic ceremonies* SBE 29 and 30 Mot Ban, Delhi 1967 (second reprint) 444, 415

(29) Śāṅkhayana Āśvalāyana Parāskara Khadira (30) Gobhila Hiraṇyakeśin Āpastamba Yajñaparibhāṣasūtra English transl. with introd (first ed, 1886 1892).

107. PANDEYA, Janardan Sastri. *Karmakandupradīpa* . Part I: Daśakarmādi paddhati. Varanasi, 1961, 2+4+2+4+304.

...a collection of *saṁskaras*, *śāntis*, *dānas*, and other rituals based on *PārGS* .Sk. preface by P. .

108. PANT, Nayaraj. *Śulbasūtra* (*Vaidika Rekṣaganita*) ki *eka jhaṭaka* (Hindi). *Pūrnimā* 4 (1), Kathmandu, 1967, 55-82.

109. PANSE, G. M. The antiquity of the Gṛhyasūtras. *VJ* 1, 1963, 287-290. (Also in *SP*, 21 AIOC, 1961, 18-19)

... some of the Gr. texts, like *Āśv*, *Gobh.*, *Khād*, *Āp* belong to a period when Pāṇinian grammar was not widely accepted, because (a) *udgerambha*-rite not mentioned, it is mentioned in *Smṛti* texts, (b) mantras not quoted, *GS* presuppose close acquaintance of householders with Vedic mantras, (c) *ĀśvGS* characterised by accents, (d) Pan. grammar not strictly followed

110. PATKAR, M. M. Studies in the Dharma-Sūtras : 2 : Topics of law and litigation (with glossary). *PO* 26, 1962, 65-104.

111. PILLAI, P. K. Narayana. *Non-Rgvedic Mantras in the Marriage Ceremonies*. Travancore Devaswam Board, Trivandrum, 1958, vii+338.

...only extant *GS* considered..

Rev. : J. S. PADE, *JOIB* 14, 206-03

112. RAM GOPAL. The Śruti-basis of the Dharmasūtras (Sk.). *Viśva-Saṁskṛtam* 1.

113. RUBEN, W. *Über die frühesten Stufen der Entwicklung der altindischen Sūtras*. Akademie Verlag : SBDABW, 1964, No. 6, Berlin, 1965, 59.

114. SEN GUPTA, Anima. The humanistic approach of the Dharma-Sūtras and the epics. *Ved. Kes.* 58 (7), Nov. 71, 305-309.

116 STENZLER, A F *Wortverzeichnis zu den Hausregeln von Asvalayana Paraskira Sankhayana, und Gobhila* Abhand fur die Kunde des Morgenlandes IX, 1, 1966, 120

reprint of 1886 ed

117 SYRKIN, A Ya *Sūtras Sov Ist Encicl*, Vol 13, Moscow p 968

118 TATACHARYA D T *Srauta Sūtras VS*, Tirupati 1967, E 18 23

119 VARADACHARI V *Grhyasutras VS*, Tirupati, 1967, E 24-34

a fairly detailed descriptive note

25 VYĀKARANA PANINI

1 AL GEORGE, Sergiu *Le sujet grammatical chez Pāṇini* *SAO* 1, 1958, 39 47

imp of P's system for comparative linguistics as a means to pass a judgement on some Western linguistic concepts in order to establish whether these are pseudo problems (Karaka system has an extra linguistic starting point see 3 38 and 42 below)

2 AL GEORGE Sergiu *The semiosis of zero according to Pāṇini* *EW* 17 (1 2), Mar June 67, 115 124

Pāṇinian zero represents the absence of *determinans* the *determinandum* being an element of the expression and not of content. Accordingly whereas the structuralist zero is conceived as a pure nothing *lopa* indicates a non determination. As such the Pāṇinian zero is nearer to the zero of mathematical notation than to the zero of European structuralism

3 AL GEORGE Sergiu *The extra linguistic origin of Pāṇini's syntactic categories and their linguistic accuracy* *JOIB* 18 (1 2) 1968, 1-7

by extra linguistic, the author means Vedic ritual categories, the speculations on the symbolic experience of the archaic Indian world connection of grammar with ritual in ancient India is well established

4 AL GEORGE Sergiu *Sign (lakṣana) and propositional logic in Pāṇini* *EW* 19 (1 2), Mar June 69, 176-193

P III 3 8 compares with the doctrine of Gl *serie on* (in Ind a contrary to Europe grammatical theory preceded logical theory and influenced some of its developments *anumana* is diff from Aristotle's syllogism Ind logic is logic of propositions not of terms)

5 AL-GEORGE, Sergiu Panini and modern thought *SP* (ISC) 2 1972, 42 43

6 AMARANATH, Sastri *Ślopajñam panineh śāstram Visva Samskr̥tam* 2 (3), May 65, 226 236

7 ANANTHANARAYANA H S The feminine formation in Pāṇini's grammar *IL* 30 1969 (1971), 1 12

as an illustration of the method of presentation characteristic of P

8 ATHALEKAR, S L Pāṇini's way of mentioning roots Pāṇi Sem, Kurukshetra Univ, 1972 pp 6

(typed) (P's *Dhātupāṭha* contains 2200 roots roots mentioned by P in as many as 644 śāstras no of roots mentioned not less than 570) variety of ways of mentioning roots adopted by P

9 AVANINDRA KUMAR An appraisal of the *Aṣṭadhyaī* *SP* (26 AIOC) 1972, 27 28

13A BALASUBRAHMANYAM, M D Paninian system of *kṛt* suffixation and accentuation Pan Sem, Kurukshetra Univ, 1972, pp 10

(typed)

14 BHAGAVAT V B *Vyakaranasutram* SP (21 AIOC), 1961, 231 32

P I 2 27 II 2 16 and II 2 17 considered

15 BHAGAVAT V B *Ūkalo'cyhrasvadirghaplutah* PAIOC (21st Session) 1968 163 169

16 BHAGAVAT V B *Paniniyagananirdese bahuvidhata* PAIOC (23rd Session) 1969, 381 82

17 BHAGAVAT, V B 'Hal' iti antiman varnasutram SP (25 AIOC) 1969, 345 46

18 BHAGAVAT, V B *Paninija samasavyavastha* SP (25 AIOC), 1969 p 346

19 BHAT, M S The Vedic stem *ratrī-* and Panini JASBom 41-42 1966 67 8 11 (Also in SP, 23 AIOC 1966, 27 28)

(1) P knew h s Ved c texts very well (2) change of wording in P s rule suggested by Katyayana and accepted by Patanjali is unnecessary and illogical (3) later interpreters never took the trouble of questioning the completeness of Ved c details given by P n the Chandas *ṛp* is not affixed to the stem *ratrī* when nom pl termination s added

20 BHAT, M S Did Panini follow Sakalya ? SP (25 AIOC) 1969, 186 87

(apropos K P Joo JUPHS 27 p 35) Padapathakaras were no aut or t es in Yaska s time and even much later Pp was not recognised as a sacred text

21 BHATE Saroja V *Pre Paninian grammatical elements in Panini s Astadhyayi* Univ of Poona, 1970, ii+2+xxxv+533

Ph D thesis typescript

22 BHATTACHARYA Bhabani Prasad *Vaidika Vyakaranam* SSPP 52 onwards

serially *Panin kṛtāya vaidikaprakṛtyāya niraranasametam saṁskaraṇam*

23 BHATTACHARYA, Rama Shankara Some characteristics of the ancient vrttis on the Astadhyayi *IHQ* 31, 1955, 168-174

24. BHATTACHARYA, Rama Shankara *Panini ke nipata nasūtron ki sarthakata* (Hindi) *Hindi Anuśilana* 18 (1-2), Jan June 60.

25 BHATTACHARYA, Rama Shankara *Panini ki dṛṣṭi men samjñā ka svarupa* (Hindi) *Śodhapatrika* 12 (3), Mar 61

26 BHATTACHARYA, Rama Shankara *Pāṇinīya Vyākaraṇa ka Anuśilana* (Hindi) Indological Book House, Varanasi, 1966

27 BHATTACHARYA, S A note on Panini *Bharatī* 6 (2), 1962-63, 76-80 (Summary in *PJ* 21, 132)

(1) P not later than 6th cent B C, (2) P knew art of writing wh he utilized for the composition of his grammar, (3) this writing was diff from Greek or Persian script P 600 B C, Katyayana 400 B C, Patanjali 200 B C, Yaska 800 B C (P did not know of Alexander's invasion, therefore must be pre Alexander)

28 BIRWE, Robert *Der Ganapatha zu den Adhyayas IV und V der Grammatik Paninis Versuch einer Rekonstruktion.* O H, Wiesbaden, 1961, xiv+492

(also brings in the Ganas of extra Pāṇi schools and discusses a series of problems of internal crit)

Rev AGEILANANDA BHARATI *JAS* 22, 216-48, J GONDA, *ZDMG* 113 362-64, Y OJHARA *IJJ* 2, 235-93, G P PALSULE *ABORI* 46, 183-85, L RENOU *Kratylos* 6 150-53, I V SCHWARZSCHILD, *JAS* 81 (4), 459-60, L ZGUSTA *Arch Or* 34, 92

29 BIRWE, Robert *Studien zu Adhyaya III der Astadhyayi Paninis* O H, Wiesbaden, 1966, xv + 207

(Habilitationsschrift K. In) attempts an internal critique of P II maintains that a considerable no of sūtras in a th III can't be by P, because their form violates certain Pāṇi sūtras to wh the majority of sūtras strictly adheres, hence these are either borrowings from predecessors left by P as they were, or they are interpolations bet. the times of P and Pat, wh were not adjusted to Pāṇinian habits

Rev J GONDA, *OLZ* 1971 (56), 289-92, G B PALSULE, *ABORI* 51, 274-79.

30 BOHTLINGK Otto *Paninis Grammatik* (übersetzt erläutert und mit verschiedenen Indices versehen) Georg Olms Verlagsbuchhandlung Hildesheim, 1964 20+480+359

(reprographic reprint of Leipzig ed of 1887)

Rev R ROCHER *Kratylos* 10 67 70

31 BOUDON, Pierre Une application du raisonnement par l'absurde dans l'interprétation de Panini *JA*, 1938, 65 121

32 BRAHMADATTA JUNASU *Astadhyayi Bhasya* Ramlal Kapur Trust 1964, 49+920

adh 1 3 with Parisiṣṭas brief comm in Sk, Hindi transl and comm by B J

33 BUDDHA PRAKASH On Panini's sutra IV 3 98 *vasudeva rjunabhyam yun KURJAH* 1, 1967, 1-9

Vasudeva was not a Kṣatriya acc to P originally, rel of V was anti Brahmanic or egalitarian

34 BUDDHA PRAKASH On Panini's sutra V 3 99 *jivikarthe capanye A N Jha Fel Vol*, 1969, 394-404

35 CARDONA G The formation of Panini 7 3 73 *JOIB* 14 (1), Sept 64, 38-41

36 CARDONA, G On Panini's morphophonemic principles *Lg* 41, 1965, 225 237

[THIEME P's work is exclusively concerned with defining (*lakṣaḥ*) the procedures of word formation (*samskāra*) anything else does not fall within its scope —*Studies presented to Joshua Whatmough*] a general principle guiding P is *laghava* and one means of achieving economy of statement is the use of condensed notations (*pratyahāras*) a study of P's principle of homogeneity (*saṃanṛtā*) of sounds in comparison with the Pratisakhya procedure phonological analysis of Śivasūtras

37 CARDONA, G On translating and formalizing Panini's rules *JOIB* 14 (3-4) 1965, 306-14

discusses what is required when formalizing P's rules

38 CARDONA, G Panini's syntactic categories *JOIB* 16 (3), Mar 67, 201-215

discussion of P's Karaka rules in relation to the procedure seen elsewhere in the *A tādhyāyī*:

- 39 CARDONA, G Negations in Paninian rules *Lg* 43 (1), Mar 67, 34-56

paryudāsa (*pratisēdha*) — limitation(al negation) *prasajya prati-
sedha* = negation (subsequent to tentatively) applying results of
adopting either one in interpreting P's rules containing negation
compounds

- 40 CARDONA, G Panini's definition, description, and use of
svarita *Kuiper Fel Vol*, 1969, 448-461

shows in what contexts in grammar, the *svārita* marking by virtue
of P I 3 11 is necessary. The marking with *sv* is paralleled by
marking with *ud* and *anu* and also with sounds such as *n* and *m*.
Terms like *ud*, *anu* and *sv* had to be introduced by definition in
order to limit them to one of two prevalent meanings. As distinct
from *ud* and *an*, *sv* also required phonetic description in order to
ensure a unique pronunciation when *sv* was used as a metalingui-
stic marker in the grammar.

- 41 CARDONA, G *Studies in Indian Grammarians I The
Method of Description reflected in the Sivasutras* TAPS, N S, 59
(1), Philadelphia, 1969, 48

study of Sivasutras the application in the grammar comparison
of those rules with the rules of *Pratīśakhyā* and other grammars
principally the *Katantra* (unmistakable cohesion of Sivasutras with
Aṣṭādhyāyī, unity of Indian grammatical tradition of Paninian
grammar refinement brought to the principle of economy func-
tional abbreviations to state generalizations)

Rev. P. S. FILLIOZAT, *J.A.* 258 379-81 ROSINE ROCHER *J.A.O.S.* 89
788-89 J. F. STAAL *Lg* 46 (2) 502-07

- 42 CARDONA, G A note on Panini's technical vocabulary
JOIB 19 (3) Mar 70, 195-212

(Patanjali on P I 1 23) background of Indian gramm.
trad. in Vedic sacrificial lit.) one shd not emphasize the vague
influence of ritual on P's view of syntax. early ritual lit. shows no
evidence of a standardized technical vocabulary woud reflect a
syntactic analysis comparable to P's Karaka-classification of P
does not represent an analysis based on the categories of ritual. P
did not know the ritual intimately, but P was primarily a very
astute grammarian.

- 43 CARDONA G Some principles of Panini's grammar
JIP 1, Oct 70 40 74

detailed discussion of the principles involving *utsarga āpavāda* *n tāt a an tāt a antarangaiva bahi aivāta* it is shown that the rule *v prat sedhe pa aṁ ka jam* assumed in the Pan tradition and by some moderns to operate throughout the grammar operates only in the *ekā amj ā* section an alternative principle which the author calls limited blocking (a subtype of *āpavāda*) is shown to operate

- 44 CARDONA G Cause and causal agent the Paninian view JOIB 21 (12) Sept Dec 71 22 40 (Also in *Terminologia Indica*, ed M REMMEL)

P and Paniniyas consistently distinguish between *hetu* (=cause) and *hetu* (causal agent) this distinction is necessary for the correct derivation of Sk sentences by Paninian rules

- 45 CARDONA G Panini's use of the term *upadesa* and the *ekanta* and *anekanta* views regarding Anubandhas SP (ISC) 4, 1972, 23 25

- 46 CHARUDEVA SASTRI *Paniniyastake kascid vyāharadīśah*
Viśva Samskr̥tam 4 (2) Feb 67 107 113

vya āhā a has greater validity than *ṣṭaprayoga*

- 47 CHATTERJEE Aparna *Asturyampaśya* in Panini MR 71
(3) Mar 67, 202 204

a u (not seen by the sun) used by P probably referring to veiled ladies of Assyria

- 48 CHATURVEDI Gridhar Sharma *Panini ke purva vyakarana kī satta* (Hindi) Sarasvatī 64 (1) 4 April 65 281 83

P summarized and discussed the views of earlier grammarians in a logical well arranged order

- 49 CHATURVEDI S P On the original text of the *Astādhyāyī* NIA 1 1938 562 569

- 50 CHITARI Siroja Panini and the Paniniyas on the concept of *guna* PAIOC (22nd Session) 2 1966 88 92

- 51 COLLINDER B Les origines du structuralisme *Acta Societatis Linguisticae Upsalensis* n s, 1 (1), 1962, 15 ff

Rev V MILTNER *ArchOr* 39 505, R R, *JAOS* 88 376,
R ROCHER *IJ* 13 134 36

60 DEVASTHALI, G V Panini and Rgvedic studies *SP* (24 AIOC), 1968, 283 84

61 DEVASTHALI G V Panini and Rgvedic interpretation *SP* (25 AIOC) 1969 p. 41

considers *a uramuh*

62 DEVASTHALI G V Panini and Rgvedic exegesis *ABORI* 48 49 1968 75 81

discusses *RV* I 25 7c *samudriyah* (nom sing), II 39 4a *nāṭa* (nstr sing)

63 DEVASTHALI G V Paribhasa (Introduction and General Survey) *Dandekar Fel Vol* 1969 1 13

64 DVIVEDA Janaki Prasad *Vyakarane lokasya pramanyam* *SS* 24 (1) 1969, 31 55

65 DVIVEDI Janaki Prasad *Paniniprayuktah iccharthakah kecana sabdah* *Sag* 10 (1) 1971

66 DVIVEDA Mangharam *Panini-vyakaranasya visesatvam* *R Dravid Fel Vol*, 1971 *Vy* 8 16

67 FOWLER Murray How ordered are Panini's rules? *JAOS* 85 1965 44 47

for the limited purpose of the evaluation procedure P's rules are only partial—and thus badly-ordered (the order of *Siddhaśāstramud* is better)

68 GANGA DATTA Sastri *Paniniyastakam* Gurukul Univ, Kangri Part I (Purvardha) 1962 315+15

(third ed)

69 GHATAGE A M Panini 1 4 32 *IL* 29, 1968 (1970), 150 154

this sūtra defining *sathp adanakra* is of some methodological interest

70 GHOSH Batakrishna Purvacaryas in Panini *D R Bhandarkar Fel Vol*, 1940, 21-24

71 GOLDSTUCKER, T. *Pāṇini his place in Sanskrit literature* Chowkhamba Sk. Studies, 48, 1945, xxx-300

an investigation of some lit. and chronological questions wh. may be settled by a study of P's work (reprint of 1st ed., London)

72 GOPALASASTRI *Pāṇinī paddhātī (Astadhyayi) ke pathana pathana krama* (Hindi) *Vedavani* 14 (8) 8, 17-18

73 GOPALASASTRI *Veda aur astadhyayi* (Hindi) *Vedavani* 19 (1), Nov. 66, 63-64

74 GOPALASASTRI *Pāṇinīya vjakarana ki pracinakalīna pathapaddhātī* (Hindi) *Vedavani* 19 (9), July 67, 10-12.

75 GOPALASASTRI *Pāṇinīyaprabodhah* VSVV, Varanasi, 1970, 312

76 GRANTOVSKY, E. A. *The parix parsava in Pāṇinī's work* (Russ.) IKDI Collection of articles for 26 ICO, Moscow, 1963, 68-100

77 GUPTA, Sudhir Kumar *Pāṇinīya vjakarana men vaidika nirvacanon ki prakriya* (Hindi) *Vedavani* 20 (6), April 68, 9-15

81 JAYADATTA, Sastri *Paniner acaryasya sabdanityatra vadah* GKP 20 (4) 256 58 (5) 285-86

82 JAYADATTA Sastri *Astadhyaya sutron men prayukta 'chandasi pada eka mecana* (Hindi) *Vedant* 23 (10) 27 31 (11) 12 16

the word *chandasi* denotes the entire Vedic lit.

83 JOG K. P *Rai sabda ke vaidika rupa aur Panini* (Hindi) *PP* 3 1970 75 88

P VII 2 83 needs to be modified as *rajo hali bhasajam* to P VI 1 171 needs to be appended a Varttika *rajah sas rarora*

84 JOSHI D M *Panini's Taddhita Affixation Rules* Univ Microfilms Ann Arbor, 1969, XV+214

Univ of Penn Ph D thesis 1969

85 JOSHI D M On expressing Karakas apropos of Panini 2 3 1 *IL* 32 (2) 1971 105 112

traditionally P 2 3 1 is considered relevant for the secondary (*taddhita*) derivative and compound (*samasa*) forms. It is argued here that it is not so it may not be so also in the case of certain primary (*ket*) derivative forms

86 JOSHI D M Panini a sentence grammarian a transformation grammarian Pan Sem, Kurukshetra Univ, 1972, pp 4

(typed) primarily P wanted to give a grammar for forming the *padas* secondarily he wanted to give a grammar wh states the environmental restrictions among the *padas*

87 JOSHI S D Two methods of interpreting Panini. *JUPHS* 23 1965 53 61

ya bodde apaksa (wh pays greater attention to the procedure and devices of P's system for generating the significant classes) and *karyaka apaksa* (wh shows the method in applying the precise scheme for the production of an infinite set of the significant classes of words)

88 JOSHI, S D Sentence structure according to Panini. *Dandekar Fel Vol* 1969 14 26

..P.'s grammar presents a considerable no of rules on syntax and on the phonetic form of the sentence. It is essentially a 'generative grammar' and offers many rules capable of producing desired sentences.

89. JOSHI, S. D. *Dhātusambandhe pratyayāḥ* R. Dravid Fel. Vol., 1971, Vy 48-50.

90. JOSHI, V. L. *Anusvārasya parasavarṇavisaye pāṇinīh pāṇinīyāḥ ca.* Bharatavani Prakashan, Poona, 1965, 8.

91. JOSHI, V. L. Panini and the Pāṇinīyas on Saṁhitā. *IL* 26, 1965 (1967), 66-71. (Also in *PICO*, 26th Session, 3 1, 1969, 96-98; in *SP*, 26 ICO, 1964, 140-41).

. rules about external sandhi cannot apply where one observes a pause in a natural utterance. Sk grammarians have held this view since the days of P.

92. JOSHI, V. L. *Sanghatithaśabdah paninīś ca. Śārada* 9 (15-16), June 68, 25-29.

. see 93 below

93. JOSHI, V. L. Itihāsācārya Rājavāde yamcā "paninikāla-nirnaya" (Marathi). *MSP* 44, Jan. Mar. 69, 3-12.

. *sanghatitha*—this word indicates that P was posterior to Buddha, P has taken over, by way of *nipātana*, many words from lgg other than Sk, P has used many other words of Buddhist origin and import, e.g., *nirvāṇa*, *civara*, *kumārīśramanā*, *nikāya*, *maṣkarin*, etc. (acc to RAJAVADE, P was pre-Buddhist; lived before the period of Āranyakas, bet 1200 and 900 B.C.).

94. JOSHI, V. L. *Pāṇinīyavyākaraṇe nipātana-kalpanāvicārah.* *SP* (26 AIOC) 1972, 401-402.

95. KANITKAR, Shrikrishna Sastri *Pāṇinīyaplutavimarśah.* *Medhā* 1 (1-2), 1961-62, 90-104.

among the sūtras of P wh directly relate to *pluta*, only three are optional; the remaining are obligatory..

98 KAPILA DEVA Significance of the word *prakara* in the Sūtras of Astādhyayi *VIJ* 1 (2) Sept 63, 239 46

prakāra—likeness

99 KAPILA DEVA (ed) *Ganapatha ascribed to Panini* Kurukshetra Univ, 1967 482

crit ed with notes in English

100 KAPILA DEVA *Samskr̥ta vyakarana men ganapatha ki parampara aur acarya Panini* (Hindi) Bharatiya Pracya Vidya Pratisthan Ajmer pp 200

101 KATRE S M *Paninian Studies I* DCRI, Poona 1967 viii+107

(1) alphabetical index of P's sūtras (150) (2) Panini's *Dhātupāṭha* text (57 74) (3) roots of P's *Dhātupāṭha* in the alphabetical order (75 107)

102 KIELHORN F *Katyāyana and Patañjali their relations to each other and to Panini* 1965 65

repr nt of 1876 ed Bombay

103 KIPARSKY P STAAL J F Syntactic and semantic relations in Panini *FL* 5 Feb 69 83 117

104 KRISHNASWAMI AYYANGAR *Paniniya vyakarana ka vivecana visayapravesa* (Hindi) *Gavesana* 9 (18) 1971 second part 1 49

105 KUNJUNNI RAJA K Panini's attitude towards *laksana* *ALB* 29, 1965 177 187

strictly speaking P did not recognise *l* as a distinct function in lg

106 LADDU, S D Panini and the *akalakam vyakaranam* *IL* 25, 1964 187 199 (Also in *PICO* 26th Session, 31, 1969, 99 104, in *SP*, 26 *ICO*, 1964 p 149)

akalaka (as used by Ka *kā*) to be understood as *a+kalaka*=spotless or bright or read *akalaka* (=extending as far as the *kalaka* (forest) i.e. Āryavarta)

107 LADDU, S D *Katyāyana's Varttika on Panini 3.1.133 and its bearing on the text of the Mahabhasya* *VIJ* 4 (1) Mar 66, 14 18

108 LADDU, S D Vedic forms and Panini—a glance
R David Fel Vol, 1971, E 54 69

classified as (1) forms supposed to be not derived by P (2)
 forms derived by P, supposedly without noting their particular
 force or sense, (3) forms derived by P supposedly without noting
 their particular accent

108A LADDU, S D The device of contiguity as a key to
 interpreting Panini's rules *CASS Stud* 1, 157 171

109 LAKSHMI, R A study on the rule III 2 38 in Astadhyayī
SP (26 AIOC), 1972, p 66

110 LIMAYE, V P Necessity for new varttikas to Panini
 I 1 27 and V 2 39 *VIJ* 4 (1), Mar 66, 5 13

111 LIMAYE, V P Panini 6 1 21 *avapathasi ca* or *apava-*
thasi ca? *VIJ* 5 (2) Sept 67, 193-195

aparathasi ca seems to be the correct reading (KS has *aparathah*
 from *pu*, *RV* IX. 96 12 may be the basis of this)

112 LIMAYE, V P The basis of Panini (8 1 59 and 65)
 in Rgveda *Kaviraj Fel Vol*, 1967, 282 288

points to 30 places in *RV* wh constitute the source of P's
 rules

113 MAHAVIR Treatment of *samasa* in Panini Pan Sem,
 Kurukshetra Univ, 1972, pp 13 (typed)

114 MAHAVIR Definition of *upasargas* in Panini *SP* (26
 AIOC), 1972, 155 56

P I 4.59 *upasargah kriyayoge* points out certain anomalies in
 this definition acc to P the relation with action basically rests
 in the underlying structure of wh the word is made

115 MEHENDALE, M A On Panini's analysis of secondary
 derivatives Pān Sem, Kurukshetra Univ 1972, pp 10 (typed)

as a rule a sutra of P accounts for more than one form

116 MISHRA J *Maharsipaniner utsūtraprayogah SP* (26
 AIOC), 1972, p 408

117 MISHRA Ramakanta *Vyākaraṇa śāstra ka samkṣipta*
itihasa (Hindi) Chowkhamba, Varanasi

from Vedic times onwards

118 MISHRA Visvanath *Panini vyakarana men niyamasūtron kī parampara* (Hindi) *Viśvambhara* 3 (1), 1965, 43 46

119 MISRA, Vidya Niwas Panini's grammar as a mathematical model *IL* 25, 1964 (1965), 157 178

120 MISRA, Vidya Niwas The structural framework of Panini's linguistic analysis of Sanskrit *Proc 9th Intern Congress of Linguists* Mouton and Co, 1964 743 747

121 MISRA Vidya Niwas *The Descriptive Technique of Panini an Introduction* Janua Linguarum, Series Practica 18, Mouton and Co, 1966, 175

M attempts to describe P's techniques in modern comprehensible terms to find a correspondence in modern linguistics and to explain the factors which make it different gives an exposition of the mathematical symbols used by P (a summary of P's grammar meant for an audience of linguists —Rev)

Rev G CARDONA *IJ* 12 226 32 *Lg* 44, 643 49

122 MISRA, Vidya Niwas The Paninian theory of meaning *SP* (24 AIOC), 1968, p 180

artha vacana samjñā denote respectively three ranges of meaning viz lexical structural and noumenal

123 NAMPUTIRI, E Ishvaran *Vyakarana darsanam* *Viśva Samskr̥tam* 4 (4) Aug 67, 339 345

124 NARADEVA *Paniniyam sabdasvarupam* *Viśva Samskr̥tam* 6 (1), 91 ff

125 NARAYANA MURTI, M S Ekasamjñadhikāra in the Astādhyayī *SVUOJ* 10 13 22 (Also in *SP*, 24 AIOC, 1968, p 66)

methods adopted by P to resolve unwarranted conflicts of *samjñās* on the one hand and permit a concourse of *samjñās* on the other principles of *pratiṣedha* and *anuvṛtti*

126 NARAYANA MURTI, M S Two versions of the Ekasamjñadhikāra *SVUOJ* 12 (1 2), 1969 75 83

127 NARAYANA MURTI, M S A note on the Ekasamjñadhikāra *SVUOJ* 14 (2), Dec 71, 83 98

P 12 64 73 are aimed at elucidating instances of one stem denoting heterogenous referants sanctioned by usage *ekaseṣa* words do not fall under any category of *vr̥thi* or *samāsa*

128 NATH, Narendra Chandra *Paninian Interpretation of the Sanskrit Language* BHU SK Series Vol II 1969 xx1+239

(omissions and commissions in P's system of grammar)

129 NATH, Narendra Chandra Are feminine bases *prati padikas* according to Panini? *VIJ* 8 (12), Mar Sept 70 (1971), 82 85

feminine bases cannot be included in *prati pad ka* P has left them out in his enumeration of *p*

130 NAVATHE P D *Pāṇinivihuta yajñakarmagatah plutayah* *R Dravid Fel* Vol, 1971, Ve 74 76

P 82 88 92 compared with corresponding rules given in ŚS
P is indebted to ŚS especially to *MāṇṢṢ* in this respect

131 NAVATHE, P D Ritualistic prolation and its treatment in Panini's grammar *CASS Stud* 1, 1972 55 64

(revised version of 130 above) P's treatment of prolation in the context of ritual is not exhaustive but only illustrative practice of prolating particular syllables in ritual not found in *Br* only a few ŚS prescribed it perhaps the usage was optional P must have had before him the authority of *MāṇṢṢ* while laying down rules in connection with ritualistic prolation

132 VAN NOOTEN B A Panini's replacement technique and the active finite verb *Lg* 43 (4) Dec 67, 883 902

rules governing formation of the verb from its elements stated in terms of replacements

133 VAN NOOTEN, B A Panini's theory of verbal meaning *FL* 5, May 1969, 242 255

134 VAN NOOTEN, B A The vocalic declensions in Panini's grammar *Lg* 46 (1) Mar 1970, 13 32

135 NRISIMHA SASTRI K *Pāṇinīyavyākaraṇe śabdasya svarupam prabhavāś ca* *Bharatavani* 10 (21 22) 1967, 5 8

136 OJHA, Kedarnath *Kṛiyāśisesanavibhakteḥ paṇinīyātara cārah* *Sur* 45, 1969, 228 32, 257 59, 264, 273 276

137 OJHA, Ramanandan O *Panini samjñā vimarsa* (Hindi) *Medha* 3 (4) 39-48

138 OJIHARA Y Causerie vyakaranique (II) Addenda et corrigenda la nécessite ultime des su I 1 34 36 *JIBS* 11, 1963, 852-846

139 OJIHARA Y A la recherche de la motivation ultime du Paninisūtra 1 1 62 *Miscellanea Indologica Kiotiensia* 2, 1965, 9 22, 6 7, 69 85

140 OJIHARA Y Sur l'enonce panineen *astri visya* (IV 1 63) Deux interpretations et leur rapport avec le Ganapatha *ALB* 31 32, 1967 68, 125 143

141 OJIHARA Y Causerie vyakaranique IV Jati 'genus' et deux definitions pre patanjaliennes *JIBS* 16 1967 68, 459 451

142 PALSULE G B 'Samjñayam' in Panini *JUPHS* 25, 1966 31 75 (Also in *SP*, 26 *ICO* 1964, p 187)

P s *samjña* corresponds to *yoga udhi* of other authors s implies a word whose etymological meaning is restricted by convention

143 PALSULE, G B Some primary nominal formations missing in Panini *JUPHS* 27 1968 145 151 (Also in *SP*, 23 *AIOC*, 1966 p 38)

twenty suffixes mentioned with instances of actual formations occurring in lit out of the twenty 17 have been set up and illustrated in the Unad sutras

144 PALSULE, G B Panini 3 4 87 88 vis a vis Vedic imperatives *SP* (25 *AIOC*), 1969, p 23

about two dozen verbal forms (mostly in *RV*) in *si* having imperative value trad interpretation of P 3 4 87 88 does not provide for these new interpretation of these two rules suggested by the author

145 PALSULE, G B Some views of Panini and his followers on object language and meta language *JUPHS* 33 1970 1 7

(distinction bet the use of a word and the mention of a word) ancient Indian grammarians were aware of the form-denoting capacity of a word as apart from its ordinary meaning denoting capacity (*svarupapadārthaka* as against *arthapadārthaka*)

- 146 PALSULE, G B Panini 3 4 87 88 *vis a vis* Vedic imperatives in -si *JGJKSV* 28 (1-2), 1972, 443-453

a new interpretation of P 3 4 87 88 wh credits P with having made provision for Vedic imperatives in si (like *yakṣi rakṣi* etc), a point missed in the trad interpretation (see 144 above)

- 147 PALSULE, G B Pānini's treatment of tense and mood stem formation *CASS Stud* 1, 1972, (Also Pan Sem, Kurukshetra Univ, 1972, 14 typed pp)

P's treatment of Vedic modal forms is not as exhaustive or even as sufficient as it is in other topics, whereas the modal forms belonging to the Present system can be sufficiently accounted for in Pan system, those belonging to the Perfect system and to many varieties of the Aorist system, cannot be so explained regularly

- 148 PANDIT, M D Zero in Panini *JMSUB* 11 (1), April 62, 53 66

- 149 PANDIT, M D Panini—a study in compound word structures *JMSUB* 12 (1), April 63 81-98 (with a chart)

- 150 PANDIT, M D Panini—a study in non compounded word structures *VIJ* 1 (2) Sept 63, 224-238

- 151 PANDIT, M D Some linguistic principles in Panini's grammar *IL* 24, 1963, 50 69

relation bet grammar and phonology in P relation bet grammar and semantics in P P's definition of a Pratipadika (nominal base), P's def of Dhatu (verbal base), Pan principles of derivation

- 152 PANDIT, M D Pāninian *śi* samjñā—a symbolic zero *BDCRI* 25, 1966, 77 94

- 153 PANDIT, M D Mathematical representation of some Pāninian sūtras *JUPHS* 23, 1966, 139 152

demonstrates in respect of P I 1 71 I 1 10 acc to the author, certain Pān and mathematical principles resemble one another

- 154 PANDIT, M D Pānini a statistical picture of Sanskrit sounds—I *Dandekar Fel Vol*, 1969, 128 138

attempts to find out the exact no of sounds or simple phones on the basis of wh the author of the *Śaṅsūtras* arrived at the 42 phonemes of Sk lg (acc to *Rk Prāt*, the no of phonemes is 50, *Pāṇin ya Sūtra* recognises 63 or 64) it is from 190 to 193 phones that 42 phonemes are derived

155 PANDIT, M D *Pāṇini va gaṇitaśāstra* (Marathi) *Saṃskṛta Sugandha*, 1970, 51 67

156 PANDIT, M D Pāṇini and the Vedic interpretation *R Dravid Fel Vol*, 1971, E 49 53

P has noted the peculiarities of Vedic lg, he refers to diff branches of Vedic lit. e g *chandas*, *mantra n gama yajus*, etc

157 PANDIT, M D Pāṇini statistical study of Sanskrit formations *ABORI* 52, 1971 (1972), 175 209

seeks to make an approximately correct estimate of the numerical extent of the word data on wh P worked and wh facilitated his laying down general rules

158 PANDIT, M D Pāṇini—a study in abbreviations *Vimarsa* 1 (1), 1972, E 21-30

abbrev grouped under 3 types

159 PANDIT, M D Formal and non formal in Pāṇini *Pāṇ Sem*, Kurukshetra Univ, 1972, pp 18 (typed)

acc to P, (1) if the non formal category brings about any difference in the formal structure, it shd be considered in the formal analysis (2) the non formal category must be suitably represented in the grammatical procedure and, if possible must be given a place in it, (3) the non formal category must be reflected in some formal counterpart in the form usable in lg

160 *Dhatupatha of Pāṇini* Ram Lal Kapur Trust, Amritsar, 1969

Rev MUNISHVARADEVA SASTRI *VJ* 18 (12), 51

161 PARANJPE, V W Analysis of case terminations in Sanskrit with special reference to the sūtras of Pāṇini *PICO* (24th Session), 1959, 574 577

162 PATHAK, J R *Pūrvatrasiddham* (8 2 1.) *Surabharati* 1964, 18-21.

163 PATHAK, Manisha *Paniniya taddhitaprayoga* (Hindi)
Pan Sem, Kurukshetra Univ, 1972, pp 5 (typed)

linguistic study considers *vajāsaki bhrātrya haridra mahāra jana*

164 PATIL, G M The *visarga sandhi* in Panini's grammar
SP (21 AIOC), 1961, p 143

restatement of *visarga sandhi* rules in the terminology of modern linguistics

165 PAVOLINI, P E Le grammatica di Panini *Astatica* 3
(1), 1938, 1 9

166 PERIVENKATESHWAR, Sastri *Paniniyaśabdanusasane
sphotabrahmanirupanam R Dravid Fel Vol*, 1971, Vy 34-39

167. PHADKE, Ananta Sastri *Unadisutranī paninis ca
Samid* 3 (2 4) 1966 67, 196 209

168 PHADKE, Srihari Ananta *Unadisutranī paninis ca
Kaviraj Fel Vol*, 1967, 289 292

169 RAJANNA, Sastri *Paniniyasya subodhata Sag* 2 (2)
1964, 122 124

170 RAMACARI, C Taksan and other artisans in the
Astādhyāyī Mys Or 1 (2), 1968, 105-114

171 RAMALAL *Vaiyakarana panini ka sabdasamskara*
(Hindi) *Bhasa* 9 (4), June 70, 122-132

172 RAMASHARAN, Sastri *Paniniye vyakarane sabdatattva-
mimamsa Sur* 47 (1), Jan 71, 19-21

173 RAMASHARAN, Sastri *Paniniye vyakarane atmatattva
mimamsa Sur* 47 (4), April 71, 87-89

174 RENOU, L *Amarasimha et Pānini JA* 244, 1956,
369-377

175 RENOU L *La grammaire de Panini Texte Sanskrit,
traduction française avec extraits des commentaires Bibl de
ÉFEO, Paris, 1966, Vol I (adh 1-4) 414+8, Vol II (adh 5-8),
490+8*

attempts to find out the exact no of sounds or simple phones on the basis of wh the author of the *Sivasūtras* arrived at the 42 phonemes of Sk lg (acc to *Rk Prāt*, the no of phonemes is 50 *Paninija Sik* a recognises 63 or 64) it is from 190 to 193 phones that 42 phonemes are derived

155 PANDIT, M D *Panini va ganitaśāstra* (Marathi) *Samskrit Sugandha*, 1970, 51 67

156 PANDIT, M D Panini and the Vedic interpretation *R David Fel Vol*, 1971, E 49 53

P has noted the peculiarities of Vedic lg, he refers to diff branches of Vedic lit e g *chandas*, *mantra*, *ngama* *yajus* etc

157 PANDIT, M D Panini statistical study of Sanskrit formations *ABORI* 52, 1971 (1972), 175 209

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158 PANDIT, M D Panini—a study in abbreviations *Vimarsa* 1 (1), 1972, E 21-30

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159 PANDIT, M D Formal and non formal in Panini *Pan Sem*, Kurukshetra Univ, 1972, pp 18 (typed)

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160 *Dhatupatha of Panini* Ramlal Kapur Trust, Amritsar, 1969

REV MUNISHVARADEVA SASTRI *VJ* 18 (12) 51

161 PARANJPE, V W Analysis of case terminations in Sanskrit with special reference to the sūtras of Panini *PICO* (24th Session), 1959, 574-577

162 PATHAK, J R *Pūrvatrasiddham* (8 2 1) *Surabharati* 1964, 18-21.

analyses the method in wh Kāraṅkas operate in the generation of Sk words and expressions of verbal activities

- 186 SADHU RAM Scientific explanation of certain sandhi-sūtras of Panini Pan Sem, Kurukshetra Univ, 1972, pp 6 (typed)

sandhis are all due to natural phonetic or euphonic changes wh occur when we speak the words without interruption and quickly

- 187 SARMA, Dipti Panini's grammar and the contemporary language of the common man SP (ISC) 4, 1972, p 25

- 188 SARMA, K Madhava Krishna The Paninian school and the Pratisakhya Bh Vid 2, 1941 230 238

- 189 SARMA, K Madhava Krishna Panini, Katyayana, and Patañjali L B Sastri KSV, Delhi, 1968, 185

Rev J M SHUKLA, JOLB 21 251 55

- 190 SCHARFE H Panini's Kunstsprache WZMLU 10, 1961, 1391 94

- 191 SCHARFE, H Vacana 'numerus' bei Panini KZ 79, 1965, 239 246

- 192 SCHARFE, H Panini's metalanguage Mem. Am Philos Soc 89, Philadelphia, 1971, viii+53

the author attempts to extricate the metalanguage from the object language

Rev D M Joshi IL 33 (1) 94 97

- 193 SEN, Sukumar The names of the samasas in Panini's grammar BPSC 3, 1962

- 194 SENGUPTA, S Contribution towards a critical edition of the Ganapātha JASBen 3 (3 4), 1961 (1963), 89 186

- 195 SHARMA M D Panini VII 2 10 and its commentaries SP (26 AIOC) 1972, p 91

- 196 SHARMA, Rama Nath Padavidhi in Panini Rochester Univ, 1971, 225

Ph D thesis typescript

second revised ed of *VBD* II, 25-70

Rev E FRAUWALLNER, *WZKSA* 15, 214

176 RENOUE, L Panini *Current Trends in Linguistics*, Vol 5, Mouton, The Hague, 1969, 481-498

177 RISHI, R M The "Nipatana" in Astadhyayi *SP* (25 AIOC), 1969, 203-204

178 ROCHER, Ludo Geschiedenis en achtergrond van de Panini interpretatie *Handl van het 24 Vlaams Filolog Cong.* 1961

179 ROCHER, Rosane "Agent" et "objet" chez Panini *JAOS* 84, 1964, 44-54

180 ROCHER, Rosane The technical term *hetu* in Panini's *Astadhyayi*, *VIJ* 2 (1), 1964, 31-40

181 ROCHER, Rosane La formation du futur périphrasique sanskrit selon Panini Un exemple de description linguistique *AIONL* 6, 1965, 15-22

182. ROCHER, Rosane 'Bhava' Etat et "Kriyā" Action chez Panini *Recherches linguistiques en Belgique* (ed Y LEBRUN), Wetteren, 1966, 113-120

183 ROCHER, Rosane *La théorie des voix du verbe dans l'école paninéenne (le 14e aṅkika)* Univ Libre de Bruxelles Travaux de la Faculté de Philos et Lett, 35, 1968, 353

R's work deals with Panini's rules and comment on them by Katyayana Patanjali, *Kaśikā Nyāsa* and *Padamañjarī*, her aim is to make accessible to linguists the description of the system of voices of the Sk verb made by Panini

Rev T BURROW *JRAS* (1970), 82-83, C GAILLAT *Kratylos* 14 165-69, G CARDONA, *Lingua* 25 (2), 210-222, P S FILLIOZAT, *IJ* 13 137-39, V MILTNER, *Arch Or* 40, 86-87, Hartmut SCILARFE, *JAOS* 90, 584-86

184 ROCHER, Rosane The concept of verbal root in Indian grammar (apropos of Panini I 3.1) *FL* 5, 1969, 73-82

185 ROGERS, David Ellis A Study on the Context of Panini's *Karakas* Michigan Univ, 1969, 217 (typed)

analyses the method in wh Karakas operate in the generation of Sk words and express ons of verbal activities

186 SADHU RAM Scientific explanation of certain sandhi sūtras of Panini Pan Sem , Kurukshetra Univ , 1972, pp 6 (typed)

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187 SARMA, Dipti Panini's grammar and the contemporary language of the common man SP (ISC) 4, 1972, p 25

188 SARMA, K Madhava Krishna The Paninian school and the Pratisakhya Bh Vid 2, 1941, 230 238

189 SARMA, K Madhava Krishna Panini, Katyayana, and Patañjali L B Sastri KSV, Delhi, 1968, 185

Rev J M SHUKLA, JOIB 21, 251 55

190 SCHARFE H Panini's Kunstsprache WZMLU 10, 1961, 1391 94

191 SCHARFE, H Vacana ' numerus ' bei Panini KZ 79, 1965, 239 246

192 SCHARFE, H Panini's metalanguage Mem. Am Philos Soc 89, Philadelphia, 1971, viii+53

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Rev D M Joshi IL 33 (1) 94 97

193 SEN, Sukumar The names of the samasas in Panini's grammar BPSC 3, 1962

194 SENGUPTA, S Contribution towards a critical edition of the Ganapatha JASBen 3 (3 4) 1961 (1963), 89 186

195 SHARMA M D Pāṇini VII 2 10 and its commentaries SP (26 AIOC) 1972, p 91

196 SHARMA, Rama Nath Padavidhi in Panini Rochester Univ , 1971, 225

Ph D thesis typescript

197. SHARMA, Uma Shankar Panini's concept of *karman* and the Sankhya system SP (26 AIOC), 1972, p. 275

seeks to establish identity bet the interpretations of *karman* in *Aṣṭādhyāyī* (*apsilatama, diesya udās'na*) and the three gunas of Sāṅkhya (*sattva rajas tamas*)

198. SHARMA, V V *Paniniyam vyakaranam* SP (26 AIOC) 1972, 413-14

- 199 SHASTRI, Ayodhyanath *Paniniyavyākaraṇe subrahmanyakhyānigadāḥ* SP (26 AIOC), 1972, p. 414.

neither Pratisakhya nor any ŚS lays down rules re the accent in respect of *subrahmanya* Panini prohibits *ekavrut* utterance in that connection and prescribes *udatta* in the place of *svarita*

- 200 SHASTRI, D N A re appraisal of Panini *Kaviraj Fel Vol*, 1967, 296 301

P's work studied in its original form or in its *prakriyā* arrangement cannot be helpful in the study of Sk in the present circs., a new system partly based on P and partly on principles of modern phonetics and comp philology needs to be evolved

- 201 SHIEFTS, Betty *Grammatical Method in Panini's His Treatment of Sanskrit Present Stems* AOS Essays No 1, 1961, X+45

transl with running comm of P 3.1.68-85, together with *Kāśikā* and relevant portion from the *Mahābhāṣya*

Rev R. DIRWE *JIOS* 82, 416-19, T. BURROW, *JRAS* (1963), 281, G. CARDONA, *JAS* 21, 589-90 J. GONDA, *ZDMG* 113, 363-64, Ch. MALAMOLD *Archiv* 9, 208-10 V. MILTNER *ArchOr* 31, 502-03, A. MINARD *BSI* 58 (2), 46-47 L. RENOU, *IJ* 6, 73-74, J. F. STAAL *Lg* 39, 483-88 J. C. WRIGHT, *BSOAS* 25, 623-24

- 202 SHIVARAMAIAH, B K A note on *bahulam chandast* *Mys Or* 2 (1), Mar 69, 7-11 (Also in SP, 24 AIOC, 1968, p. 30)

ch as used by P, includes 3 *saṁ* and perhaps *AV* too the *yajus* and *Br* like prose portions in *ATV* the sūtras point to the diversity of Vedic lg in the matter of ellision substitution and irregular formation

203. SHUKLA, P S *Inhanp isaryamnam sau, sau ca, ityanayoh nhyamarthavivacarah* *Surabharatī* 7, 1969, 67-68

204 SIDDHANTASHASTREE, Rabindrakumar Phonetic laws as prescribed by Pāṇini *Ind Rev* 63, Jan 62, 21-23

205 SIMENSCHY, Th The syntax of tenses and moods in Pāṇini's grammar *SP* (26 ICO), 1964, 237-38

. P 3 2-4

206 SINGH, J D *Panini's Theory of Karakas* Kurukshetra Univ, 1970

Ph D thesis typescript

207 SINGH, J D Pāṇini's theory of language *Intern J Dravid Ling* 1 (1), 1972, 80-96 (Also in *PAICL* 1, 1971, 257-71)

(1) hist perspective, (2) metaphysical basis of *śāṭ* (3) speech, a communicative psychological basis (4) lg system and hierarchy, (5) lg an integrated system (6) role of meaning in P, (7) logical and derivational relations in linguistic constructions (8) purpose and scope of linguistic study

208 SINGH, J D Panini's technique of description. Pan Sem, Kurukshetra Univ, 1972, pp 18 (typed)

exhaustiveness of treatment and economy of statement P views lg as an integral part of total human behaviour, also as a hierarchical system P recognises that constructions are interrelated derivationally ultimate underlying structure is semantic six types of sutras P's rules are ordered use of abbreviations ellipsis *anuvṛtti* etc

209 SIVAGANESHAMURTI R S *Maheśvaranām sūtranām vṛṇastha* *Mjs Or* 1 (2), 1968, 102 ff

210 SIVANARAYANA *Kṛpā ro laḥ sūtre rephaśrutivicarah* *Viśva Samskr̥tam* 5 (4), 1967-68, 362-372

P 8 2 18

211 STAAL J F A method of linguistic description the order of consonants according to Pāṇini *Lg* 38 (1), 1962, 1-10

P's phonological analysis of Sk. consonants reconstruction of method underlying the *śāṭasūtras*

212 STAAL, J F Euclid and Pāṇini *PEW* 15 (2), April 65, 99-116 (Original Dutch *Euclides en Pāṇini twee metho*

197. SHARMA, Uma Shankar Panini's concept of *karman* and the Sankhya system SP (26 AIOC) 1972, p. 275

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- 198 SHARMA, V V *Paniniyam vyakaranam* SP (26 AIOC) 1972, 413 14

- 199 SHASTRI, Ayodhyanath *Paniniyavyakarane subrahmanya-khyānigadaḥ* SP (26 AIOC), 1972, p 414

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- 201 SHEETS Betty *Grammatical Method in Panini His Treatment of Sanskrit Present Stems* AOS Essays No 1, 1961, X+45

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- 202 SHIVARAMAIAH, B K A note on *bahulam chandasi* *Mys Or* 2 (1), Mar 69, 7 11 (Also in SP, 24 AIOC, 1968, p 30)

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- 203 SHULKA, P S *Inhanp isaryammam śau, sau ca ityanayoh nityamarthavaricarah* *Surabharati* 7, 1969, 67-68

204 SIDDHANTASHASTREE, Rabindrakumar Phonetic laws as prescribed by Pāṇini *Ind Rev* 63, Jan 62 21 23

205 SIMENSCHY, Th The syntax of tenses and moods in Pāṇini's grammar. *SP* (26 ICO), 1964, 237 38

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208 SINGH, J D Panini's technique of description *Pāṇ Sem*, Kurukshetra Univ, 1972, pp 18 (typed)

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209 SIVAGANESHAMURTI R S *Mahesvaranam sutranam vyavastha* *Mys Or* 1 (2), 1968, 102 ff

210 SIVANARAYANA *Kṛpo ro lah sutre rephasrutivicarah* *Visva Samśkṛtam* 5 (4), 1967 68, 362 372

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211 STAAL, J F A method of linguistic description the order of consonants according to Pāṇini *Lg* 38 (1), 1962, 1 10

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212 STAAL, J F Euclid and Pāṇini *PFW* 15 (2) April 65, 99 116 (Original Dutch *Euclides en Panini twee metho*

dische richtlijnen voor de filosofie, Amsterdam, 1963, inaugural lecture, Chair of General and Comparative Philosophy, Amsterdam Univ)

seeks to draw a comparison bet the methods employed by the Greek mathematician E (3rd cent B C) and the Indian linguist P (4th cent B C) as also that bet the influences wh these two scientific methods have exerted within their respective philosophic traditions (mathematical method is characteristic of much western phil whereas the grammatical method is characteristic of much of Indian phil)

213 STAAL, J F Context sensitive rules in Panini FL 1, 1965, 63-72

214 STAAL J F Panini tested by Fowler's automation JAOS 86 1966, 206-209

(apropos of 67 above)

215 STAAL, J F Logical and grammatical relations in Panini's syntax 4 6 1968 (unpublished)

published in a revised version as 103 above

216 TATACHARYA N S Ramanuja *Unadiprakaranam pāṇinīyavyākaranam ca* SP (26 AIOC), 1972, 410 11

Unad sūtras are pre Pan and composed by Śakatayana (tho not all that are available today)

217 THIEME P [Panini's date anterior to 5th cent B C] Lg 31, 1955 p 429

P's lg was close to Vedic prose [RENOU decides on 4th or 5th cent B C]

218 THIEME, P Pāṇini and the Pāṇiniyas JAOS 76, 1956, 1-23

219 THIEME, P Pāṇini and the pronunciation of Sanskrit. J Whatmough Fel Vol 1957, 263 270

(see IBD II 25 77) P 1 1 8 and 1.2 32 are the only two rules where pronunciation is taught [T analyzes *vyākaraṇa* as *vyādhāna prakāśa* (or *vyādhāna*) *śakatayān kriyante yena*] the two exceptions to the rule that P does not teach pronunciation confirm it [anything that may be looked upon as complex or prepared (*sanskṛita*) is of interest to P,

anything simple is not purity is the abiding quality of Sk., but the ideas as to the *samśkṛta* that produces it change in RV it is the poetic formulation later it is correct pronunciation in recitation and everyday usage finally it is the regular formation of the words as taught by P.]

220 THIEME P. [Panini prior to Pratisakhya the idea of substitution is the fundamental principle of P's grammar] *GGA* 42 1958 25 ff

221 TILLU Vinayak Sastri Paninipatanjalayoh samanvayo virodho va? *PAIOC* (21st Session) 3 1968 170 174

P and Pat are mutually complementary

222 TIWARY Kapil Muni *Panini's Description of Sanskrit Nominal Compounds* Univ of Penn 1968 306

doctoral thesis typescript (xeroxed copy in C I I L Library Mysore)

223 TIWARY Kapil Muni *Asiddham bahirangam antarange* a meta rule of rule ordering in Panini's grammar *JL* 32 (4) Oct Dec 71 241 257

224 TOPOROV V N Panini *Filosofskaja enciklopediya*, Vol 4 Moscow 1967 p 205

225 TRIPATHI Bhagirath Prasad *Panini ke bahya prayatna ki vijnanikata* (Hindi) *Tripathaga* Jan 59

226 TRIPATHI Bhagirath Prasad *Paniniyadhatupatha samiksa* VSVV Sarasvati Bhavan Adhyayana Mala 14, 1967, 22+764

Vidyavaridhi thesis

227 TRIPATHI Bhagirath Prasad *Paniniya dhatupatha aur aryon ka abhijana* (Hindi) *Aj* (22 2 70)

228 TRIPATHI Kailasapati *Dhatvarthabodha in the age of Panini and Katyayana* *SP* (26 AIOC), 1972 165 66

in the age of P and K. Sk roots had wider and more meanings than mentioned in the *Dhatupatha* there are many roots in *Dhatupatha* whose additional meanings are expressed in the *Sūtras* and *Varṭikas* (e.g. *sthit* *k* *ṛ* *add* etc.)

229. TRIPATHI, Ram Narayan *Vyakaranadarśanam. Viśva-Saṃskṛtam* 7 (3) onwards.

..serially

230 VARMA, Satyakama. *Paniniye vyākaraṇe samjñāh Viśva-Saṃskṛtam* 9 (1-2), 1972, 126-137.

231. VASU, Srisachandra *Astadhyayī of Pāṇini* Mot Ban, Delhi, pp. 1790.

..with English transl and notes (reprint)

232. VIDYALAMKAR, Jaidev. The semantic base of Sanskrit grammar. *SP* (26 AIOC), 1972, 166-67.

233. VISHVANATH, Sastri *Pāṇiniya vyākaraṇa men niyama sūtron ki paramparā* (Hindi) *Viśvambhara* 3 (1), 1965, 43-46.

234. VOHRA, Amarjit *Mahāvaiyākaraṇa maharṣi pāṇini* (Hindi). *Bhāṣā* 10 (3), Mar. 71, 144-147.

235. WEZLER, Albrecht *Paribhāṣā IV, V, and XV. Untersuchungen zur Geschichte der einheimischen indischen grammatischen Scholastik*. Verlag Gehlen, Bad Homburg, 1969, 266.

..attempt towards ascertaining the possible authorship of the *Paribhāṣā* acc to W, *Par* IV (consequently XCVII) might be ascribed to Kātyāyana, while the authorship of *Par* V (implicitly VI-VIII) and XV cd be attributed to Patañjali..

Rev. K. P. ARTHAL, *Mundus* 8, 39-41, H. KRICK, *WZKS* 15, 215

236. YASAPAL 'Sthanivadadeśo'nalvidhau' iti sūtrasya pariśīlanam. *Viśva-Saṃskṛtam* 3 (2), Feb 66, 167-174.

..P. L. 1. 55 .

237. ZGUSTA, L. Pāṇini—descriptivist or transformationist? (in margine of two recent publications) *Arch Or* 37 (3), 1969, 404-415.

..rev. article on (1) Vidya Nivas MISHRA, *The Descriptive Technique of Pāṇini*, 1966, (2) J. F. STAAL, *Word Order in Sanskrit and Universal Grammar*, 1967 (also ref to G. CARDONA, *Studies in Indian Grammarians I*) .

26 *Nirukta Nighantu* YĀSKA

1 AGRAWALA, V S Yaska Bharati 2, 1957 58, E 1-10

(see IBD II 26 1) age and predecessors Vigh and Vir
linguistic material etymological principles eternity of word,
prefixes and onomatopoeia, views about monotheism

2 BALI, Suryakanta *Prathama bhasavaijñanika yaska*
(Hindi) *Saptasindhu* 12 (7), 1965, 32 353 BHAGAVAD DATTA (ed) *Niruktasāstram* Ram Lal Kapur
Trust, Amritsar, 1964, 42+704

with Hindi comm

4 BHATE, Saroja Some primary and secondary suffixes
known to Yaska *JUPHS* 27, 1968, 121-132

some of the suffixes (indicated as such by Yaska) are enumerated
by Panini, while others are not

5 BHATTACHARYA, Bishnupada *Yaska's Nirukta and the*
Science of Etymology Calcutta, 1958, viii+118

(see IBD II 26 8)

Rev R BIRWAL, *ZDMG* 112 201-03

6 BHATTACHARYA, Rama Shankara *Niruktapāthita 'rajanau*
punyakṛtau' *eka vicara* (Hindi) *Vedavani* 24 (4), Feb 72,
23 24

rajanau does not denote "two kings", but *rajā* and *rajā* (cf
P 1 2 67 *pumān śiryaṇ*)

7. BRAHMADATTA JIJNASU *Veda aur Nirukta* (Hindi)
Vedavani 19 (9) onwards, 1967

9 BRAHMANUNI, Swami *Niruktasammitrāṇi* Arya Sahitya Mandal, Ajmer, 960

Sk. comm on *Yr*

Rev VIRENDRA 17 16 (4) 57 58

10 CHAJJURAMA, Sastri *Niruktapañcadhyāyī* Meh Lach, Delhi, 1963, 20+278

adh 1-4 7 with Sk and Hindi comm by G

11 CHAJJURAMA, Sastri, DIVASHARMA Sastri, BHAGIRATHI, Sastri (ed) *Niruktam (caturdasadhyāyatmakam)* mantrasōci tathā nighantu sahita Meh Lach, Delhi, 26+96+630

text abridged *bhāṣya* of Durga *bhāṣita*, Hindi transl

12 CHAKRADARTY, H P Yaska on women *PHIC* (31st Session), 1970, p 85

(summary) *RI VII 4 7-B* *curasa* son preferred to adopted son commenting on the passage *Y* discusses the relative imp of a son and a daughter *Y* mentions three theories re daughters right to inherit father's property (a) she can inherit, just like a son (b) no patrimony but gift or sale or abandonment of a female (c) right of inheritance of only brotherless daughters *Yr III 4 13 14* discusses three ways of disposal of daughters namely *dāna vikraya at sarga*

13 CHAUBCY, B B *Yaskakalīna bhārata* (Hindi) *URSHS*, 1970-71 (Also in *SP*, 25 *AIOC*, 1969, 7-8)

reconstructs Indian culture in *Y*'s times on the basis of his etymologies as also of the names etc mentioned by him

14 DHARMADEVA *Yaska nīrṇīta itihāsa ka svarūpa* (Hindi) *Vedavani* 17 (11), Sept 65, 12-15

Y does not accept any indications of *anīya itihāsa* in the *Veda*

15 DHARMADEVA *Yaskakalīna mantrārtha karane kī vīvidha paddhatīyan* (Hindi) *Vedavani* 19 (1), Nov 66, 24-31

(1) *śloka* (2) *ākhyāna* (3) *itihāsa* (4) *adhyātma* (5) *narukla*

16 DHARMADEVA *Yaskakalīka vīvidha vedarthapaddhatīyan* *GKP* 20 (1-2), Aug Oct 67, 47-51

(Sk version of 15 above) three purposes of *Yr* (1) *mantrārtharthapadīyan* (2) *padavibhāga* (3) *mantrānāth dāvatayānam* 5

methods of Vedic interpretation special features of *saṃkṛta* method (1) all nouns derived from verbs, (2) naturalistic interpretation of Vedic mythology

- 17 GUPTA, Sudhir Kumar *Yaskiya nirvacana* (Hindi) *Vedatani* 17 (1-4), 1964-65

serially analysis of Y's etymologies in the light of the monosyllabic origin of Vedic lg 431 etymologies studied

- 18 GUPTA, Sudhir Kumar Appreciation of Yaska as an etymologist *JGJRI* 22 (1-2), 55-96

Y's *Av* postulates that the science of etymology is based on the conception of monosyllabic origin of Vedic lg author points out that it is wrong to examine Y's etymologies in the light of the hypothetical I E lg (wh, acc to him is a dream and imagination) [also rejects the crit against Y (1) his lack of historico-geographical outlook (2) his craze for etymologies (3) lack of study of all connected passages of RI, (4) want of synthesis (5) mechanical jugglery, (6) primitive nature of his etymologies, (7) explanation of words as condensed sentences, etc] theory of *Murāḥa* relics as substratum of obscure Vedic words needs to be re-examined

- 19 ISRAELKIAN, M *Vedarthasya prakāśane n ruktasya upayogita Samkṛta Saketali* 47 (9) 15 5-69, 2-3

- 20 JANI, R J *Yaskacarjanyu nirukṭa ane nirukṭa vedanganī upayogita* (Gujarati) *ŚPP*, Mar 61, 49-51.

- 21 JAVALI, Braj Mohan *Rjvarthavrttikara durgacarjya kāśmīrī ya rajasthani?* (Hindi) *Sodhapatrika* 23 (2), April June 72, 23-27

25. KUNJUNNI RAJA, K The *Niruktavārttika* of Nīlakaṇṭha (A metrical commentary on Yaska's *Nirukta*). *ALB* 28 (3-4), Dec. 64, 250-262

26 KUNJUNNI RAJA, K Etymology and interpretation in ancient India *V R Shashtyabd Fel Vol*, 1971, 180-182.

ancient Indian approach towards etymology not hist, but mainly descriptive and synchronic, aim of etymology was not to find out the hist of the evolution of the form and meaning of words, but to understand their essence or real significance thro linguistic analysis that is the meaning of *nirukta*..Yāska, as etymologist, regarded semantic and phonetic aspects as equally imp, he explained Vedic words in the contexts of the particular Vedic passages, therefore, diff derivations for the same word; 'meaning' was the principal element in the process of derivation etymology as accessory to the study of meaning..(therefore, popular etymology or false etymology is quite imp) Mīmāṃsā allowed etymology (*yoga*) to be used as a tool for proper interpretation of texts, but not as absolute, as inferior to *rūdhī*..

27. LADDU, S D A possible light on the relative age of Yāska and Patañjali. *VJ* 5 (1), Mar 1967, 58-62. (Also in *SP*, 23 AIOC, 1966, p. 156).

evidence (fourfold) is available wh points to the priority of Pāṇini to Yāska (a few compounds like *kacchapa*, *kaṭāhapa*, *ḍuṣpa*, are not derivable by the rules of Pāṇini and probably also by those of Kaṭyāyana, but those are explained by Patañjali and by Yaska in a like manner Y. later than Pān and Kāt, and nearer to Pat. in time .

28. LAKSHMI, R. Yaska and *Nirukta*. *SP* (25 AIOC), 1969, p 368

29. LIMAYE, V. P. Additions and corrections to Sarup's edition of the commentaries on Yaska's *Nirukta*. *VJ* 2 (2), 221-238, 3 (1), 29-56, (2), 204-238.

30 MANGALA DEVA *Nirukta ke eka siddhanta ke sambandha men bhrantiyān* (Hindi). *VJ* 21 (3 4), 36-38.

..*nāmāni akhṛāṭayāni* this refers to 'all' nouns (not only to Vedic ones) . Yāska accepts *rūdhirāda*, also hist evolution in the meaning of words..

31. MEHENDALE, M. A. Nirukta notes II: the use of / in the speech of Yaska. *Nobel Comm. Vol*, 1959, 145-152.

..(see : *VBD* II. 26. 17-18) ..

32. MEHENDALE, M. A. Nirukta notes IV: Yaska's etymology of *danda*. *JAOS* 80, 112-115.

..*Nir.* II. 2 . Yāska derives *d* from the root *dad* (meaning *dhārayati*) .. *d* = what one owes, punishment.. (Y. refers in this context to the story of Akūrā and *Syamanaka* ..

33. MEHENDALE, M. A. Notes sur Nirukta: *ratharyatiti siddhaḥ*. *JA* 250, 1962, 447-449.

,..*Nir.* 4. 3, 6. 28 ..

34. MEHENDALE, M. A. Nirukta notes-VI: *samtavītvat*. *IL* 25, 1964, 21-24.

35. MEHENDALE, M. A. Nirukta note 10: *anūpa*. *Mirashi Fel. Vol.*, 1965, 104-107.

..similarity bet. the derivation of *anūpa*, and *prācīna* . explained as *pra+a(ā)c+īna*, *anu+āp+a* ..

36 MEHENDALE, M. A. *Ardhanāma*. *IL* 26, 1965 (1967), 203-206 (Also in *SP*, 22 AIOC, 1965, p. 228).

..(Nirukta note XI) . *Nir* 1.7.. *ardhanāma* usually interpreted as "word denoting 'half'" (cf *Nir* 3.20), but, acc. to M, *ardhanāma* is a grammatical technical term (to be contrasted with *sarvanāma* in the present context) .. M suggests ' *sarvanāma* is so called because it shares both the characteristics of *nāma*, viz, declension and accent; *ardhanāma* shares with *nāma* only one characteristic, viz, declension .

37. MEHENDALE, M. A. *Nirukta Notes, Series I*. DCPRI, Poona, 1965, vii+73.

..(see 31 onwards above) . (1) *tyca*, (2) use of / in the speech of Yāska, (3) on *atyasa* 'a cock' in a Vedic passage cited in *Nir*; (4) *darśa*, (5) *ratharyatiti siddhaḥ*, (6) *samtavītvat*; (7) *artha*; (8) *sīmatas*; (9) *cīcākadāśārjāḥ* ..

Rev : R. P. K., *JISBom* 41-42, 290, Hanns Peter SCHMIDT, *IJ* 13, 128-30, Siddheshwar VARMA, *IJJ* 5, 228-32.

38. MEHENDALE, M. A. Nirukta note 12: *vibhakti*. *Karīraj Fel. Vol.*, 1967, 17-19.

v in *Vir* II 1 does not mean case termination but (word) division

- 39 MEHENDALE M A Nirukta note XVI *jāmi* and *ajami* in the Nirukta 4 20 *BDCRI* 28 (3 4), 1967 68 (1970) 197 201 (Also in *SP*, 25 AIOC, 1969 19 20)

jāmi=something in excess a twin (*Vir* 4 20) the prefix (*upajana*) *a* in *a jāmi* is indicative of either foolishness or not belonging to the same class foolish twin twins belonging to a diff class

- 40 MEHENDALE M A Nirukta note 13 *brahman Renou Comm Vol*, 1968 519 521

b in *Vir* IV 6 (on *RV* I 10 3 B) means *akhyāna* a kind of narrative cf *At Br* 33 6

- 41 MEHENDALE, M A Nirukta note 15 *aikapadika IL* 29 (Katre Fel Vol II) 1968 (1970), 90 96

a in *Vir* I 12 is a technical term wh means a word one of whose constituents is seen to occur only in a single example, *ekapada* and is thus non productive

- 42 MISHRA Keshav Prasad *Caturdasaniruktanam tatkarṇam ca svarupavivecanam Medha* 1 (1 2) 1961 62 78 89, 2 (1 2) 1962 63 7 22

Yaska mentions 24 teachers out of these 14 are niruktakaras discusses the work of 7 of them in the second instalment Galava Taṭki Yaska Varṇayan Śatabalakṣa Śakapūṇi Sthaulāsthīvi

- 43 NANAVATI Rajendra Niruktakāra yaskani maryadāo ane visesatāo (Gujarati) *Bull Chunilal Gandhi Vidyabhavan*, No 15, Aug 70, 59 62

- 44 RAM LAL. Maharsi yaska ka niruktadarsana (Hindi) *Bhasa* 11 (3), Mar 72 88 96

- 45 RENOU L Sur la forme de quelques textes sanskrits *JA* 1961 163 211

re *Vir* among others

- 46 ROTII, R. *Yaskas Nirukta samt den Nighantavas* 1970, LXXII+458

three parts in one vol. reprint of 1848 52 ed., Göttingen

47 SADHU RAM Lakshman Sarup's translation of the *Nirukta* (some corrections and emendations) *ALB* 30, 1966, 122-129

48 SARUP, Lakshman *The Nighantu and the Nirukta of Yaska* Mot Ban, Delhi reprint, 1962, 80+259, second reprint, 1967

crit. ed., English introd. transl. exegetical and crit. notes, 3 indexes and 8 appendixes

49 SASTRI, Aruna Chandra *Nirukta-eka adhyayana* (Gujarati) *Bull. Chunilal Gandhi Vidyabhavan*, 1961-62, 87-120

50 SASTRI, Aruna Chandra, NANAVATI R. *Nighantu and Nirukta adhyayas 1, 2, 4 and 7* (Gujarati) *Chunilal Gandhi Vidyabhavan*, Surat, 1972 44+239+143

text, introd., transl., notes

51 SHARMA, Mukund Madhav *Nirukte nipataprasangah.* SP (24 AIOC) 1968, 266-67

52 SHARMA, Uma Shankar *Hindi Nirukta adhyayas 1, 4, 7.* Chowkhamba, Varanasi 1966, 156+130+34

text with Hindi transl. notes, introd.

53 SHIVANARAYAN SASTRI *Yaskacarya's kah kalah? Viśva-Samskṛtam* 6 (4), Aug. 69, 301-316

Y. very much prior to Pāṇini contemporary of Kṛṣṇa Vasudeva. he composed *Nir.* in his old age

54 SHIVANARAYAN SASTRI *Nirukta Mīmāṃsā* (Hindi) Indological Book House, Varanasi, 1970 476

a comprehensive treatise discusses authorship of *Nighantu* date of Yaska nature of etymology nature of Vedic deities state of society as reflected in *Nir.* philosophy of Yaska Y.'s contribution to grammar and poetics (contains exhaustive survey of Vedic particles—numbering 127-56 being initially accented and the remaining unaccented—a conspectus of etymologies in Vedic lit. conceptual basis of verb)

Rev. S. D. LADOU *ABORI* 52 260-61, M. A. WHELDON, *IL* 31, 58-60, Siddheshwar VARMA, *IJ* 8, 9-15

55 SHIVANARAYAN SASTRI *Nighantugata katipayapadanam prayojanam Visva Samskr̥tam* 9 (1-2), 1972, 51-68

discusses *damandāh isireṇa jathare sipre*, etc

56 SHIVANARAYAN SASTRI *Nirukta adhyayas 1-2, 7* Indological Book House, Delhi, 1972, 8+260

with Hindi transl and comm

57 SHIVANARAYAN SASTRI *Nirukta ke pañca adhyaya* (Hindi) Indological Book House, Delhi-Varanasi, 1972, 23+639

adh 1-4-7 text with comm called *Rju luvli*, Hindi transl and notes

58 SIMONSSON, Nils Audumbarayana's theory of sound. *OS* 10, 1961-62, 22-30

interpretation of the beginning of Yaska's *Nir*

59 SWAMINATHAN, V The *Nirukta* and Patañjali *PAIOC* (21st Session) 2 (1) 1966, 185-209 (Also in *SP*, 21 *AIOC*, 1961, p 143)

comparative study of etymologies of certain words given by Yāska and Pat e.g., *śiṣya kakṣ'cān jāra* conclusions (a) in some cases both agree from phonetical as well as semantic points of view, (b) in some cases both agree semantically but differ in regard to derivation (c) Pat chooses only a few of the etymologies of a particular word given by Y (d) Pat adds to the etymologies given by Y, (e) both agree as regards the root but differ as regards its conjugation or its meaning (f) Pat does not agree with Y as regards the etymologies of homonyms (g) Pat traces certain words from sources unknown to Y (h) same words derived differently by Pat and Y (i) Pat regards some words as not derivable from any source whereas Y derives them

60 TIHAKUR, Amareshwar *Nirukta* Univ of Calcutta Asutosh Granthamala 5, 1963, 16+691-1072

in Bengali script with Bengali transl and comm Vol 3 adh 6)

61 TRIPATHI, K C *Nighantu—eka viśadagrasta śabdakosa* (Hindi) *Bhasa* 10 (4) June 71, 51-55

62 VAPADARAJA SARMA, P V *Nighantusamuccayah JTSML* 15 (2) onwards, 1961.

. serially .

63. VIRENDRA, Sastri. *Karmopasaṁgraha-lakṣaṇa-vicārah. Viśva-Saṁskṛtam* 3-4, 1966.

..serially..

64. VIRENDRA, Sastri. *Yaska aur vedārtha* (Hindi). *VJ* 21 (3-4), April May 72, 50-56.

..Not a full-fledged comm on Veda .discussion in it about Vedic divinities, more imp ..*ekata, tritva, nāndava* of divinities—not only traditional, but also rational ..

65. VISHVESHVAR. *Nirukta with Hindi commentary*. Jnana-mandal, Varanasi, 1966, 591.

66. VOHRA, Amarjit. *Niruktakara maharṣi yāska* (Hindi). *Bhaṣā* 8 (3), Mar. 69, 158-160.

67. YUDHISTHIRA, Mimamsaka (ed.) *Niruktasamuccayah vararucikṛtah*. Bharatiya Pracya Vidya Pratisthan, Ajmer, 103.

.102 mantras commented upon by Vararuci following the Nir. methodology..

27. CHANDAS.

1. BHATNAGAR, Kailas Nath (ed.) *Nīdanasūtram patañjali-kṛtam*. Meh. Lach., Delhi.

. belonging to *SV*, expounds topics like *chandas* .(reprint of 1939 ed)

2. SUBRAHMANYA SASTRI, P. S. A note on prosody in Sanskrit literature. *Vimarśa* 1 (1), 1972, E 103-104.

. Vedic and cl. Sk .

- 3 SHARMA Chotelal, DVIVEDI Omnarayan (ed) *Atharva vedīyajyautisam* Pitambar Peetha Sanskrit Parisad, Daria, 1965
64

163 stanzas text and transl

29 GENERAL STUDY

- 1 ABHAYADEVA *Vadangan ki vedarthopayogita* (Hindi)
Savita 24 (11) Dec 71 253 ff

Vedangas not particularly helpful for the understanding of the Veda Nr Vyak Śksa Chandas Kalpa Jyotiṣa—this is the descending order of their usefulness

- 2 BHAVANILAL BHARATIYA *Aryasamaja ka vedangavisaṃkṣepa* (Hindi) *Vedavani* 19 (2), Nov 66 49

VIII VEDIC LITERATURE (as a whole)

30 ANTHOLOGIES SELECTIONS EXEGESIS COMMENTARIES AND COMMENTATORS

- 1 ACARYA, Ramakrishna (ed) *Rksuktaratnakarah* Vinod Pustak Mandir, Agra 1963 2+vi+62+2+360

select mantras from RV with transl notes introd in Hindi

- 2 AGRAWALA V S *Chandasvatī* yak BHU, Varanasi 1964, 20+171

selections from Veda with English transl and introd

- 3 ANON Sri Aurobindo and Vedic interpretation *The Adient* 21 (2), April 64

- 4 ANTON Ferdinand *Altindianische Weisheit und Poesie* E A Seemann, Leipzig 1968, 101+illustr

- 5 ARYA JAYADEVA *Maharshi dayananda ki dena* (Hindi) *Vedavani* 22 (6) April 70 28

- 6 BHATTACHARYA Haren Kumar *Vedaśrīḥ va ṛgvedī yastayamala* Calcutta 1962, 20+89

a collection of RV hymns with Bengali transl

7 BHATTACHARYA, Vishvanath MISHRA, Ram Gopal
Vaidika Suktavalih Ramnarayan Lal Venimadhav, Allahabad,
32

8 BHATTACHARYA, Durgamohan (ed) *Brahmana sarvasva*
Sk Sahitya Parishad Series No 29, Calcutta 1960 xlviii+332+32

(see 1BD II 30 4 5)

Rev L RENOU JA 200 467-68

9 BISSOONDOYAL, Basdeo *The Essence of the Vedas and
allied Scriptures* Jaico Publishing House, Bombay 1966,
viii+154

English renderings of nearly 400 selected passages from Vedas
grouped under 60 heads also English transl of Śi asatkalpopanishad
and of selections from the epics etc in the preface an assessment
of the Veda (cf also the author's *Les Hindous et leurs ecritures
sacrees*)

Rev M P Pandit *Ved Kes* (May 67) 36 K V SARMA,
IJ 5 (2) 217 18

10 BOSE Abinash Chandra *Hymns from the Vedas* Asia
Publishing House, Bombay, 1966, xv+387

Vedic hymns classified under the 5 Yogas of BG Jnana,
Karma Bhakti Vibhuti Raja text English transl introd,
notes

Rev K KRISHNAMOORTHY AP (Dec 66) 568 69 M P PANDIT,
Ved Kes (Nov 66) 333 35 V RAGHAVAN *Pr Bh* 75 201 202 P
S SASTRI BJ 13 (7) 66 Alex WAYMAN JAS 26 721 22

11 BRAHMAMUNI, Swami *Vedadhyanana pravesika* (Hindi)
Sarvadesika Arya Pratimidhi Sabha New Delhi 1967, 332

Hindi exposition of 40 selected Vedic hymns Dayananda's pt.
of view

Rev Bhadrasena VEDACHARYA VJ 17 (4) 52 54

12 BRANDENSTEIN Wilhelm *Der Mensch mit seinem Wissens
drang vor Gott Eine vergleichende Anthologie* Ferdinand
Weinhandl Fel Vol (Gestalt und Wirklichkeit), Berlin 1967,
117 123

[Note p 121ff *nāsad as d* (RV X 129 1) explained as
na-d+sat]

- 13 CHAUBEY, B B *The New Vedic Selection* Pracya Bharati Prakashan, Varanasi, 1965
 selections from Veda Br Up Vedangas Sayana's comm.
 Hindi and English transl appendices on Vedic grammar
 accent metre duties
- 14 COSBUC, GEORGE *Antologie Sanscrita* Ed Pentru Literatura Bucharest, 1966, xxviii+121
 ed by S E DEMETRIAN
- 15 DAIVARATA Rishi *Chando Darśana* Bh Vid Bh. Bombay, 492
 modern work on the style of RV with comm in English and Sk
- 16 DAYANANDA SARASVATI *Rgvedadibhasyabhūmika* Ajmer 1965, 2+2+410+3
 with Sk and Hindi comm
- 17 DEUTSCH Eliot, VAN BUITENEN, J A B (ed) *A Source Book of Advaita Vedanta* Univ Press of Hawaii, Honolulu, 1971, 335
 English transl of basic Sk texts on Vedanta Part I RV
 (x 129) Ch Up, BAU, Taitt UP
- 18 Dharmamahini The Stream of Perennial Philosophy BJ 18 (1), 8 8 71, 65-96
 extracts (in English transl) from various scriptures including Veda and Up
- 19 DUTU, AI Quelques précisions sur l'Anthologie sanscrite de G Cosbuc SAO 2, 1960, 239-241
 apropos 14 above
- 20 DVIVEDI, Ramachandra (ed) *Brahmanopanisadsamgraha* Mot Ban, Delhi, 1965, 63+152
 selections from Br and Up with comm by Sayana and Śaṅkara
 English introd
- 21 EDGERTON, Franklin *The Beginnings of Indian Philosophy* Harvard Univ Press 1965, 362
 selections from the Rg Veda Atharva Veda Upanisads and Upanishads
 English transl notes glossarial index introd (in 3

chh) traces the principal features of Hindu philos. speculation in Vedic Up., and ep c periods

Rev Walter H MAURER PEH 18 229-31 S RAJCOPALA SASTRI *I ed Pes* 52 175

22 ELIZARENKOVA T Y *Rigveda Selected Hymns* " Nauka ", Moscow, 1972, 418

introd (pp 3 88) transl., and notes in Russ

23 FRIŠ, Oldrich *Sanskrtská Čítanka* Acad des sciences de Tchecoslovaquie, Prague, I Chrestomatie Sk , 1954, 183 II Dictionnaire Sk , 1956, 355

Rev V BANATIANI SAO 2 267

24 GARGE, D V Approach of the Pūrva Mīmāṃsā to Vedic exegesis SP (24 AIOC), 1968, p 14

25 GAROW, Edwin Renou's place in Vedic exegetical tradition JAOS 88 (2) 1968, 310-333

the development of Ind phil thought under the part entitled "That Thou Art Ancient Vedantism", author includes selections from *RI*, *AV*, and *Up*

Rev Judith ERICKSON *PEH* 18 342-44

27 GREENE, Barbara, GOLLANZ, Victor *God of a Hundred Names Prayers of Many Peoples and Creeds* Victor Gollanz, London, 1962, 298

includes Vedic prayers

Rev Marcus WARD *AP* (April May 63), 205

28 GUPTA, Sudhir Kumar Dayananda as a Vedic commentator *SP* (14 AIOC), 1948, 130-33

D is a follower of Yaska but goes far ahead of him

29 GUPTA, Sudhir Kumar *Surja Pandita Danajña vedabhasyakara ke rūpa men* (Hindi) *SP* (15 AIOC), 1949

S had a leaning towards spiritual interpretation he is nearer to Dayananda borrows from Ravana and Caturvedasvammi

30 GUPTA, Sudhir Kumar *Vedabhasyapaddhati ko dayananda sarasvatī ki dena* (Hindi) Univ of Rajasthan, Jaipur, 1957

Ph D thesis typescript (synopsis in *BSS* 1 2 1971, 5 22)

31 GUPTA, Sudhir Kumar *Vedalanyam* BMAS, Jaipur, 1963

Part I (1) Paraskar's upanayana śitrāni (2) Rk-śuktāni 17 2+4+57+27+89+72+84+90 Part II *RI* X. 121, 125, pp 2+2+14+90 introd text variants Padapāṭha, comm. of Sāyana and Mahidhara literal Hindi transl., notes etc

Rev DHARMADENA *GAP* 15 (10), 405-06

32 GUPTA, Sudhir Kumar *Vedabharatī* BMAS, Jaipur, 1968, 12+96+52+7

selections from Veda, *Br* *Up* with Hindi transl., and notes a new Sk comm

33 GURUPRASAD Sastri (ed) *Vedacayanam* Vishvasvidyalaya Prakashan, Varanasi reprint, 1965, 7+317, second reprint, 1970 273+63

selections from Veda with Hindi comm. by Vishvambharan TRIPATHI

34. HANUMANTARAYA, G. (ed.). *R̥gvedasūktagalu*. Kavyalaya, Mysore, 1970, 103.

..RV-selections..reprint..

35. HERSCH, Jeanne. *Birthright of Man*. UNESCO, Paris, 1969, 592+illustr. and plates.

..anthology of quotations from various traditions re various aspects of the theme. transl. of extracts from Vedic lit. (contributed by R. N. DANDEKAR)..

36. HILLEBRANDT, A. *Altindische Weisheit aus Brāhmanas und Upanishaden*. Diederichs Taschenausgaben, 13, 1964, 240

..(reprint).. transl. and introd. by A H . foreword by H. von GLASENAPP..

37. JAGADISH CHANDRA. *R̥gveda-śatakam*. Delhi, 1962, 100.

..selections from RV, with Hindi notes..

38. JAGANNATH, Sastri *Vaidikasāhityālamkāramāñjūsā*, Jazzar, 1969, 124.

39. JOHNSON, Clive (ed.). *Vedānta : An Anthology of Hindu Scripture, Commentary, and Poetry*. Harper and Row, New York, 1971, 243.

43 KRISHNAMURTHI P *Gleanings from the Vedas*
Secunderabad 1967

44 LAL CHAND *Vedodadhi ke cune hue moti* (Hindi)
Vedavani 16 (10) 17 (4), 1964 65

serially select Vedic mantras with Hindi transl also see
IBD II 30 28

45 MACDONELL A A *A Vedic Reader for Students*. OUP
1965, xxxii+263

6th reprint see IBD II 30 30

46 NAGAO, G *Brahmanical Texts—Early Buddhist Texts*
(Japanese) Chûô Kôronsha, Tokyo, 1969 566

Jap transl of Br and Buddh texts G NAGAO and M HATTORI
Introd Trends of Indian thought (5 56) M HATTORI
' Upanishads (57 151) (portions from *BAU ChUp KausUp*
Astha) G NAGAO Chronology of the hist of Indian thought"
(56? 66)

47 NIKHILANANDA Swami *Man in search of immortality*
(Testimonials from the Hindu scriptures) George Allen and
Unwin, London, 1968, 107

Up passages (among others)

Rev K. SESILADRI *Ind Aes* (Nov 68) 316 17

48 PANDEYA Satyanarayan (ed) *Rksuktasudha* Ram
narayan Lal Beniprasad Allahabad, 1964 248

selections from RI with Sayana's bhāṣya English transl and
notes introd. in Hindi pp 1 33

49 PANTULA, M M *Maheśvarasya kalah* GKP 21 (6)
1969, 286 289

M was a contemporary of Skanda M guru of Kanyasā was a
different person

50 PISANI Vittore *Le più belle pagine della letteratura dell*
India in sanscrito Nuova Accademia Ed Milan, 1962, 333+16
tables+1 coloured plate

collection of transl into Italian of selections from Sk works
contains transl of 15 hymns of RI introd

Rev Claus HAEBLER *ZDMG* 113 696 97 S A SRINIVASAN *OLZ* 1065 (5 6) 278-280

51 PURANI, A B *Studies in Vedic interpretation on the lines of Sri Aurobindo* Chowkhamba Sk Studies Vol 32 Varanasi, 1963, 296

52 PURANI, A B Sri Aurobindo and Vedic interpretation a rejoinder to early criticism *Advent* 21 (2), April 64 17 21

A s psychological and symbolic interpretation of the whole of *RV* in recent times voice is raised against the dry linguistic hist approach of modern scholars this is vindication of A s viewpoint
Indian Inst

53 RAGHAVAN V *The Indian Heritage an anthology of Sanskrit literature* Indian Inst of World Culture Bangalore 1963 lxxvii+494

third ed (first ed 1956 second revised and enlarged ed 1958)

Rev M B EMENEAU *JAS* 17 349 50

54 RAGHUVIRA MUMUKSHU *Veda ke alocake evam bhasya kara* (Hindi) *GKP* 22 (3) 1969, 149 152

RV I 116 20 6 b III 33 12 I 35 5 with interpretation by Sayana and other Bhasyakaras some Western Vedists and Dayananda

55 RAMADAYALU Sastri *Bhasyabhūmikāsarah* Srimaddayananda Gurukula Vidyapeetha Gadapuri

conspectus in Sk of Dayananda s *Rgveda bhāṣyabhūmika*

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- 69 SEN, N B., CHADHA, Kamlesh *Glorious Thoughts of Vedas*. New Book Society, New Delhi, 1966, 200

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fructification of ploughable field and all femalehood as common
motif in Asvamedha horse represented the divine sun to unite
symbolically with the queen who represented the earth earth as
mahānagn was the archetype of all fructified motherhood *mahānagn*
and *apala* as norms of female fructification examined in *śakap* and
m dgalā

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(*jālā a gomut a* as Rudra's special medical remedy *da vya rapas*
disease which is the same as mentioned in AV VI 57) (2) Śāla
suktas in the AV (III 12 and IX 3) (3) Impact of the term
d vā van (*da v vāk* mantras used in sacrifice this *vāk* in the form
of words or *padas* is *manu vāk*) (4) Paninian concept of *pada*
(5) Paninian concept of *p āg hya* (while formulating his rules P
had before him the Vedic Padapatha) (6) Paninian treatment of
karma samdh (7) Arsa prayogas and Paninian rules (8) Accent
of the vocative (amantrā *śvara*) (9) Śaivism and Śaktism (a
review of research in the last 100 yrs) (10) Panin VII 1
9 10 I 4 8 9 VI 3 114 118, VIII 4 58 (11) Evidence of

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6 DUVÉZIL, G *Quaestiunculae indo italicae* 8 10 *Latomus*
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(8) *AV V 21, VIII 8* note on *Trasadasyu*, (9) *SPBr XIII*
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7 FRANCI, Giorgio Renato *Saggi indologici* Ist di glotto
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8 GONDA, J *Change and Continuity in Indian Religion*
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(G questions many of the supposed survivals of Harappan rel.),
(2) Soma, Amṛta, and the Moon (3) The absence of *vahanas* in
the Veda and their occurrence in Hindu art and lit (acc to G,
the idea of *vahanas* arose as chariotteering gave way to riding on
horseback), (4) The no 16 (moon phases, *upacara* cult, *dggayas*,
etc), (5) The concept of *I-vara* (from *RV* to *BG* same chara
cteristics ascribed to many gods, *bhūtasva jā ah patir eka asti*—towards
monotheism), (6) *Maya* (m in *RV*=creative wisdom and power),
(7) *Dana*, (8) *Guru*, (9) *Brahmacarya* (b meant more than
mere celibacy), (10) *Dikṣa* (magico-ecstatic significance, from
dek=to wish, to make oneself worthy, better, d as a kind of
tapas) (acc to G, differences bet Vedic rel and cl Hinduism
have been often exaggerated or thrown into undue relief)

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10 RENOU, L Plan raboty *Vopr Yazyk* 9 (6), 1960,
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11 RENOU, L *Études védiques et panineennes* Editions E
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133, Tome IX Hymnes à Soma, (problem of *Ṛta*), 1961, 133,

Tome X Les hymnes aux Marut, 1962, 122, [Tome XI Notes sur la Brhaspatismṛti, 1963, 145], Tome XII Hymnes à Agni, 1964, 128, Tome XIII Hymnes à Agni (2nd part), 1964, 163, Tome XIV Hymnes à Agni (3rd part Mandala 10), 1965, 132, (in Tome XIII and XIV, discussion re Rta and Vrata), Tome XV Hymnes à Sūrya (et divers Savitṛ Visnu, Brhaspati, Rbhu, Parjanya Dyavaprthivi, Āpah, Ratri, Pusan, Rudra, Dadhikravan, Visvakarmān, Manyu, Vastospati), 1966, 183, Tome XVI Notes sur le Rgveda, Hymnes aux Aśvin, diverse hymns of RV, 1967, 185, Tome XVII (ed by Colette GAILLAT and Marie Simone RENOU) Hymnes à Indra (Mandalas 1-3), 1969, 96 (see VBD II 31 24 29)

Rev A BANERJI SASTRI (on X), *JASBen* 7, 108 09, T BURROW (on V VIII), *JRAS* 1962, 98 99, (on IX X), *JRAS* 1963, 284, J D M DERRETT (on XI), *BSOAS* 28, 165 67, A MINARD (on III IV) *BSL* 55 (2), 63 66, (on V VII), *BSL* 56 (2), 58 62, (on VIII IX), *BSL* 58 (2), 57 65, (on X XI), *BSL* 59 (2), 48 56, (on XII), *BSL* 60 (2), 22 27, (on XIII XIV), *BSL* 61 (2), 17 20, V PISANI (on VIII), *Paideia* 16, 113 17, (on IX XI), *Paideia* 19, 111 12, (on XII XIV), *Paideia* 20, 152, W RAU (on V VI), *OLZ* 1961, 184 88, (on VII VIII), *OLZ* 1962, 71 75, (on IX), *OLZ* 1962, 518 20, (on X XI), *OLZ* 1964, 74 75, (on XII), *OLZ* 1966 592 95, (on XIII XIV), *OLZ* 1967, 499 501, (on XV), *OLZ* 1969, 593 94, (on XVI), *OLZ* 1969, 72 84 (this rev includes a full index of all published vols of *Eip*), W P SCHMID (on V IX), *Kratylos* 7, 136 42, Hanns Peter SCHMIDT (on V VII), *ZDMG* 113, 358 61, L STERNBACH (on XI), *JAOS* 83, 377 78, J C WRIGHT (on V VIII), *BSOAS* 24, 396, (on IX XII), *BSOAS* 28, 165 67, (on XIII XV), *BSOAS* 30, 469

12. RENOU, L. *Destiny of the Veda in India* Mot Ban, Delhi, 1965, 113

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16 SANDESARA, B J *Anvesana* (Gujarati) R R Shethni Co Bombay, 1967, 362

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Rev KUMAR VMAL, *Parisad Patika* 4 (2) 114 15 VIRENDRA SASTRI *VJ* (Feb 64) 56 57

19 SHARMA, Munshiram *Vedartha Candrika* (Hindi) Chowkhamba Varanasi 1967, 284

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Rev K V SARMA *VIJ* 9 (1) 205-06

22 VAIDYANATH SASTRI Acharya *Gems of Aryan Wisdom*
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25 short essays on Vedic mantras Hindu rel etc

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(=su mpa) *RI* I 6 (Indra's conquest of cattle) some smiles in
RI *ryjana* (strength world direct on *sadhastha loka* obstruction
ill luck battle) *RI* VIII 39-3 *satr* and cognate words in *RI*

Rev A C BOSE *AP* (Apr 1 70) 188-89 J GOVDA *JOIB* 18
371-76 Ridger Sci Mitt *ZDMG* 121 205-06 U VENKATA
KRISHNA RAO *BJ* (16-69) 74

24 VIMALANANDA Swami *On the peace invocations of the*
Vedas *Ved Kes* 52 (7) Nov 65 304-307

discusses significance of (1) *idā me manasi pratishṭhā* (2)
fr̥ nam adah (3) *saha nāv avatu* (4) *apṛayanti mama iḡm*
(5) *bhadrāni karnabhā*

25 VISHVAMITRA D *Vedon ka satyasvarupa* (Hindi)
Aryopapratinidhisabha, Varanasi

a collection of research papers on Vedic subjects

26 ZIMMER Heinrich *Indische Sphären* Rascher Verlag
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Roma 36, Rome, 1967 47

2 Anon *Ma'avidusi gargi* (Hindi) *Vedavani* 20 (3)
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(summary) evidence of Vedic lit (*RV* and *SPBr*) among others Vena's staunch opposition to sacrifices and other Brahmanic rituals organised band of *Rsis* resorted to violent means and put Vena to death

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Usanas Kavya as a *RV* seer the earliest element in Sukracarya's personality other Vedic ref

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Rsis — *ait hāsika*, *ardhapauruseya*, *pauruseya*

7 BHAGAVADDATTA Vedalamkara *Rsirahasya* (Hindi). Gurukul Kangri Univ, Haridwar, 1965 20+294

spiritual presentation of some Vedic *Rsis* Ayasya Dadhici Kanvas Medhyatithi Pragatha *Ris* Trisoka see 6 above

8 BHAGAVADDATTA, Vedalamkara *Rsih Dadhicih* *GKP* 18 (8), 1966, 411 414

D not a hist figure in Vedic lit *D vak*

9 BHAGAVADDATTA, Vedalamkara *Vedon ke rsi* (Hindi) *GKP* 20 (1 2), 1967, 101-180

(publ also in *Vedant* Samvat 2013 Vedanka) three views re Vedic seers (a) historical, (b) semi pauruseya, (c) non pauruseya relation bet *Rsis* and divinities Agni and *Rsis* Agnicayana, Indra and *Rsis* Soma and *Rsis*, Maruts and *R*, Uras and *R*, Mesavahana (Medhyatithi) Garuda and Valakhilyas

10 BHAGAVADDATTA, Vedalamkara *Rsi deva vivecana* (Hindi) Gurukul Kangri Univ, Haridwar, 1967, 310

consideration on the basis of Vedic evidence of the nature and mutual relationship of gods and *Ris* (the element of knowledge in the mantras belongs to gods the verbal expression to *Ris*—this is the meaning of *ardhapauruseya vada*)

- 11 BHARGAVA, Nirmala *Vaidika sahitya aur samskriti men bhrgu rsiyon ki dena* (Hindi) *Bharatiya Sahitya* 8 (1), Jan 63, 83 87

synopsis of Ph D thesis of Agra Univ

- 12 BHATT, G H On Valmiki *JOIB* 9 (1), Sept 59, 1-4
earliest ref to V in *Taitt Pratisakhya* not ref to in Vedas

- 13 BOSCH, F D K The god with the horse's head *Selected Studies in Indonesian Archaeology*, 1960

re Dadhyanc bones of D for Indra's *vajra* significance of bones in Shamanism

- 14 BOYCE, Mary Zoroaster the priest *BSOAS* 33 (1) 1970, 22 38

parallels bet Brahmanical and Zoroastrian priesthoods (learning texts and mastering ritual)

- 15 CAMERON, George G Zoroaster the herdsman *IJ* 10 (4), 1968, 261 281

when Z speaks of cattle he is speaking of God's flock but it is not enough for a man merely to become a member of the flock he must also become an active proponent of God's will, must himself become a *herdsman* of the deity's flock

- 16 CHAKRAVORTY, Amiya Kumar The first mandala of the Rgveda a brief historical study *CR* 179 (3), June 66 (1968), 271 284

chronological study based on some established hist synchronisms, of the seers of the first mandala in relation to those of the family books out of the total of 26 seers of the first mandala the dates of at least 14 seers may be tentatively fixed three classes of *satarcin* seers justification of the title *satarcin* the first mandala is a book mainly incorporating the hymns of the seers of 100 vs or more many of them do not belong to later ages than those of the family books

- 17 CHAKRAVORTY, Amiya Kumar Seer Kasyapa and his missing hymns *CR* 180 (1), July 66 31-40

some ancient texts record that loss of *Ri* hymns has been very heavy e.g hymns attributed to K. son of Marici Marci Kasvapa has been declared as a *satarcin* seer but he has only one hymn (of one stanza) attributed to him Ekapana mentions

trad acc to wh K was the author of 1000 hymns (beginning with *jāta-vedasya sukta*) cf also *Bṛhaddevatā* ch 3 128 30)

- 18 CHAPEKAR, N G Subandhu and Asamatī. *JASBom* 33, 1958, 106 111

RV X. 57 60

- 19 CHAPEKAR, N. G Manu *PO* 25, 1960, 99 102

- 20 CHAPEKAR, N G Was Kutsa a Rsi ? *PO* 27 (3-4), July Oct 62 (1965), 98-101

acc to C, K was not a Rsi

- 21 CHAPEKAR, N G Atri *ABORI* 43, 1962 (1963), 109-114.

the word *atri* has several meanings Sun, the name of a Rsi, the Rsis descendant, its root meaning is 'one who devours' (acc to Sayana, *a* = *pasu* also)

- 22 CHAPEKAR, N G Jamadagni *JOIB* 16 (3), Mar 67, 251-52

was J a Rsi that is a Mantrakara ? not a single sukta in *RV* attributed to him

- 23 CHATTERJEE, Asim Kumar A note on Parikṣit and Janamejaya *JOIB* 21 (1-2), Sept Dec 71, 66-70

P and J mentioned in Vedic lit can't be identified with P and J of the Great Epic, they are earlier kings of the Lunar Dynasty, if so the theory of Aryan immigration to India in the middle of second mill B C has to be given up.

- 24 CHATTERJI, J M *Atharvan Zarathustra* Parsi Zoroastrian Assn, Calcutta, 1971, 250

(1) Z's time was about 3 mill B C, (2) in *RV*, a char. similar to Ahura Mazda is found (3) Sufism is a graft on Islam of the original Chisti of the Gatha Panini seems to be aware of the linguistic peculiarities of Zend A M of the *Acēsta* later incorporated into Hindu pantheon worship of Satya Narayana = worship of A M

- 25 CHATTERJI, Suniti Kumar Kṛṣṇa Dvaipayana Vyāsa and Kṛṣṇa Vasudeva *JRASBL* 16 (1), 1950, 73 87

(see *VBD* II 32 12) Vyasa and Kṛṣṇa are symbols of racial fusion V—a symbol of fusion of lit and cultural trad of Aryans and non Aryans Kṛṣṇa—a symbol of fusion of rel trad of the two peoples

- 26 CHATTERJI Sunil Kumar Sage Agastya *BJ* 15 (1)
11 8 61 185-191

As missionary of Aryan culture

- 27 CHAUDHARI Raghavaprasad *Vaikhāṇasasampradāyaśa
pracinatvam Visva Samskr̥tam* 4 (3) May 67 220 225

Vedic ref to Vaikhāṇasas

- 28 DANDEKAR R N Vasistha as religious conciliator
K R Cama Or Inst G J Vol 1969, 237 248

see *VBD* III 49

- 29 DANGE Sadashiv A The birth of Vasistha *QJMS* 55
(3 4) 83 91

celestial birth and terrestrial sacrificial birth of V gradual merging
up of the two the deification of mortal par excellence *RV* VII
33 is intended as panegyric of the whole Vasistha family account
of V's birth being brought in only as support (implication of
lotus and jar in birth accounts)

- 30 DANGE Sadashiv A *Vasistha anī sudasa kula* (Marathi)
Navabharata 20 (3) Dec 66 12 21

new light V became Purohita of Sudas after Jamadagni
V's vamtra later Saudasas tried to dismiss V from the office, but
failed

- 31 DANGE Sadashiv A Mahanagni and Apala *VSM*
Annual 1966 187 ff

- 32 DANGE Sadashiv A *Cyavana* (Marathi) *Navabharata*
May 69, 15-19

C was a ritual aspect of the sun to whom the maiden was
offered as a part of a fertility cult

- 33 DESAI Sapur F The era of zarathushtra *JAnthrop Soc*
Bom, N S 12 (1) 1966, 85 95

discusses various views re Z's age

- 34 DESHPANDE, V N Kasyapa *PO* 28, 1963, 12 33
 mythology relating to K. thro various I.L. periods see 33 below
- 35 DESHPANDE, V N Kasyapa *MysOr* 2 (1) Mar 69, 43 49, (2), Sept 69, 1 10
 K. - a complex personality, not of imp in *RV*, but grows in prominence in post *RI* period K. is too concrete a figure to be a mere mythological symbol he symbolizes a socio-cultural type K's realms and aspirations diff from those of the fire worshippers, he aims at attaining *siddhi* not by sacrifice but by austerities and religiousness
- 36 DEVOTEE, A Sage Agastya *Ved Kes* 56 (7) Nov 69, 317 318
- 37 DIKSHIT, Mathura Prasad *Virsa ka pahala paigambara mahatma zarathustra* (Hindi) *Parisad Patrika* 7 (1) April 67, 13 16
 acc. to author, Zarathustra mentioned in more than one place in *RV*
- 38 DIKSHIT, Venkateshwar *Gotrarsayah Samvid* 1 (1) Aug 64, p 102
- 39 DIKSHIT, Venkateshwar *Jamadagniḥ Samvid* 2, Feb 66, 10-12
- 40 DIKSHIT, Venkateshwar *Apnavanah Samvid* 2 (4), May 66, p 7
 one of the Pravarasis of Vatsa Gotra
- 41 ED *Visvamitrasya brahmanjavaptih* *GKP* 21 (11), 1969, p 530
brahmanya attainable only thro abandonment of ego
- 42 FILLIOZAT, Jean Agastya et la propagation du brahmanisme au sud est asiatique *ALB* 31 32, 1967 68, 442 449
 this A. diff from the Rgved c one (VII 33 10) he is related to Śiva
- 43 Gupta, Nolini Kant Rishi Yajnavalkya *BJ* 11 (9), 22 11 64, 17 21

- 44 GUPTA, Sudhir Kumar *Dayanandabhasya men agastya*
(Hindi) *Pandit Chandra Sekhar Dwivedi Fel Vol*, 1964

discusses the etymology of the word *agastya*, presents D's
view

- 45 GUPTA, Sudhir Kumar *Seers of the Rgveda, their
message and philosophy BMAS*, Jaipur, 1968, 64

(English with Hindi transl) names of Vedic seers deities
and metres are terms coined to indicate the sense of Vedic seers
phil and message of Vedic seers depend upon the meaning of
their names

46. HARTMAN, Sven *Der grosse Zarathustra OS* 14-15,
1965 66, 99 117

(apropos COLPE's criticism against H's work *Gayatri*
Uppsala 1953)

- 47 HINZ Walther *Zarathustra Verlag Kohlhammer*
Stuttgart, 1961, 271

Rev J DUCHESNE GUILLEMIN *ZDMG* 113 327 28, R MAYER,
Kairos 8 (1) 74 76

- 48 HOFFMANN, Karl *Vedische Namen WuS* 21 (34),
1940, 139 161

Kaurama (*AV* 20 127 1) Kaurava changed to Kaurama
owing to Rusama Kasu (*RV* VIII 5 37 39), Kanva

- 49 IYYER S Maha Linga *Rishis in the Vedic religion*
Kamakoti Vani 2 (7), July 70, 17-20

- 50 JAIDEO Vedic sage Dirghatamas and Bihar *SP*
(26 AIOC), 1972, p 508

- 51 JAMBUNATHAN, M R *Atharva Rsis of Rgveda SP*
(26 ICO), 1964, p 134

Bhisak Atharvana (he had no other *devata* than herbs) Brhad
diva Atharvan (his sole *devata* was Indra)

- 52 JAMBUNATHAN, M R. *Maujavan SP* (22 AIOC),
1965, p 224

RV X 34 studied, gambler and seer M.

- 53 JANAKI, S S *Parasurama Pur* 8 (1), Jan 66, 52-82

P not mentioned in Vedic lit, but Rama Bhārgaveya ref to in *At Br* 7.27-34 study of Parasurama legend on the basis of Sk. and vernacular lit

- 54 JOSHI, S B ; DESHPANDE, V N *Viśvamitra ani vasistha yāmyātīla paramparika tedha* (Marathi) *Navabharata* 20 (4), Jan 67, 55-57.

(apropos 30 above) the conflict bet Vasistha and Visvamitra, not personal but cultic .

- 55 KAPILA DEVA *Vedon ke ṛṣi—eka samasya* (Hindi) *VJ* 21 (3-4), 1972, 189-195

56. KARAMBELKAR, Usha *Viśvamitra ani vasistha (pratis-pardhi)* (Marathi) *Navabharata* 25 (9), June 72, 67-77

(RV III 33 and VII 33) Vasistha=Agni (*rakṣohā*), Visva-mitra=representative of *jatuvidyā*

57. KASHIKAR, C G The ritual teachers Āśmarathya and Ālekhaṇa *JASBom* 36 37, 1964, 32-41 (Also in *SP*, 21 AIOC, 1961, 16-17)

both teachers belonged to Taitt Śakha, Vas and Bhrgu gotras respectively, mentioned in Bharadvaja (all :sūtras), Āpastamba, Satyāśadha, Āśvalayana ŚS different opinions of these two teachers relate mostly to the injunctions in *Br* portions of Taitt. recension

- 58 KUNHAN RAJA, C *Poet/Philosophers of the Rgveda : Vedic and Pre Vedic* Ganesh and Co, Madras, 1963, xxxii+330.

acc to author, there were about 300 seers whose glimpses of the true nature of the objects of the world coming within their ken are recorded

- 59 LOMMEL, Herman. Vasistha und Viśvamitra *Oriens* 18-19, 1965 66, 200-227

rivalry bet Va and Vi narrated by a long and continuous saga, traced from RV onwards RV VII 104 and *Bṛhaddevata* on that hymn *Manusmṛti* 8.110 with Kulluka's comm on it *Viṣṇu P* IV 4.19, *Rāmāyana* VII 65.10.37, *MBh* I 166 ff motif of man eating (ref to H KERN, "Kalmāṣapāda en Sutasoma", 1915).—

- 60 MAJUMDAR, Bimanbehari. *Kṛṣṇa in History and Legend*. CASAIHC, Univ. of Calcutta, 1969, xvi+307.

K is a real hist personage K mentioned in *Ch Up* (before 6th cent B C) and in *RV* not identical with K of Bharata war d d K belong to pre Aryan or non Aryan stock?

Rev R D GUPTA *BSOAS* 35 (1), 168 69, Ludwik STERNBACH *JAOS* 91 543

61 MATSOUNAMI, S Buddhistic variants of two portions of the *Isibhasiyam* (Jap) *JIBS* 9 (2) 1961, 748 741

see *VBD* II 32 27 and 59

62 MEHENDALE M A On the significance of the name Zarathushtra *SP* (26 AIOC) 1972 170 71

(acc to BARTHOLOMAE Z—one whose camels are old BAILEY Z=one who drives camels that is one who can manage camels)

M suggests **zarath uxtra*—**zarath uxsantra*=old protector of the ox

63 MISHRA Keshav Prasad *Vedopabrmhane gotamanam yogadanam tesam paricayas ca Medha* 5 (1-2), 1966 68, 23 29

935 mantras seen by 8 Gotamas beginning with Rahugana and ending with Bṛhadukthya

64 MISHRA Keshav Prasad *Vedavedangesvangirasa tseh svarupavivacanam* *SP* (26 AIOC) 1972 363 364

65 MISHRA, Yogendra The Janakas of Videha and the burning of Mithila *JBRS* 45, 1959

66 MUNSHI, K M *Bhagavan Parashurama* Bh Vid Bh Bombay, 1965 xi+509

Rev K R SRINIVASA IYENGAR *Bj* (13 2 66) 66 67

67 NAKAMURA Hajime Yajñavalkya, an Upanisadic thinker, according to a Jaina tradition (Jap) *JIBS* 15 (1) 1966 29 36

68 NAKAMURA, Hajime Yajñavalkya and other Upanisadic thinkers in a Jaina tradition *ALB* 31 32, 1967 68, 216 228

(see *VBD* II 32 59) *Isibhasiyam* earlier than Vedanta school

69 PANCHOLI, B G *Rgveda ke mantradrastar si* (Hindi) *Vedavani* 15 (1), Nov 62, 22 25

70 PANDEYA, Swaminath *Adhipati evam bṛhaspati* (Hindi) *Vedavani* 18 (2), Dec 65, 8-14

71. PANDIT, M D Gṛtsamada and Kurma Gṛtsamada—a statistical study *JUPHS* 25, 1967, 135-163

seeks to determine the inter relation of the traditions of different seers of the family books by applying a purely statistical method and attempts to set up a proto tradition for all of them tries to determine the genuine authorship of *RV* II 27-29 by the same method

72 PARMAR, Rama Narayan *Raja, janaka ka darsanika svarupa* (Hindi) *VJ* 14 (11), Jan 66, 34-37

73 PHADKE, H A *Visvamitraḥ* *SPP* 4 (1), Feb 64, 32-34

74 POTDAR, K R Contribution of the Vasistha family (The cultural ideology of the Rgvedic Aryans) *OT* 5(4) Dec. 61, 1-7

V laid a firm foundation of all noble and glorious tradition which developed in later times truthfulness ascetic life political alliances etc etc

75 RAHURKAR, V G Visvamitra and the Visvamitras in the Rgveda *OT* 5 (1), Jan 61, 25-26

76 RAHURKAR, V G The Angirases *OT* 6 (2), June 62, 27-31

a sort of harmony in the activities of Aśvin in Vedic post Vedic, and epic literature their leadership readily acknowledged

77 RAHURKAR, V G Vamadeva's contribution to Vedic mysticism *VIJ* 1 (2), 1963, 267-274 (Also in *SP*, 21 AIOC, 1961, p 5)

V was an inspired sage gifted with mysterious knowledge, three Vedic legends and relevant suktas studied

78 RAHURKAR V G *The Seers of the Rgveda* Univ of Poona, 1964, xx+321

(*VBD* II 32-51) a comprehensive study

Rev J AGRAWAL *VIJ* 5 (1) 117-18 M S BHAT *JBonU* 37 (No 73), 368-370.

- 79 RAHURKAR, V G The patrons of the Kanvas in the Rgveda *PAIOC* (22nd Session) 1966 32 37 (Also in *SP*, 22 AIOC 1965 p 234)

patrons were rich both Aryan and non Aryan belonged to diff fam l es and d ff reg ons

- 80 RAHURKAR V G The Rsikas (female seers) of the Rgveda *Dandekar Fel Vol* 1969, 41 55

compos tions of Rs kas stud ed soc olog cally reflect on of diff stages of a woman's life Ghosā Lopamudra Apala Romas Visvavara Indran Sas at Surya Vasukrapatn mothers of Indra, sis er of Agastya Yam Urvas Sarama Godha Sarparajai, Mamata Juhu, Ad t Vak Ambhrn Skata and N vavarī Vispala Mudgalan

- 81 RAHURKAR V G The saptarisis in the Vedic and post Vedic literature *Rtam* 1 (2) Jan 70 15 21 (Also in *SP* 23 AIOC 1966 12 13)

a hist and comparat e study of the concept of Saptarisis in Vedic lit S ref to in RV four times S presumably constituted the leadership of ancient Indo Aryan community all of them were more or less contemporaneous S and Gotrarisis

- 82 RAHURKAR V G *Rgvedatīla bharadvāja a va tatkulīya śrī* (Marathi) *Samskrī Sugandha* 1970 1 7

role of Bharadvaja and members of his family in RV

- 83 RAHURKAR V G *Vedavedottaravanmaye agastyarśih* *R Dravid Fel Vol* 1971 *Ve* 77 80

- 84 RAHURKAR, V G *Jarutha aur jarathushtra* (Hindi) *VJ* 21 (3 4) April May 72 152 154 (Also in *SP* 25 AIOC 1969 p 51 English version)

Jarutha is not Zarathushtra discusses etymologies of both the words

- 85 RAHURKAR V G *Rgvedace draste* (Marathi) *Jnanebhara* 3 (1) 1 13 (Also in *Smrtigandha Chitale Comm Vol* Nagpur 1972 23 35)

- 86 RAHURKAR, V G Dadhyan Atharvana in the Vedic literature *JGJKSV* 28 (1 2) 1972 491 97 (Also in *SP*, 25 AIOC 1969 p 24)

—D as founder of the Soma-cult historicity of the seer established—

87 RAHURKAR, V G Bhrgu and the Bhrgus in the Vedic and the post Vedic literature *SP* (26 AIOC), 1972, p 371

B, a hist person of antiquity Bhrgus migrated to this country from Balkh or North K rghiz they supply the connecting link bet. the Semitic and the Aryan

88 RAI, S C The Āṛjikas of Rgveda *ABORI* 45, 1964, 159 160

A were Bhrgus

89 RUBEN, W Uddālaka Aruni (um 600 v u Z) *Grosse Materialisten* (Zur Geschichte des vormarxistischen Materialismus), Leipzig, 1965, 70 73

90 SAMBADIKSHIT, V *Adyarsīrmadhucchandah* *GKP* 21 (78), 1969, 347 48

91 SATYANARAYAN, D Riddle of Saunaka *SPP* 8 (1), Feb. 68, 11 17

24 persons called Śaunaka, author describes them S in Vedic lit

92 SAYEKI, S *Isibhasiyaim* (Jap) *JIBS* 6 (11), 1958, 170-173

93 SCHLERATH B *Zarathustra* Wege der Forschung, 169, Wissenschaftliche Buchgesellschaft, Darmstadt, 1970, 10+416

(contains 19 studies by 11 authors many reprinted) C. BARTHOLOMAE (1918) *Z's Leben und Lehre*, Herman LOMMEL (1964) *Die Elemente im Verhältnis zu den Amesha Spentas*, P THIEME *Die vedischen Aditya und die Zarathustrischen Amesha Spenta* (publ here for the first time) Vorwort by B S Rev J DUCHESNE GUILLEMIN *Kratylos* 15 221

94 SCHLERATH B *Zarathustra im Avesta Festgabe deutscher Iranisten zur 2500 Jahrfeier Irans* (ed W EILERS), Stuttgart, 1971, 133 140

discusses etymology of the word z --

95 SCHUBRING Walther *Isibhasiyaim Aussprüche der Weisen* Aus dem Prakrit der Jainas übersetzt Nebst dem revidierten Text Verlag Cram de Gruyter Hamburg, 1969, 51.

see *IBD* II 32 59..

- 96 SHAH K C Vedic king Sudās and some contemporaries
JSNDTWU 3 1971 11 15

Sudās (Pāncāla king) Hariscandra (Akṣaku king) Arjuna
 Kṛtavīrya (Hastināyaka king of Mahāmat and Vardhāna) and the
 Yadava king were contemporaries

- 97 SHARMA Laxmi Narain *Rsīs of the Rgveda* Univ of
 Rajasthan Jaipur 1962 63

Ph D thesis

- 98 SHARMA Umesh Chandra Parasara in the Vedic and
 post Vedic literature *Dandekar Fel Vol* 1969 193 200

Parasara a minor and less important seer of a few RV hymns emerged as
 a celebrated religious teacher in post Vedic times

- 99 SHARMA Umesh Chandra *Rgvedīyarsīr gathī kausikāh*
Viśva Samskr̥tam 6 (4) Aug 69 282 289

Gathā in Vedic literature is identical with Gāthā in epics and Purāṇas
 no mantra of his in RV SV or AV G's father was Kusika wife
 Paurukuts daughter Satyavatī and son Vṣvāmātra

- 100 SHARMA Umesh Chandra *Veda tatha vedottara sahitya*
men kusika (Hindi) *PP* 3 1970 41 53

K of RV III 31 differs from K of X 127 the latter belongs to
 Kanva family K was grandfather of Vṣvāmātra K's father's
 name was Kusa not Iṣṭhatha K connected with royal family

- 101 SHARMA Umesh Chandra Madhucchandas Vaisvāmītra
 (in the Vedic and post Vedic literature) *SPP* 10 (1) Feb 70
 15 24 (Also in *SP* 25 AIOC 1969 26 27)

M was the most influential among the sons of Vṣvāmātra author
 of some 11 hymns in RV and some mantras in VS very famous
 for his Prauga in later B and Śūra 11

- 102 SHARMA Umesh Chandra *Apropos of the Vedic*
seer Gaurivṛti *VJ* 8 (12) Mar Sept 70 (1971) 67 73
 (Also in *SP* 24 AIOC 1968 28 29 *Gaurivṛti Saktya and*
his Saman)

G's elder brother of Parasara born after the death of Śak
 (Vasishtha's son) G apart from being a seer of RV hymns was
 also famous for his Saman

103 SHARMA Umesh Chandra The Visvamitras and the Vasisthas an exhaustive historical study (Vedic and post-Vedic) Univ of Poona 1970 3+iv+xxiii+395+viii+ one map

Ph D thesis typescript

104 SHARMA, Umesh Chandra A note on Sakti Vasistha *R Dravid Fel Vol* , 1971, E 41 48

105 SHARMA, Umesh Chandra *Vaidika samhitaon men visvamitra* (Hindi) *PP* 4 1971, 25 37

in post RV Sam no new light on the life and hist of V

106 SHARMA, Umesh Chandra Visvamitra in the Brahmana texts *JUPHS* 35, 1971, 39-45

V played an imp role in Vedic ritual

107 SHARMA, Umesh Chandra *Rgvedottarakalina vaidika samhita madhye vasistha* (Marathi) *Smritigandha*, Nagpur, 1972 36 39

108 SHARMA Umesh Chandra *Rgveda men visvamitra vyaktitva aur caritra* (Hindi) *VJ* 21 (3 4) 1972 234 35, 238

109 SHARMA Umesh Chandra Astaka Visvamitra *SP* (26 AIOC), 1972 p 377

scer of RV X. 104 mentioned in Br Satras MBh Pur

110 SHUKLA J M *Visvamitra* (Gujarati) *Akhanda Ananda* 25 (1), Nov 71, 8-11

111 SMITH, R Morton On the White Yajurveda Vamsa *EW* 16 (1 2) 112 125

see VBD III 12 19

112 SPENCER, H S *The Age of Zarathushtra* H P Vaswani, Poona, 1965 41

astronomical evidence 7129 B C date of Z's birth and 032 B C date of his death

Rev S M. BANERJEE *BRMIC* 20 (5) 137 39

113 SREEKRISHNA SARMA, E R Kesin Dalbhya and the legend of his Diksa *ABORI* 48-49 1968 241-245

Dīkṣa of K D described in *Kaus Br* and *JBr*, K D was a king of Pancālas, he was son of Darbhā Satānikin (ref to in *JBr* II 100 102) author suggests new reading and interpretation of *JBr* II 53 *taṁ ha keśin itī nāmnābhyavāda* for *taṁ ha keśi sunīti nāmnā*

114 STEWART, Caroline T [Das verhältnis von *kanva*. *praskanva*] *BB* 30, 244

115 SUNDARARAMAN, V R Balakī Kamakoti Vani 2 (7), July 70, 30-32

116 THAKUR, Upendra The birth place of Yājñavalkya *VIJ* 3 (2), Sept 65, 273-277 (Also in *SP*, 22 AIOC, 1965, 241-242)

Y belonged to Gujarat or Kuru Pañcāla country, from where he travelled to Mithila and settled there Harisvamin in his comm on *SPBr* (Bombay, 1940, pp 26 ff) says that Y lived in Camatkarapura or Vṛddhanagara (=Vadnagar in North Gujarat) a Gotra after his name still prevalent among the Brahmanas of Gujarat

117 THIEME, Paul Agastya und Lopāmudra *ZDMG* 113, 1963, 69-79.

118 TSUJI, N On Kesin Dārbhya (Jap) Part I: *Prof Ensho Kanakura Fel Vol* (Heira Shoten, Kyoto), 1966, 123-137, Part II *Annual of Oriental and Religious Studies* No 3, Tokyo, 1966, 29-34

imp *Br* passages about K D collected, transl into Jap, and discussed

119 VARADACHARI, K C Ṛṣi Śvetāśvatara *Rtam* 1 (1), July 69, p 155

acc to Hara (*VBD* III 22 54), Śvet followed the Pasupata cult, acc to V, Śvet = untainted Puruṣa, Viṣṇu

120. VARENNE, Jean *Zarathushtra et la tradition mazdeenne* Ed du Seuil Maitres spirituels, No 35, Paris, 1966, 188

acc to author date of Z was 660 583 B C, gathic lg = an archaic marginal dialect non revolutionary char of Z in contrast with that of Buddha

121. VEDANTA SASTRI, Madhusudana Śaunakasya rseḥ kathā. *SSPP* 50 (7), Nov. 67, 152-156.

..(Sk rendering of the original by Amiyakumar CHAKRAVARTI) .

122. VENKATARAMA IYER, M. K. Vasistha. *KKT* 29 (6), Sept. 65.

123. VENKATARAMA IYER, M. K. Viśvāmitra. *KKT* 29 (7), Oct. 65.

124. VENKATESWARAN, C. S. Vasistha in the Rgveda. *PAIOC* (23rd Session), 1969, 259-262.

..Vasistha as an adj (epithet) and as a substantive (proper noun), v.=“best”, depending initially on the possession of brilliance and latterly of riches and a dwelling place see V. in RV..

33. HISTORY AND CHRONOLOGY OF LITERATURE.

1. ABHYANKAR, K. V. A brief note on the chronological order of the Phit-sūtras, the Unādi-sūtras, and the Aṣṭādhyāyī. *JOIB* 19 (4), June 70, 331-332.

. Ph, Un, and Aṣṭ —this is the chronological order .

2. ADITYAPALASIMHA, Arya. *Rgvedādibhasyabhūmikā men nirdiṣṭa vedotpattikāla ki vīvecanā* (Hindi) *Vedavāṇī* 19 (2), Nov. 66, 23-24; 19 (3), Jan 67, 8-10.

. see 38 and 98 below .

3. AGGARWAL, Hans Raj. *Vaidika sāhitya ki rūpareṣā* (Hindi). Chowkhamba, Varanasi.

4. AGGARWAL, Hans Raj. *A Short History of Sanskrit Literature*. Mun. Man, Delhi, 1963, xxviii+323.

..(second ed, first ed, 1939) App I . The Vedic period (214-254)

5. BALASUBRAMANIAN, R. The two Mīmāṃsās. *Pr. Bh.* 76, June 71, 259-268.

. the two Mīmāṃsās are two separate branches of study, they shd not be treated as constituting one body of doctrine or one scriptural authority..

6 BANDOPADHYAYA, Sures Chandra *A Companion to Sanskrit Literature* Mot Ban Delhi 1971, xvi+729

7 BECHERT Heinz Zum Ursprung der Geschichtsschreibung in indischen Kultur bereich Acad der Wiss Philolog hist Klasse *Nachrichten* 2, 1969, 35 58

8 BHATTACHARYA Kamaleswar Le 'vedisme' de certains textes hindouistes *JA* 255 (2) 1967, 199 ff

9 BHAVANILAL, Bharatiya *Rsi dayananda aur aryasamaja ki samskrita sahitya ko dena* (Hindi) Ramlal Kapur Trust, Amritsar, 1971 384

10 BOTTO Oscar *Letteratura classica dell'India antica* Editrice Studium Rome 1964 192

Rev G PIPITONE *Vidya* 4 (11 12) 56 59

11 BOTTO, Oscar *Letterature antiche dell' India* Casa editrice Dr Francesco Vallardi, Milano 1969 xii+375+8 plates

(reprint from *Storia delle letterature d Oriente*) deals with Vedic lit Pur etc (Vol III of *Storia delle letterature d Oriente* pp xxxi+809 deals with Indian lit first part in first section of that Vol dealing with Ved c lit written by BOTTO)

Rev (On the whole work) P L BHARGAVA *VJ* 9 (1) 216 17
J BROUGH *BSOAS* 35 (1) 214 Carlo Della CASA *EW* 20 401
03 Ludw k STERNBACH *JAOS* 91 542-43

12 CHANDRATRE P D Evolution of Vedic sakhās *Bull Chuni Lal Gandhi Vidyabhavan* No 15, Aug 70, 1 8

expresses doubt re plausibility of attributing the origin of *sakhās* entirely to the recensions of *samhita* texts other causes may be (1) difference in sacr fcl ritual (*Br* and *ŚS*) (2) difference in philosophical tenets and practices (*Ār* and *Up*) (3) diff in household rel practices (*GS*) (4) diff in social customs (*DS*)
sakhās have nothing to do with gotra pravara system

13 CHARUCHANDRA Sastri *Sanskṛta sahitya ka itihasa* (Hindi) Chowkhamba Varanasi

(Hindi transl of MACDONELL'S *Hist of Sk Lit*)

14 DANDEKAR, R N Post Vedic literature *JUPHS* 23, 1965, 1 37

a survey of post Vedic Sk Prakṛt and Pālī lit

- 14A DANDEKAR, R N (ed) *Sanskrit and Maharashtra*
A Symposium Univ of Poona, 1972, 139

Part I deals with the contribution of Maharashtra to Sanskrit literature and learning the Veda and the Vedic tradition (C G KASHIKAR *IBD* III 34 141) Vyakarana and lexicography (S D LADDU), Dharmasastra (P P APTE) Darśanas (V G RAHURKAR and P D NAVATHE) Saṃgīta (G U THIRTE) Āyurveda (C G KASHIKAR) Maths and Astronomy (Ed)

- 15 DESHPANDE, Y K, DEVA SASTRI *Vedasakhavanmaya anu caraka brahmanamca itihasa* (Marathi) Caraka Brahmanau Itihāsa Mandala Nagpur, 1961

- 16 DIWAKAR, R R *Shri Brahmarshi Daivarata* A brief account of his life and work Loka Shikshana Trust Hubli, 1964, 24

works of Daivarata include *Gayatrī-sudha* (comment on imp Up doctrines) and *Chandodartana*

Rev MASSIMO SCALIGERO *EW* 16 379 80

- 17 DIWEKAR H R *Chronology of Rgvedic hymns* *SPP* 6 (2), Aug 66, 1 18 (Also in *SP*, 26 *ICO* 1964 100 101)

composition of *RV* extends over 64 generations *lat savitur ratenyaṃ* (*RV* III 62 10) is the first Rk composed the chronological sequence (1) Visvamitra (64 60 generations before MBh war) (2) Bharadvaja (60 45 gen b M w) (3) Kanva (40 37 gen b M w) (4) Atri (37 32 gen b M w) (5) Vasistha (32 28 gen b M w) (6) Vamadeva (28 20 gen b M w) (7) Saunaka (20th gen b M w up to M w) sacrifice existed long before the formulation of any set of sentences used subsequently in connection with it Yajus preceded Rk no add to *RV saṃh* after MBh war

- 18 DIWEKAR, H R *Rgveda sukta vikasa* (Hindi) Jivaji Univ, Gwalior

chronology of the evolution of *RV suktas* see 17 above

- 19 FARQUHAR, J N *An Outline of the Religious Literature of India* Mot Ban, Delhi, 1967, xxviii+451

reprint

- 20 GAIROLA Vacaspati *Sanskṛta sahitya ka itihasa* (Hindi) Chowkhamba, Varanasi

21 VON GLASENAPP, H *Die Literaturen Indiens von ihren Anfängen bis zur Gegenwart* Kroners Taschenausgabe, 318 1961 xvi+484

(revised ed with contributions by Heinz BECHERT and Hilko Wardo SCHOMERUS) French transl by R SAILLEY *Les littératures de l'Inde des origines à l'époque contemporaine* Payot Paris 1963 368

Rev R HAUSCHILD *DLZ* 85 (1964) 628-29 H LOSCH *ZDMG* 113 378 W RUBEN *OLZ* 58 62-64 G TUCCI *LIV* 14 108

22 GONDA J The significance of a new song *WZKM* 48 275 ff

23 GOWEN H H *A History of Indian Literature from Vedic times to the present day* New York 1968, xvi+593

(originally written in 1931)

24 HORSCH, Paul *Die vedische Gatha und Sloka Literatur* Francke Verlag Bern 1966 vii+516

(see *IBD* III 38) I Die Randgebiete der ved Lit. II Sammlung der ved G und Ś III Literaturgeschichte IV Bibliographische Indices

25 JAYADEVA ARYA *Vaidika śakhaon ka svarupa* (Hindi) *Saptasindhu* 11 (8), Aug 64, 11 20

original śakhas of Veda were only 4 (1) Śakala of R̥ (2) Vājasaneyya Madhyandina of Y̥ (3) Kauthuma of Ś̥ (4) Śaunaka of Ḁ rest are vyākhyānas of original Vedas

26 JHALA Shankar Simha *Pauranika sahitya ki utpatit aur vilasa* (Hindi) *Vishvambhara* 4 (3) 1967, 69-78

P in Vedic Lit

27 JOSHI D P The age of the Rig Veda *SPP* 1 (1) 1962 5-10

discusses various views regards WINTERNITZ'S view (2500-2000 B.C.) as being acceptable

28 JOSHI Harishankar *Bailika Yogasutra* (Hindi) Chowkhamba Sh Series Varanasi 31+420

P in Vedic Literature

Rev Satyapal GUPTA *IB* 16 (12) 50-51

- 46 MYLIUS, Klaus. Zur absoluten Datierung der mittelvedischen Literatur *Walter Ruben Fel Vol (Neue Indienkunde)*, 1970, 421-431

(with English résumé) middle Vedic lit = *TV samhitas* principal *Br*, all *Ār*, and old *Up* discusses views of earlier writers on the subject conclusions (1) periods of Vedic lit can't be clearly defined chronologically (2) pre-Buddhistic position of the mass of this lit, therefore, it is earlier than 540 B C, (3) Panini belongs to second half of 5th cent B C (4) Sutrakara Āśvalayana was younger contemporary of Buddha and Śaunaka, Sutra period began at the latest about 550 B C, (5) *At Br* completed about 600 B C at the latest, *TS* about 650 B C (6) present state of research does not yet permit any exact paralleling bet Avestan and Vedic lit., (7) astronomical evidence, not helpful for determining the age of Vedic lit because of quantity of sources of error, (8) the use of writing in India—no criterion for dating of middle Vedic lit, (9) beginnings of middle Vedic lit about 800 B C

- 47 MYLIUS, Klaus. Ausgewahltes Verzeichnis der Abkürzungen von Titeln aus der Sanskrit-Literatur *MIO* 16 (4), 1970, 602-611.

about 770 abbreviations listed, many of them relate to Vedic works

- 48 PANCHAPAGESAN, K Prasthāna-traya or the supreme trinity of scriptures *Ved Kes* 53 (1), May 66, 88-90

- 49 PANDE, Chandrasekhar, VYAS, Santikumar Nanuram *Sanskṛta sahitya ki ruparekha* (Hindi) Sahitya Niketan, 1970, x+404

(9th ed, first published in 1945)

- 50 PANDEY, Raj Bali *Bharatiya itihasa lekhaṇa ka atīta evam bhavīṣya* (Hindi) *IA* 1 (1), June 67, 17-32

conception of hist may be traced back to Vedic times, in *Ck Up*, hist and trad regarded as fifth Veda

- 51 PANDEYA, Satyanarayana, JOSHI, Rasik Vihari *Vaidika sahitya ki ruparekha* (Hindi) Chowkhamba, Varanasi

- 52 PARADKAR, M D Contributions of women to ancient and medieval Sanskrit literature *Bh Vid* 26, 1966 (1967), 29-33 (Also in *SP*, 22 AIOC, 1965, 53-54)

, ref to female seers of *Ri*

37 MACDONELL A. A. *History of Sanskrit Literature* Mot Ban, Delhi, 1965, 472 (also publ by Haskell House, New York, 1968, 472 reprint of 1900 ed, by Mun Man., Delhi, 1971, xii+478)

38 MALIK, Harikrishna *Rgvedadibhasyabhlūmika men nirdista vedotpatti kala ki vivecana* (Hindi) *Vedavani* 19 (4), Feb 67, 4-7

see 2 above and 98 below

39 MAURER, Walter H The rainbow in Sanskrit literature. *ALB* 31-32, 1967-68, 360 381

earliest ref to rainbow in Vedic lit to be found in *TĀr* 1.5.4 (*indrādhanuh*) also *AV* XV 16, *AtPar* 63 and 67 record *indracāpa*

40 MAX MÜLLER, F *A History of Ancient Sanskrit Literature* (so far as it illustrates the primitive religion of the Brāhmanas) Chowkhamba Sk Studies 15, Varanasi, 1968, xxiv+526+72

(thoroughly revised and ed with several appendices by Surendra Nath SASTRI)

41 MISHRA, Madhusudan Prasad *Sanskṛta varṇamāla paricayaḥ* Chowkhamba Varanasi

(from Vedic times to the 20th cent)

42 MISHRA Rameshwar Prasad *Vaidika evam vedāṅga sahitya ki ruparekha* (Hindi) Bharatiya Vidya Prakashan Varanasi

43 MORGENSTIERNE, Georg *Indisk språk og litteratur* *Familieboka* 4, 1954, 499 504

44 MULLER Reinhold F G *Über verschiedene Ergebnisse indischer Textuntersuchungen durch Sprachwissenschaftler oder einen Medizingeschichtler* *Rocz Or* 30 (2), 1967, 95-113

45 MYLUS, Klaus *Beiträge zur Datierungsfrage des Vedā. WZMLUW*, GsR 14 (7) 1965 500-511

46 MYLIUS, Klaus Zur absoluten Datierung der mittelvedischen Literatur *Walter Ruben Fel Vol (Neue Indienkunde)*, 1970, 421-431

(with English resume) middle Vedic lit — *TV samhitas* principal *Br*, all *Ar*, and old *Up* discusses views of earlier writers on the subject conclusions (1) periods of Vedic lit can't be clearly defined chronologically (2) pre-Buddhistic position of the mass of this lit, therefore, it is earlier than 540 B C (3) *Paruṇi* belongs to second half of 5th cent. B C (4) *Sutrakara Asvalayana* was younger contemporary of Buddha and *Ṣaunaka*, *Sutra* period began at the latest about 550 B C, (5) *Āt Br* completed about 600 B C at the latest *TS* about 650 B C (6) present state of research does not yet permit any exact paralleling bet *Āvestan* and Vedic lit. (7) astronomical evidence not helpful for determining the age of Vedic lit because of quantity of sources of error, (8) the use of writing in India — no criterion for dating of middle Vedic lit., (9) beginnings of middle Vedic lit about 800 B C

47 MYLIUS, Klaus. Ausgewähltes Verzeichnis der Abkürzungen von Titeln aus der Sanskrit Literatur *MIO* 16 (4), 1970, 602-611.

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49 PANDE, Chandrasekhar, VYAS, Santikumar Nanuram *Sanskṛta sahitya kī ruparekha* (Hindi) *Sahitya Niketan*, 1970, x+404

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50 PANDEY, Raj Bali *Bharatīya itihāsa lekhaṇa ka atīta evam bhavīsyā* (Hindi) *IA* 1 (1), June 67, 17-32

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51 PANDEYA, Satyanarayana, Joshi, Rasik Vihari *Vaidika sahitya kī ruparekha* (Hindi) Chowkhamba, Varanasi

52 PARADKAR, M D Contributions of women to ancient and medieval Sanskrit literature *Bh Vid* 26, 1966 (1967), 29-33 (Also in *SP*, 22 *AIOC*, 1965, 53-54)

ref. to female-seers of *Ri*

53 PISANI Vittore *Storia delle letterature antiche dell'India* Milano 1954 283

VBD II 33 30

Rev R. HALSCHELD *DLZ* 77 730 34

54 PISANI Vittore MISHRA L P *Le letterature in sanscrito pali e pracrito* Firenze Milano 1970

Cap I II per odo vedico pp 16 53 by V P

55 PRABHAKAR C L Vedic element in the Ramayana *SP* (26 AIOC) 1972 p 369

56 PRIYAVRATA *Veda ka kala* (Hindi) *Vedavani* 18 (7) May 66 13 ff

no definite evidence available in Veda itself Veda is *anādi*

57 PUSALKER A D The Ramayana its history and character *CHI* III 14-31

Vedic elements in its origin

58 RABINOVIC I S *Sorok vekov indijskoj literatury* Moscow 1969 336

hist. of Indian lit from the beginning up to the present illustrated by translated extracts

59 RAGHAVAN V (ed) *Sanskrit Literature* Publ Div I B Ministry Govt of India 1961 115

a collection of talks on Sk. lit on AIR The R gveda by V R.

60 RAJA RAO M Arctic year of Vedic Aryans *SP* (26 ICO) 1964 200-201

61 RAJKISORE SIMHA *Vaidika sahitya ka itihasa* (Hindi) Vinod Pustak Mandir Agra 1971 xii+264

(in the form of questions and answers) 3rd ed

62. RAU Wilhelm Zum Text des Suparnadhyaya *ZDMG* 117 1967, 353 365

text crit. study

63 RENOUE, L. *Littérature sanskrite, avec en appendice une table de concordance du Rigveda Glossaires de l'hindouisme, fasc V* Adrien Maisonneuve, Paris, 1946, 160

(see VBD II 33 33)

64 RENOUE, L. L'enigme dans la littérature ancienne de l'Inde *Diogene* 29 1960, 37 48

(English transl in *Diogenes* 29 32-41)

65 RENOUE, L. Sur la forme de quelques textes sanskrits *JA* 249, 1962, 163 211

2 *Virukta*

66 RENOUE, L. *Indian Literature* Walker and Co., New York, 1964

English transl. by Patrick EVANS of first ed. of 67 below

67 RENOUE, L. *Le littératures de l'Inde* Presses Universitaires de France Que sais je ? 503, Paris, 1966 128+map

(2nd ed. of VBD II 33 36)

68 RUBEN, W. [Section dealing with Vedic literature in *Lexicon der Weltliteratur*] Leipzig 1966

(first ed. Weimar 1963, second ed. Leipzig 1965)

69 RYPKA, Jan. *History of Iranian Literature* D. Reidel Publ. Co., Dordrecht, 1968, 928+1 map+1 plate

(original Czech in 1956 enlarged ed. 1961 1963) O KLIMA writes on *Avesta*

70 SADHU RAM. *Essays on Sanskrit Literature* Mun. Man., Delhi, 1965, 274

bearing on ancient Sanskrit lit. and Indian culture

71 SASTRI, Rama Kant. *Vaidika sahitya ka itihasa* (Hindi) Varanasi

72 SASTRI, Rama Kant. *Hinduon ki prabuddha racanaen* (Hindi) Chowkhamba, Varanasi

Hindi transl. of Goldstucker's original work

most of *RV* hymns are pre Gathic and pre-Zar
 Rev S M. BANERJEE *BRMIG* 20 (5), 137 39

83 SPENCER, H S *Is the so called younger Avesta really younger?* H P Vaswani, Poona, 1965, 104

whole of *Avesta* is of one piece and bears the stamp of one authorship

Rev S M BANERJEE, *BRMIG* 20 (5), 137 39

84 SUBHASH, Vedalamkar *Vedon ka kala* (Hindi) *GKP* 21 (1-2), 1968, 106-110

85 TRIPATHI, Aniruddha Prasad *Vaidikavanmaye guru-śisyparampara Pratibha*, VSVV, Varanasi, 1970, 52-54

86 TRIVEDI, Rama Govind *Vaidika sahitya* (Hindi) Chowkhamba, Varanasi

87 UPADHYAYA Baladeva *Vaidika sahitya aur samskr̥ti* (Hindi) Sarada Mandir, Varanasi, 1958

88 UPADHYAYA, Baladeva *Samskr̥ta sastron ka itihasa* (Hindi) Sarada Mandir, Varanasi 700

89. UPADHYAYA, Ramji *Pracina bharatiya sahitya ki samskr̥tika bhumika* (Hindi) Lokabharati, Allahabad, 1966, 1160

90 VARHADPANDE N R *Vedanca kala dīksitamca acala siddhanta* (Marathi) *Navabharata* 19 (6), Mar 66, 53 57

astronomical evidence is the surest evidence *ŚPBr* 3000 B C
 argument based on IV civil not valid (S K RAY has shown
 that the three Vedas are mentioned in the IV writing)

91 VIDYASAGAR, Madan Mohan *Ar̥yon ke pramana grantha* (Hindi) *Vedavani* 21 (10), Aug 69, 12 15

92 VISHVA BANDHU *Vaidika vanmaya ka samanya paricaya* (Hindi) *VJ* 21 (3 4), 1972 12 22

in the light of modern hist development

93 VISHVA BANDHU *Veda ki sakhaen* (Hindi) *VJ* 21 (3-4) 1972, 23-24

94 WEBER A *The History of Indian Literature* Chowkhamba Sk Studies 8, Varanasi

reprint of English transl by John MANN and Theodor ZACHARIAE
of second German ed

95 WINTERNITZ MORIZ *Geschichte der indischen Literatur*
Lit des Ostens 9, Verlag Koehler Stuttgart Band 1 Einleitung
Der Veda Die volkstümlichen Epen und die Puranas 1968,
xxiii+506

(also the other two vol) reprint of ed of 1908 1920
Nachtrage to all the three vol

96 WRIGHT J Clifford *Non Classical Sanskrit Literature*
SOAS London 1966 27

(inaugural address delivered on 24 11 65) note (pp 10 12)
on Prakritisms in RV the peripheral hymns of wh are dated
cir 500 B C

97 WUST W *Stilgeschichte und Chronologie des Rgveda*
Abhandl für die Kunde des Morgenlandes XVII, 4 1966
188

(reprint of 1928 ed Leipzig)

98 YUDHISTHIRA Mimamsaka *Rgvedadibhasyabhūmika*
men nirdista vedotpattikala kīrtanecana (Hindi) *Vedavān* 18 (11),
Sept 66 4-6

in VS 1933 Svami Dayananda mentioned that 1960862976
years had passed since the creation of the Veda Y says that the
time of seven *Sandhis* needs to be added to this figure see 2 and
38 above

34 GENERAL STUDY OF THE VEDA

1 ABHAYADEVA, PANCHOLI, Badripasad (ed) *Savita*
Veda Samsthan, Ajmer

a monthly journal mainly relating to Vedic subjects (founded
by V dyananda V deha)

2 ABHINAVA SACCIDANANDA Swami *Essays on Niskantakā*
panthah Sur 40 (12) Dec 64, 352 354

trad approach to Vedic study

3 ABHINAVA SACCIDANANDA Swami *Vedanam svarupa jnanam Amṛtalata* 2 (4) Feb 66 17-20

4 AGRAWALA V S *Sparks from the Vedic fire a new approach to Vedic symbolism* BHU School of Vedic Studies, Varanasi 1962 132

5 AGRAWALA V S Vedic symbolism *JIH* 41 (2), 517-523

Vedic hymns embody metaphysical statements of cosmogonic laws wh hold good at different levels

6 AGRAWALA V S *Vedavidya sṛṣṭividyasamana Visva Samskṛtam* 1 (2) Feb 64 135-141

7 AGRAWALA V S The Vedas and Indian culture *IA* (3rd Series) 1 (3) July 64 154-162

most shining period of Rñ culture is that of Uṇ ve owe to Veda (1) our concept on of motherland (2) intricate complex of rel and cults and (3) trad c pattern of creat on

8 AGRAWALA V S The traditional approach to Vedic interpretation *PICO* (26th Session) 3 (1) 1969 1-13

two basic statements that the transcendent reality is *eka* and *aya* and that there is diversity of approach e g *ada adveda ajovada ambhov da* etc the whole cosmos is the outcome of the combination of *am ita* and *m tyu deva* and *bhuta*—also known as mind or *p ana* and matter problem of Vedic man ras to be understood in terms of symbolism of numbers fundamental d cho omy represented thro *dyava p h v aho a a* etc symbolism of trad c concepts three fires three worlds similarly heptadic concepts imagery of the Cow—another basic principle of Vedic interpretation symbolism of the Horse doctrine of *yajna* various *v dyas*

9 AMARASIMHA *Veda padhane ka adhikara kisako hai? kisako nahin?* (Hindi) *Vedaya* i 16 (2) Dec 63 19-22

10 AMARASIMHA (ed) *Vedapatha* Virajananda Vedic Inst New Delhi

a monthly journal

11 AMIRACHANDRA Sastri *Vedanam apauruseyatvam Sams kṛta Ratnakara* 29 (10) Oct 67 9-11

a statement in Sk vss

- 12 AMRITAVAGBHAVA, Acarya *Bharatiya tantra sahitya aur usaki darsanika bhumiika* (Hindi) *Sreya* 2, 1970, 14-21

Veda and Tantra Mantra Yantra

- 13 ANANDA, Swami *Videson men veda pracara ki samasya* (Hindi) *Vedavani* 19 (1), Nov 66, 18 19

- 14 ANANDAPRIYA *Parasi gathaon ki mantrasamhita veda nukula hai* (Hindi) *Vedavani* 14 (1), Nov 61, 87 89

- 15 ANANDAPRIYA *Yadi maharsi ji ka dhyana isa ora gaya hota to aryasamaji aur parasi adhika nikata a jate* (Hindi) *Vedavani* 17 (1), Nov 64, 77-79

close relationship bet Veda and Avesta

- 16 ANIRVAN *Veda Mimamsa* (Bengali) Govt Sk College, Calcutta, Vol I 1961, 240, Vol II 1965, 241-290

Vol I gives general idea about the contents of Vedic lit and Mimamsas, Itihasa Purana Tantra treatment of *Up* - more detailed Vol II deals with Vedic gods (see *VBD* III 312)

Rev (on Vol I) H BANERJEE *JASBen* 3 (1) 49 S G Pr Bh 68 79 80 N GOSWAMI *IAC* 10 (2) 274 G TUCCI *EW* 13 (4), 370, (Vol II) H BANERJEE, *JASBen* 7 (34) 210

- 17 ANON *Vaidika sulajhava* (Hindi) *GKP* 19 (4), 1966, 253-256

- 18 APTE, P P *Ekayana Veda CASS Stud* 1, 145-155 (Also in *SP*, 26 AIOC 1972 337-38)

E mentioned in *Ch Up* VII 12 all other references in *Pancra* ratra lit *E* is a fact

- 19 ATHALEKAR, S L *Kasikagatani vaidikavataranani SP* (25 AIOC), 1969, p 1

some Vedic quotations in *A* are not found in pure form

- 20 ATHIAVALE, V B Two Vedic allegories (quoted by Vyasa in the Gita) *Ved Kes* 47 (12), April 61, 516-18

raha allegory *atcattha* allegory

- 21 AUDUMBARKAR *Vedavijaye sri appasastrividyavacaspati-matam GKP* 23 (1-2), 1970, p 6

22. AUDUMBARKAR. *Tasmād vedasya vedatā*. GKP 23 (1-2), 1970, 14-20.

..*apauruṣeyateam: vedavibhāgaḥ*, etc. ..

23. AUROBINDO, Sri. *On the Veda*. Aurobindo Ashram, Pondicherry, 1964, 594.

..a positive and constructive hypothesis on the secret of Vedas ..
(Hindi transl. : *Vedarahasya*, 2 parts, Chowkhamba, Varanasi) ..

24. BAHAL, Lal Chand. *Jñānamārga aur vaidīkasandhyā* (Hindi). VJ 20 (5), Aug. 71, 10-15.

25. BAILEY, H. W. Veda and Avesta. UCR 15 (1-2), 1957, 23-35.

26. BALASUBRAHMANYAM, M. D. The contribution of Vedas to world thought. SP (ISC) 2, 1972, p. 55.

27. BALASUBRAHMANYAM, M. D. *Vedasamrakṣaṇa ki āvśyakatā* (Hindi). VJ 21 (3-4), 1972, 236-238.

28. BAMBAVALE, T. A. *Veda-Rahasya (The Secret of the Vedas)*. Poona, 1962, 173.

..Vedas written in a code lg. .. author accepts meanings of Vedic words as given by Moulal SHARMA..Vedic scientists (Rsis) knew quite a lot about astronomy, astrophysics, nuclear chemistry..

Rev. : M. SCALIGERO, EW 16, 172.

29. BANDOPADHYAYA, Pratap. Vedicism in Kālidāsa. PAIOC (23rd Session), 1969, 300-309. (Also in SP, 23 AIOC, 1966, p. 50).

..two aspects : (1) words taken *verbatim* by K. from Vedic texts; (2) forms not sanctioned by grammar of cl. Sk. but based on Vedic models, used by K; e. g. *rodasī*, *sūnṛta*, *āsa* (for *bahhūva*), *addhā*..also use of Vedic metre..

30. BANGALI BABA. *Vedaś cakṣuḥ sanātanam*. Hari Surgical Works, Delhi, 1965, 42.

..English transl. : *Veda, the Eye Eternal*, 1965, 66..

Rev. : OM PRAKASH, JGJRI 20-21, 279.

31. BAPAT, P. V. Vedic sources of some Buddhist beliefs. J Assam RS 14, 1960, 116-119.

32 BASU, Shantibhusan The Vedas and the Indian situation *SP* (26 AIOC), 1972, p 340

33 BHADRASENA *Arthukasamasya samyavado veda's ca* *GKP* 18 (1-2), 1965, 21-25

34 BHADRASENA *Madhya dharmacarya śrī kṛṣṇacarya ke vaidika vicara* (Hindi) *Vedavani* 19 (6), April 67, 4 6

35 BHAGAVADACARYA *Vedavicarah Amṛtalata* 1 (1), April 64, 56 58

36 BHAGAVADDATTA *Rsi-vivecanam ardhapauruseyapakse mantranam spastikaranam*, *Amṛtalata* 1 (2), 60 ff, 2 (1), May 65, 64-67

37 BHAGAVADDATTA *Veda ki samasyaon para maharsi dayananda ka dṛṣṭikona* (Hindi) *Vedavani* 18 (9), July 66, 16-24 (Also in *GKP* 19 3, Dec 66, 207 ff)

karmakanda tin yoga nirvacana, akhyana, ahartra putra dadhici, etc.

38 BHAGAVADDATTA *Vedavimarsa* *GKP* 19 (1-2), 101-161.
see *IBD* III 31 3

39 BHAGAVADDATTA *Vedanam dharatalam suksmam*. *GKP* 23 (3), 1970, 125-127

(to be contd)

40 *Bhagavan Veda* Sadguru Gangeshvar Chaturveda Samsthana, Bombay, 1971, 1000

four Vedas in one Vol , in bold Devanagari see 66 below

41 BHAGAVATACHARYA, Swami *Vedamahatmyam* *GKP* 19 (1-2), 1966, 29-32

42 BHARADVAJ, Satyakama *Veda kya hai?* (Hindi) *Vedavani* 19 (1), Nov 66, 78 81

(from *vid gñane, satyagrah, lbbh, vachara*)

43 BHARATENDRANATHI *Vista ko veda ka sandesa* (Hindi) Jana-Jana Prakashan, New Delhi, 1969, 16.

44 BHATTACHARYYA, Durgamohan Thoughts on aspects of Vedic studies *OH* 8 (2) 1960, 73-88 (Also in *PAIOC*, 21st Session, Vol I, 1964, 58-75)

(presidential address Vedic Section 21 AIOC) analytical register of the contents of *RV* early hints for *mantra* interpretation, little known comm on select Vedic mantras, Sayanabhasya on *Kanda sahitā*, Paippalada *AV*, a new Vedic concordance, relationship bet *AV* and the Tantric mantrasastra

45 BHATTACHARYYA, Niradavarana *Vedah vedangani ca. Pranava Parijata* 13 (12), 202-208, 14 (1), 12-15

46 BHAVANILAL, Bharatiya *Prof Max Muller ke veda sambandhi vicaron ka alochanatmaka adhyayana* (Hindi) *Vedavani* 13 (5), Mar 61, 5-8

47 BHAVANILAL, Bharatiya *Brahmavaivarta purana aur veda* (Hindi) *Vedavani* 15 (2), Dec 62, 7-9

48 BHAVANILAL, Bharatiya *Veda aur purana sambandha vislesana* (Hindi) *Vedavani* 16 (2), Dec 63, 15-19.

49 BHAVANILAL, Bharatiya *Aryasamajika sahitya ka sarveksana vedabhasya tatha vedavyakha grantha* (Hindi). *Vedavani* 17 (1), Nov 64, 93 ff

list of Arya Samaj publications *or* *on* *the* *Vedic* *lit*

50 BHAVANILAL, Bharatiya *Veda ka svarupa aur pramana karapatri ji ke vicaron ki parakh* (Hindi) *Vedavani* 17 (1), May 65, 13-17

53 BHIDE, N N *Veda mhanaje kaya ?* (Marathi) *Prajñaloka* 13 (1), April 70, 27-32

scientific value of Veda

54 BHIDE, V V Cock in Vedic literature *Bh Vid* 27, 1967, 1-6

55 BINDRA, Trilochan Simha *Pracina bharata men vedasam raksana ke prayasa* (Hindi) *VJ* 21 (3-4), 1972, 106-110

vikritis ancillary texts

56 BISSONDOYAL, B *Les Hindous et leurs ecritures sacrees* Libraire Adyar, Paris, 1965, 171

(English version *Hindu Scriptures*, Macmillan) introduces, among others 4 Vedas principal *Up*

Rev K. V SARMA *VIJ* 3, 324-25

57 BISSONDOYAL, B (VISHNU DAYAL) *The Aryasamaj introduction* New Chetan Press, Delhi, 1967, 65

discusses the infallibility of the Veda

58 BISSONDOYAL, B (VISHNU DAYAL) *Veda ki visesata* (Hindi) *Vedavani* 21 (2) Dec 68, 4-7

59 BISSONDOYAL, B (VISHNU DAYAL) *Arsa grantha hi kyon padhe ?* (Hindi) *Vedavani* 25 (1), Nov 72, 11-14

60 BON MAHARAJ, Swami The uniqueness of Vedic reading *IPC* 8 (3), 213-224 (Also in *SP*, 26 *ICO*, 1964, 71-72, *SPP* 7 1, Feb 67, 1-13)

technique of *vedapāṭha* different (eleven) kinds of *pāṭhas* (fourteen defects in Vedic recitation)

61 BOSE, Abinash Chandra Call for unity in the Vedas *BJ* 12 (26), 17-7 66, 20-24

samjandna of various kinds

62. BOSE, Abinash Chandra Approach to the Vedic world *V Raghavan Shashtyabhapurti Fel Vol*, 1971, 1-13

one shd discover affinities and differences bet. Eur and Ind. Aryanism fundamental ideas of Vedic rel ultimate reality as the unmanifest (*aya*) is pure being, this pure being becomes manifest

on the relative plane of the phenomenal world 'many to be identified with the 'one values as Vedic divinities ritual as visual and material counterpart of the communion with the Divine Vedic Rsis went out on preaching campaigns

63 BUDDRLSS, Georg Der Veda und Kashmir KZ 77, 1961, 235-245

apropos Henri FREI CFS 17 47 53

64 CHAPEKAR, N G *Caranavyuha* (Marathi) *Navabharata*, May 63 35 41

65 CHATTOPADHYAYA, Basant Kumar The Bhagavadgita and the Vedas CR 161 (2), Nov 61, 194-200

no conflict bet. BG and Veda

66 CHAUBE B N *Veda ki sarvottama chapai Sri gange saranandaji ka stutya karya* (Hindi) *Vedavani* 24 (11) Sept 72 57

introduces 40 above (also ref. to the work of SATAVALEKAR and YLDHISTHIRA)

67 CHAUBEY, B B *Vartamana yuga men vedadhyayana ki avasyakata* (Hindi) *Hindu Vishva*, May 71

68 CHUDAMANI Sastri *Veda manavasampattih* GKP 14 (3), 1961, 86-87

69 CHUDAMANI, Sastri *Veda aur srisanakaracarya ka vedanta* (Hindi) *Vedavani* 13 (8) 18 19

70 DANDEKAR R N *Vedatsla vicara* (Marathi) *Ekata* 17 1965, 421 23

71 DANDEKAR, R N *Vedadarsana* (Marathi) Publ Div I B Ministry, New Delhi 1966 44

(Lad Mem Lectures AIR 1965) cultural background of the Veda (with introd and concluding remarks by H. D. VELANKAR)

72 DE CHAUDHURI H K The Vedas BRMIC 18 (10) Oct 67, 311 322

meaning of Veda man problem of Veda jayna mystic vision of God meaning of brahman beginnings of phil

82 DHARMADEVA *Maharsi dayananda ki vedarthavisayaka kranti* (Hindi) GKP 21 (4), Feb 69, 6 7

(1) Veda is *isvariya jnana* (2) no *antiya* hist. in Veda (3) Vedic words *jaugika* or *yogarudhi* (4) Veda teaches monotheism (5) sacrifice worship of god+*dana* (6) besides spiritualism, Veda also teaches science in rudiments (7) Sayana has not realised the significance of Veda fully his division of Veda into *karmakanda* and *brahmakanda* (VS *bhasya*) is not valid

83 DHARMADEVA *Veda hi isvariya jnana kyon?* (Hindi) *Vedavani* 21 (5) Mar 69, 14-17

84 DHARMADEVA *Vedotpatti kaha aur kaise?* (Hindi). VJ 21 (3-4), 1972, 25-28 32

85 DHARMAVIRA *Veda apauruseya hai* (Hindi) *Vedavani* 15 (3), Jan 63, 9 12 15 (4), Feb 63 9 11

86 DIKSHIT Somasundara *Vedasvarupam ISC Souvenir*, 1972, 68 70, 93

particularly from the ritualistic pt. of view

87 DIWAN CHAND *Veda adesa* Kanpur, 1962

Rev M KULASHRESHTA, VJ 11 (11) 54

88 DUBE, Sriprakasa *Vaidika darsana* (Hindi) VJ 16 (6), Aug 67, 37 39

89 DUMEZIL G Notes sur le bestiaire cosmique de l'Edda et du Rg Veda *Melanges F Mosse*, 1959 104 112

cosmic cattle

90 DUVENDRANATH *Ko 'yam vedah? mantrabrahmanayor vedatvam na va?* GKP 14 (1) 22 24

Veda primarily the Mantras not Br

91 DUVENDRANATH *Veda tatha kramika vikasa siddhanta* (Hindi) *Vedavani* 14 (1) Nov 61, 39-41

92 ED *Vedārtha ki durgati* (Hindi) *Vedavani* 23 (6), April 71, 7 8

(apropos Vedon men ramakatha in *Ramayana edana sandeha* of Feb 71 where the mantra *ise it orje it a* is interpreted as ref to Rama story)

- 73 DEVARAJ *Mera (veda men) bandara* (Hindi) *GKP* 17 (2), 1964, 186-187

RV X 86 5, AV 19 62 1

- 74 DEVI, Kalavati *Vaidika sahitya men saha-karita aur sangathana* (Hindi) *Tripathaga* 11 (1), Oct 65, 35-37

RV X 191 AV V 19 4

- 75 DHARMADEVA *Vedon ka mahattva* (Hindi) Aryakumar Sabha, Delhi, 48

Rev VISHVANATHI *GKP* 15 (6), 229

- 76 DHARMADEVA *Vedon ka yathartha svarupa* (Hindi) Gurukul, Kangri, 1963, 528

- 77 DHARMADEVA *Veda ka tritva aur catustva* (Hindi) *Vedavani* 18 (11), Sept 66, 6-12

no of Vedas is definitely four

- 78 DHARMADEVA *Veda aur sakhaen* (Hindi) *Vedavani* 19 (1), Nov 66, 64-68

1127 sakhas of the 4 Vedas sakhas are man made, Vedic mantras interpreted and their *vimyoga* explained differently in different sakhas and Br

- 79 DHARMADEVA *Vedanam vaisistiyam tesam sphurtidayakah sarvabhaumasandesas ca* *GKP* 19, 402-406, 485-490, *Amṛtalata* 4 (2), 36-41, 4 (3), 22-29, 4 (4), 27-34, *R Dravid Fel Vol*, 1971, *Ve* 5 15

reconciliation of *jñāna karma upasana*, of *śraddhā* and *tarka*, of *dharma* and *vijnana*, life as *yajna*, universal brotherhood, fearlessness, etc

- 80 DHARMADEVA *Vedon aur brahmana granthon men sambandha* (Hindi) *Vedavani* 19 (6) April 67, 6 13

mantrabrahmanajon vedarāmadhejam this definition is not universally valid, it is a kind of *pariṣhas* only applicable to specific context

81. DHARMADEVA *Arya vidvanon ke veda visayaka navina sahitya para eka vihamgamadṛṣṭi* (Hindi) *Vedavani* 21 (3), Jan. 69, 5-8.

82 DHARMADEVA *Maharsi dayananda ki vedarthavisayaka kranti* (Hindi) GKP 21 (4), Feb 69, 6 7

(1) Veda is *īśvarīya jñana* (2) no *antya* hist in Veda (3) Vedic words *jaugika* or *yogarudhi* (4) Veda teaches monotheism (5) sacrifice=worsh p of god+*dana* (6) besides spiritualism Veda also teaches science in rudiments (7) Sayana has not realised the significance of Veda fully his division of Veda into *karmakanda* and *brahmakanda* (VS bhasya) is not valid

83 DHARMADEVA *Veda hi isvariya jñana kyon?* (Hindi) *Vedavani* 21 (5), Mar 69, 14-17

84 DHARMADEVA *Vedotpatti kaha aur kaise?* (Hindi). VJ 21 (3 4), 1972, 25 28, 32

85 DHARMAVIRA *Veda apauruseya hai* (Hindi) *Vedavani* 15 (3), Jan 63 9 12, 15 (4), Feb 63 9 11

86 DIKSHIT, Somasundara *Vedasvarupam ISC Souvenir*, 1972, 68 70, 93

particularly from the ritualistic pt. of view

87 DIWAN CHAND *Veda adesa* Kanpur, 1962

Rev M KULASHRESHTA VJ 11 (11) 54

88 DUBE, Sriprakasa *Vaidika darsana* (Hindi) VJ 16 (6), Aug 67, 37 39

89 DUMEZIL, G Notes sur le bestiaire cosmique de l'Edda et du Rg Veda *Melanges F Mosse*, 1959 104 112

cosmic cattle

90 DVIENDRANATH *Ko 'yam vedah? mantrabrahmanayor vedatvam na va?* GKP 14 (1) 22 24

Veda primarily the Mantras not Br

91 DVIENDRANATH *Veda tatha kramika vikasa siddhanta* (Hindi) *Vedavani* 14 (1) Nov 61, 39-41

92 ED *Vedārtha ki durgati* (Hindi) *Vedavani* 23 (6), April 71, 7 8

(apropos Vedon men ramakatha in *Rāmāyana vedāna sandeha* of Feb 71 wherein the mantra *īśa tvorje itā* is interpreted as ref to Rama story)

93 ED *Vedatatparjavisaye kiñcit* *Sur* 40 (11), Nov 64, 316 317

94 EIS Gerhard *Altdeutsche Zaubersprüche* de Gruyter, Berlin 1964, 182+12 tables

Vedic and Germanic magical incantations E has doubts re Kuhn's view that these are derived from Idg model

Rev Rudiger SCHMITT *Kratylos* 12 97 98

95 EKA DHARMASASTRAPREMI *Samksipta vedaparicaya* (Hindi) *Kalyana* 38 (3) Mar 64 809 815

96 FILLIOZAT Jean *La Veda et la litterature Tamoule ancienne* *Renou Comm Vol*, 1968, 289 300

97 GANDHI Ram Swarup *Sanskrit and esoterism* *SP* (ISC) 4, 1972 p 4

(Sk cum English) deals with mechanical psychological, and physical aspects of the bodily machine etc on the basis of Vedic hymns

98 GAURISHANKAR *The Vedic sources of Śrīmad Bhagavad gītā*. *SP* (26 ICO) Suppl, 1964, 18-19

ref to *Vedag* 14 (3 mss n Panjab Univ Lib) its author is Śrī Jagannātha Śāstrī Vyayabhūṣana each st of *BG* with corresponding Vedic Mantras with a comm in Sk ...

99 GONDA, J [Articles on Veda (pp 1245-46), Vedic and Brahmanic Religion (1247 1251)] *Die Religion in Geschichte und Gegenwart*, 1962

100 GOPA DEV *Kya veda karmapratipadaka hi hai?* (Hindi) *Vedavani* 16 (2) Dec 63, 22 25

101 GOPAL SASTRI *Veda aur astadhyaṇī* (Hindi) *Vedavani* 14 (2), p 19, 14 (4), 15 18

102 GOPALSWAMY AIYANGAR, T K *Vātsyayana and his regard for the Vedas* *SP* (22 AIOC) 1965, p 156

103 GUHA CHAUDHARI Dvijendra Nath *A peep into the Vedic studies* *CR* 154, July 60, 65 81

- 104 GUPTA Anand Swarup *Rudrakṣa gayatrī stutī*, Pur 7 (1), Jan 65, 15

(compiled with notes from *Padma P* 5 Sṛṣṭi 17 309 330) *g* as identified with speech i.e. *gāyatrī mantra* *g* represented in her anthropomorphic form *g* in her cosmic form

- 105 GUPTA, Ghanashyam Simha *Arya ṛṣiyon ki divya dr̥ṣṭi* (Hindi) *Vedavani* 20 (6), April 68, 16 17

- 106 GUPTA Kishorilal *Viśvavijñāna ka adisrota veda* (Hindi) *Vedavani* 13 (8), 11 13

- 107 GUPTA S B *Research in the Vedas BSSS* 1 (34), 1971 72, 13 14

three fields of existence *bhūloka* (general electro magnetic field) *bhūva loka* (gravitational field) *svarloka* (internal field) the active principles respectively called *kṣarapuruṣa* *akṣa apuruṣa* *puruṣottama* *jyotiḥ* basic law of healthy functioning of the individual the community and the universe

- 108 GUPTA Sudhir Kumar *Meghaduta ki vaidika pṛstha bhūmi aur usā ka samskṛtika sandeśa* (Hindi) Bharati Mandir, Khurja 1954 36

explains Vedic background of some myths re Carmanvatī Balarama Trīpura vijaya etc Kalidasa's suggestions and Dayananda's etymologies coincide

- 109 GUPTA, Sudhir Kumar *Veda ka svarupa* (Hindi) *Vedavani* 16 (1), Nov 63, 43 51

in Mantras and Br the words Rk Yajus Saman Trayi primarily signify all knowledge

- 110 GUPTA Sudhir Kumar Sramana tradition and Vedic literature *Mahavira Jayanti Smarika* April 64

- 111 GUPTA Sudhir Kumar *Vaidikam bhavikam vaimalyam Trividha*, 1966

emotional integration as embodied in Vedic vss

- 112 GUPTA Sudhir Kumar Validity of historical and legendary interpretation of Vedic stanzas *SP* (23 AIOC) 1966 3 4

so called proper names (like Kanva Ayu Nahuṣa etc) were not regarded as proper names in the period of the hymns and the

immediately following epochs there were originally no legends as such in the hymns—legends such as the one coined round the name Śunaḥsepa were framed by later theologians and teachers to explain abstract ideas in a concrete form

- 113 GUPTA, Sudhir Kumar *Vedanam sṛstih Trividha* 1967

discusses the authorship of Vedas from both ancient and modern viewpoints

- 114 GUPTA Sudhir Kumar *Vedamantron men vikara*
(Hindi) *GKP* 21 (1 2), 1968, 117-122

no modifications no corruptions in the text of the Veda are perceptible acc to Dayananda the lg of the Veda is artificial and regularised it was not the lg of common parlance ; discusses the views of ESTELLER RAJWADE VISHVA BANDHU

- 115 HAJARIKA, Bhavendra Nath *Tasmad vedasya vedata Pracyabharati*, Assam Sk Board Gauhati 1965, 68-72

Sayana's comm is the most efficacious aid for the understanding of the Veda

- 116 HARSHANARAYANA *Tattvikam svarupam vedasya SS*
24 (2), 1969, 96 140

all Hindu lit (not only Veda) is *apauruseya* *Śruti* is of two kinds Vedic and Tantric *AV* outside the Trayī, *Ithasa purāṇa*, diff from Veda

- 117 HAZRA, R C The professional jesters of the Vedic age
IHQ 38 (2 3), 1962, 190 200

trad of jesters goes back to Vedic times *RV* IX 112 4 *hasanam upamantrinah* (Sayana explains *upamantrinah* as *narmasacwah*) also *kari* as oblation to *hasa* (*hasāya kar m* *VS* 30 20 *TB* 3 4 2), *kāri*=artist or jester

- 118 INDRA DEVA *Artavamasa nirṇaya* (Hindi) *Vedavani*
24 (5), Mar '72, 3 5

mention of Ritus in Veda particularly *VS* and *TB*

- 119 ITTIRAVI NAMBUTIRI *Keralesu vedadhyayanasaṁpradayaḥ* *VS*, Tirupati, 1967 S 46 48

refers to recent situation

- 120 JAGADEVA SIMHA (ed) *Aryamaṇyada* 37 (1) *Vedāvirbhava visesāṅka* *Arya Pratimādhī Sabha*, New Delhi

121 JAGANNATHA, Sastri *Vaidika sahitya samiksanam. Amṛtalata* 2 (1), May 65, 75-81

122 JAGATKUMAR, Sastri *Maharṣi jaimini ka vedavisaaya siddhanta* (Hindi) *Aryamartanda* 50 (19), 1970, 3-5

123 JANAMEJAYA *Rgyajuhṣamathartananti eva veda iti samjñā, na brahmanagranthanam, na co 'panisadam* GKP 21 (4), 1968, 185-188

mentions evidence derived from popular belief, Yaska, Patanjali, Manu, etc

124 JAYADATTA, Sastri *Vedasya 'pauruseyatvam svatahpramanyam ca* GKP 17 (8), 1965, 419-423

125 JAYADATTA *Vaidika samasya samadhana* (Hindi) *Vedavani* 21 (12), Oct 69, 10-12

discusses questions like what is the meaning of *ṛṣi* ? is the mention of *ṛṣi devata chandas* contemporaneous with *Samhita* ? can every mantra be interpreted from *adhyatmika* *adhidarvika*, *adhibhautika* pts of view ? are *Vedangas* *vedamulaka* ? can we have new knowledge besides *Veda* ?

126 JHA, Suresh Chandra *Vedah apauruseyah* *Devavani* 5 (1), Jan 68, 6-8

127 JOSHI, Harishankar *Vaidika yogasutra* (Hindi) Chowkhamba Sk. Series, Varanasi, 31+420

an attempt to offer a new interpretation of *Veda*
Rev Satyapal Gupta, *VJ* 16 (12), 50-51

128 JOSHI, Hemchandra God as the author of the Vedas *JGJRI* 22 (3-4), 1966, 177-192 (Also in *SP*, 26 ICO, 1964, p 138 - " *Isvara as the author of the Vedas* ")

Udayana's refutation (in *Ayavalakusuman ali*, ch 2) of the *Mimamsa* view that *śabda* (*Veda*) is eternal and that there is no author of the *Veda*

129 KAKA RAM, Sastri *Vedah* *SP* (21 AIOC), 1961, p 230

130 KAKA RAM, Sastri *Vedesv itihaso vedanam apauruseyatvanityatipratipadane anyatamo hetuh* *PAIOC* (22nd Session) 2, 1966, 38-45 (Also in *SP*, 22 AIOC, 1965, 238-239)

. accepts the historicity of some Vedic references .

131 KAKA RAM, Sastri *Vedasya mahattvam* SP (23 AIOC) 1966, Part III, p 52

132 KAKA RAM, Sastri *Vedam adhikṛtya* PAIOC (21st Session) 3, 1968, 32-44

133 KAKA RAM, Sastri *Vaidikadharmasya vijñānamulakatvam pratīvyakti vibhinnatvam ca* SP (24 AIOC), 1968, 267-268

134 KAPADIA, B H *Vaidika nividono samanya paricaya* (Gujarati) *Śādhya* 2 (2), 1965, 169 174

135 KARAMBELKAR, V W *Vedamcī mantramayata* (Marathi) *Raupya Mahotsava Smaramka*, Brahmana Sabha, Karvir, Kolhapur

process by which Vedic mantras become effective is explained with the help of illustrations drawn from modern sciences

136 KARAPATRA, Swami *Vedapauruseyataparīksanasya parīksanam* Sur 40 (39), 1964

serially

137 KARAPATRA Swami (Harīharananda Sarasvatī) *Veda-svarūpavimarsah Tripathī Fel Vol*, 1965, S 1-14 (Also in Sur 42, 1966, 77 82, 264 285)

138 KASHIKAR C G The traditional Vedic recitations a wonder of memory *BITC* I, 1961

139 KASHIKAR, C G *Mantrabrahmanayor vedanamadheyam* *Vedavani* 17 (10), Aug 65, 2 4

controverts Yudhishtira's view that Mantra alone is Veda see 297 298 below

140 KASHIKAR, C G *Vedasakhamimamsa* R Dravid *Fel Vol*, 1971, Ved 16-20

sakhas arose on account of the differences in the matter of the *vinaya* of mantras and of performance of ritual rites

141 KASHIKAR, C G The Veda and the Vedic tradition *Sanskrit and Maharashtra*, CASS Publ, Univ of Poona, 1972, 3-16

deals with the traditions of Vedic study and Vedic ritual in Maharashtra see VBD III 33 14a

- 142 KASHIKAR, C G *Jñanakosakara ketakara ani veda vidya* (Marathi) *Ketkar Patrika* 2 1972, 75 87

crit exam of KETKAR'S views re various problems connected with Veda

- 143 KAVIRAJ, Gopinath *Vedanam vastavikam svarupam* *Sur* 39 (7) July 63, 190 193, 39 (8)

- 144 KHAN Muhammad Faruq (ed) *Veda aur kurana* (Hindi) Markazi maktaba jammat-e Islami Hindi 1970 viii+168

a collection of 27 essays

- 145 KHEM CHAND *Vedon men mantron ki punarukti* (Hindi) *GKP* 21 (4) Feb 69 18 21

- 146 KINJAWADEKAR, Shripad Sastri *Vedic literature* *SP* (26 ICO), 1964, 143 144

- 147 KOBAYASHI Ensho *On the Vedic studies by Sri Aurobindo* (Jap) *JIBS* 20 (2) Mar 72, 869 874

- 148 KULKARNI, E D *Vedadhikara* (Marathi) Poona, 1968, 38

discusses questions such as (1) did women study Veda in ancient times? (2) the need for the study of Veda (3) imp of Vedic mantras and ritual

- 149 KUNHAN RAJA C *Vedo namottamam kavyam* *JKU OML* 12 (1 2) 1963, 45-68

- 150 LOHANI Bhaskarananda *Vaidika sahitya aur samskriti* (Hindi) Chowkhamba Varanasi

- 151 LOMMEL H [Rgveda and Brahmanas] *Symbolon* (Jahrbuch für Symbolforschung ed Julius SCHWABE) 4 Basel Stuttgart, 1964 p 156

- 152 MAHESHWARANANDA Swami *Vedagauravam anadini dhanalakshanam* *GKP* 20 (1-2), 1967, 44-46

153 MALKANI, G R The authority of Sruti or Revelation
Phil Quart 34 (1), April 61, 35 38

154 MANOHAR *Saba satya vidyaon ka pustaka veda*
(Hindi) *GKP* 18 (1 2), 1965, 85 ff

155 MANOHAR *Srutirmahi eka naya drstikona* (Hindi)
GKP 21 (7 8), 1969 385 391

in the form of question ans ver (RV VIII 7 20) the way of
divinities Vedic upama etc

156 MATURAM *Veda men ko itihasa nahin* (Hindi)
Vedavani 14 (9), July 62, 9 11

157 MAX MULLER, F *The Vedas* Indological Book House,
Varanasi, 1969 xi+152

(1) The Veda and Zend Avesta (2) What is the Veda? (3)
Hymns of the Vedas (4) The religion of the Veda (5) Ved c de ties,
(6) Veda and Vedanta (reprinted from different writings introd
by U N GOSH)

158 MEHARSIMHA *Arya samaja ke dasa niyamon ke sambha-*
ndha men veda mantron ki khoja (Hindi) *Vedavani* 16 (10), Aug
64, 9 11

159 MISHRA, Bhagavat Prasad *Vedasamrakshanam* SS
13, 69 85

Veda can be preserved thro various trad tions

160 MISHRA, Raghuraj *Vedarthavimarsah* SS 18 (4)
17 32

161 MISHRA, Sivadas *Vedah vedangan ca Samskrita-*
Ratnakara 29 (9), Sept 67, 23 25

162 MITRASENA *Unnat ke patha para* (Hindi) Bharata
varsiya Vaidika Siddhanta Parisad Aligarh 1970

comments on 4V VIII 1 4 RV II 23 5 I 26 3

Rev BIAVANILAL, *Aryamartanda* 50 15

163 MUKHOPADHYAYA, Sujitkumar *A Critical Study of the*
Sardulakarnavadana (from the Brahmanic literary sources) *Vishva*
Bharati Annals XII (Part I Humanities), July 1967, 1-108

the Vedas and their branches, yajnas gotra gayatrī and its origin, etc (App B a collection of gotras)

164 MUMUKSHU, Vedacharya *Anusandhanam GKP* 23 (3), 1970, 123-124

research needed about Veda

165 MUNSHI, K M Kulapati Vani *BJ* 17 (17), 21-3-71, p 17

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166 MYLIUS, Klaus Über den gegenwertigen Stand und die weiteren Aufgaben der Vedaforschung *MIO* 12, 1966, 329-334

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168 NAGASWAMY, R Vedic scholars in the ancient Tamil country as gleaned from the Sangam classics and South Indian inscriptions *VIJ* 3 (2), Sept 65, 192-204

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170 NARAHARIBHATTA *Bharatīyasamskṛteḥ adharabhūtaḥ catvaro vedah* *GKP* 18 (1-2) 1965, 40-43

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172 NIGAMA SARMA *Vedanam mahattvam* *GKP* 19 (1-2), 1966, 24-28

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175 PALIWAL, Krishna Vallabh *Prof Max Müller aur Veda* (Hindi) *Vedavani* 17 (2), Dec 64, 25 30.

- 176 PANDEYA, Suryabali *Kya veda mantrakṛta hai* (Hindi) *Vedanam* 19 (8), June 67, 19 24, 34-35
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- 177 PANDEYA, Tilakadhari *Vedon ka adyatana patha 'mula' hai* (Hindi) *Kalyana* 35 (4), April 61, 862 864
- 178 PANDIT, M P *Studies in the Tantras and the Veda* Ganesh and Co, Madras, 1964, 146
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- 185 PARASHARI, Sudevachandra *Veda svarupa-vicarah* *Viśva Saṁskṛtam* 3 (4), Aug 66, 349 351, 348.
- 186 PATILAK, R P Vedic teachings *Vedic Light* 4 (5), July 70, 131-132.

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190 PRIYAVRATA *Veda ke rsi* (Hindi) *Vedavani* 18 (8), June 66, 11-13

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192. RAGHAVAN, V *The present position of Vedic recitation and Vedic Sakhas* Veda Dharma Paripalana Sabha, Kumbhakonam 1962, 24.

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194 RAMACHANDRACHARYA, C Veda, the source of *darsanas* and maxims *VS* Tirupati, 1964

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the so called Aryan race home of the Aryans—India date of
the Vedas (there are memories in RV of a period of 35 000 yrs.
back from now) Yoga as the key to Vedic interpretation
symbolical approach necessary

209 *Caron Veda* with Hindi commentary Samskrit Sam
sthana, Bareilly

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214 SASTRI, Harishankar Veniram *Vedavedangadupanga-*
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217 SATAVALEKAR S D *Veda ki apauruseyata* (Hindi)
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- 206 RENOU, L Les divisions dans les textes sanskrits *II* 1 (1) 1 32
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- 207 RENOU, L *The Destiny of the Veda in India* Mot Ban, Delhi 1965, 105
- (ed by Dev Raj CHANNA ed s preface v vii) English transl of R s *Le destin du Veda dans l'Inde Eup* Vol 6 (VBD II 31 29) describes the relation of Veda to certain Vedangas, Darśanas, epics Puranas impact of Vedism on Śaivism Vaiṣṇavism Tantricism real extension of Vedic thought in post Vedic India (see also *IBD* III 31 12)
- Rev AGEILANANDA BILARATI, *JLS* 26, 151, M D BALASUBRAH

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208 SAMPURNANANDA *An Introduction to Vedic Study* Acad
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the so called Aryan race home of the Aryans India date of
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back from now) Yoga as the key to Vedic interpretation
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209 Caron Veda with Hindi commentary Samskrit Sam
sthana, Bareilly

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212 SARMA, K. V Daksinapathe vedapracarahi Vistra-
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226 SHARMA, Munshiram *Veda aur aya* (Hindi) *Vedavani* 15 (1) Nov 62 25 28

227 SHARMA Munshiram *Vedon ka marmma kya hai?* (Hindi) *Vedavani* 16 (7), May 64 12-13

four problems of Vedic study (1) no of Rcas (RV X. 114 8 mentions 15 000 *SPBr* X 4 2 23 mentions 12 000 in *brhat* Vaisnava Agamas mention 16 000) (2) meaning of mantras (3) lg of Veda (4) accentuation and pronunciation (ref to the work of Vaidika Sodha samsthana Kanpur)

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Vedas revealed in the *pa-jant* stage of Vak Vedas available in *ra-khar* form *madhyama* form gives mental glimpses

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studies the sukta as it occurs in RV, AV, IS, *Ker a sam* SV, TA, and is ref to in SPB, *ĀpŚS* *YastanaS* *Rgvidhana* *Bhagavata P*

233. SHOBHANATH 'PATHAKA' *Yuganurmana men vedon ka yogadana* (Hindi) *VJ* 19 (10), Jan 71, 9-10

234. SHRIBHAGAVADARYA, Swami *Vedasandesah* *GKP* 20 (1-2), 1967, 3-4.

235. SHRIRAKSHAKA *Veda visayaka samasyaen* (Hindi) *Vedavani* 21 (10), Aug 69, 4-6

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238. SIVAKUMAR SASTRI *Vedanam apauruseyatvam* *SP* (26 AIOC), 1972, p 419

239. SIVASANKAR *Veda hi istariya jñana hai* (Hindi) *Vedavani* 24 (1), Nov 71, 23-36

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Purana has list of Vyasa's successors in various Vedas—this list can be coordinated at least with SV and ŚIV

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- 242 SRIPADA SASTRI *Lokamanya ke do mahān grantha*
(Hindi) *VJ* 11 (5), July 62, 4-6, 8

Arctic Home and Vedakālanirnaya by B G TILAK

- 243 SRIVASTAVA, R S Sri Aurobindo's reflections on the
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[*The secret of the Veda* by A not yet published, Hindi transl *Vedarahasya* published] the true sense of the Veda concealed in veil of concrete and material figures and symbols and thus protected from the profane and revealed only to the initiated two essential features of Vedic hymns (1) It is the Absolute wh creates the cosmos out of its own being, cosmos represents only its lower nature (2) cosmos is the real creation of the Absolute by its force of *tapas* Maya being conceived as the creative power of the Absolute

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Disput Rheno-Traj V, 's Gravenhage, 1961, 102+figures+map

recitation of *RV*, *TV*, *SV* by N cat of records

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- 245 STAAL, J F *The Four Vedas* New York, 20

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- 246 SUBBU REDDIAR N The Vedas in Sangam literature
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knowledge of Vedas Vedic sacrifices Vedic gods, Vedic influence in general

- 247 SUBHASH CHANDRA *Katham veda apauruseyah?* *GKP*
16 (2), Sept 63, 49-54

- 248 SUBRAMANIA SASTRY, S *Sankarsakandabhasya* *AORM*
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serially

- 249 SWAMI, Surjandas *Rsi, chanda va devata* (Hindi)
Svaha 1 (2-3), Jodhpur, Oct 69, 1-24

the word *rsi* used in Veda mainly in 4 senses *asat* (*prāṇa*), *rocant* (*nakṣatra*) *rupa* *prākṛtīka* (*ādhidāivika*) *atīndriya* *maulika* *pranon ke draṣṭā* (*sakṣātkartā*), *mantron ke raktā* two classes of *Rsi*.

- (1) *syṣṭipracarātaka*, (2) *cedapracarātaka* Chanda is *pñimaya* and *prñamaya* Devas (1) 28 *śakti*yon *sa yukta sariradhārī cetana prāṇi riseja*, (2) *manuṣyadeva*, (3) *mantrataranika deva*

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a new approach *Vimarsa* 1 (1), 1972, E 73 75

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Filosof enciklo 1, Moscow, 1960, 233 235

252 TOPOROV, V N Vedic literature (Russ) *Kratkaja lit. enciklo.* 1, Moscow, 1962, 880 883

253 TRIPATHI, Maya Prasad Geomorphological knowledge of ancient Indians *IHQ* 38 (2 3) 1962, 168 182

- (ch 4 of author's thesis *Development of Geographic Knowledge in India Ancient Period*) physiography poetically described in RV
ref in later Vedic lit

254 TRIPATHI, Vindhyeswari Prasad *Vedapadarthavimarśaḥ brahmanagranthanam ca vedanamadheyatvasyadhyanam. SS 22 (2), 1967, 150-176*

255 TSUNO N *Veda to Upanisad the dawn of Indian civilization* (Jap) Iwanami Shoten, Tokyo, 1967, vi+207+6

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a no of specimens in Jap transl

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- Vedic sources of Sāṃkhya doctrine (mainly ref to the word *tridhātu* in RV also *triguṇa* *svadhā* *arkṣa* *aditi*—all these words denote *mūla upādāna*)

259 UDAYAVIRA SASTRI *Vaidika ṛṣyon ka mantron se sambandha* (Hindi) VJ 21 (34), 1972, 33 35, 38

—*karṣṇāda draṣṭṛāda*—difficult es in both (*Rṣi karṣ mādha rakṣ hain*)—

260 UDAYAVIRA SASTRI *Veda ki apauruseyata* (Hindi) *VJ* 21 (3 4) 1972, 171-173

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262 UPADHYAYA, Basudeva Vedic study in early medieval age *JBRS* 47, 1961 163 169

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264 UPADHYAYA, Gangaprasad *Vedapravacana* (Hindi) Dayananda Brahma Mahavidyalaya, Hisar, 1963, 496

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265 UPADHYAYA, Lakshmi Narayan *Vedanityatvam SP* (26 AIOC) 1972, p 425

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systems of time units in Vedic age : sacrificial system in Veda
Vedic deities and Nakshatras etc

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jajna, dāvatā adhyatma (and *n tjet hata*) are the *prakaraṇas*, no
punarukti in Veda

268 VAIDYANATH *Vedon ke visayanirdharana para vicara* (Hindi) *Vedavani* 17 (1) Nov 64, 62 63

4 topics of Veda acc to DAYANANDA *v jnana karma upāsana jnana*

269 VAIDYANATH (ed) *Vedic Light* International Aryan League Delhi

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of view started in 1967

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271 VARADACHARI, V Udayana on Vedas and Darsanas
SVUOJ 7 (1 2) 1964 (1968), 1-10

acc to U all schools of thought have their sources to be traced to Veda, but all schools are not equally authoritative

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273 VARMA, Dharendra *Vaidika sahitya ke adhyayana ki sthiti* (Hindi) *Vedavani* 17 (1), Nov 64, 90 91

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(rev article) lit wh is not hieratic but wh introduces such subjects as theories of *atman karma punarjanma* wh runs parallel to hieratic lit wh is connected with mus c see *VBD* III 38 12

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277 VEDANANDA SARASVATI, Swami *Veda par caya* (Hindi) Govindram Hasananda, Delhi, 1970, 41

(Ārya Samaja pt of view) Vedic lg is the oldest Br not to be included in Veda (also not *KTV*) Śakhas are not Veda there is no hist. in Veda there is natural and scientific order of subjects in Veda

278 VEDAPRAKASH *Vedanam mahatmyam* *GKP* 15 (6), 1963, 213 15

279 VELANKAR H D Vedic studies *BJ* 11 (1), 2 8 64, 36-38

Ved c Aryans conscious of the one eternal principle *brahman* concepts of *bhakti* and morality not unknown to them no brother sister marriage nor human sacrifice

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Saṁhita Pada and Krama spoken of as Prakṛtīpa has Ghana and Jata as Vikṛtīpaṥas

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283 VIDYANANDA VIDEHA *Ratha ka susamcalana* (Hindi) *Sav ta* 25 (1) Feb 72 7 8

explains RV VI 65 6 RV 29 43

284 VIDYASAGAR *Veda aur pura na* (Hindi) *Vedavani* 19 (1) 59 63 (2) 16 21

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287 VISHVA BANDHU *The Vedas and Sastras A General View* VVRI V I Series 33 1966 32

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with ref. to anc ent *apauru sa arada*

289 VISHVANATH *Bala rgvedadibhasya bhumika* Govindram Hasanand Delhi

290 VOGEL J Ph *The Goose in Indian Literature and Art* Kern Inst Memo rs No 2 Le den 1962 74+12 plates

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292. YAMATOLA, M. *Veda-sādhya*. *VJ* 11 (12), Feb. 63, 39-45.

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294. YUDHISTHIRA, Mimamsaka. *Vaidika padapāṭhaṇa ka prayojana* (Hindi). *Vedavāṇī* 15 (10), Aug. 63, 4-9.

295. YUDHISTHIRA, Mimamsaka. *Vedanam mahatvam tatpracaropāyaś ca*. Presidential address: Vedaparisaḍ: 12th Rajasthan Sanskrit Sahitya Sammelana, *GKP* 17, 1965, serially. (Also in *Bharatī*, 15.6, 224-232; *Samskṛta-Ratnakara* 27.3, 34-52, Hindi version in *Vedavāṇī* 17: serially).

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297. YUDHISTHIRA, Mimamsaka. *Veda-saṃjñā-mīmamsā*. Bharatiya Pracya Vidya Pratisthan, Ajmer, 1965

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. apropos 139 above...acc. to Y., this def. is late, it is connected by *KIV*..

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(1) Veda=only *mantra samhita* (2) V is *apauruseya nitya*, (3) no hist in Veda (4) all Vedic words are *yaugika* not *rudha* (5) V is *sarvajnanamaya* (6) the essential theme of V is *adhyatma*, (7) words like Agni Vayu Indra etc denote only the Great God (8) ritual st c significance of V need not be rejected (9) V is a deliberate lit composition (10) no scope in V for subjects suggestive of evil (11) V is *svatahpramāṇa*, (12) *Br*, *Vedangas* etc can be utilised for the interpretation of Veda

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aghamarsana mantra=ritam ca satyam ca (the word Hindu does not occur in any cl Sk work except the *Merutantra*, 33rd Prakasa)

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nuity from Sam to Up?) A believes that Vedic words have
esoteric mystic psychological meaning which was expressed in outer
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tion which is later on replaced in the Puranas by a cosmic function
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Purity etc

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Rev L RENOU JA 251 402 04 H P SCHMIDT *Oriens* 20, 2 6
81 R SCHMITT *Kratylos* 13 (2) 185 87

17 JAGANNATH Sastri *Vaidīkasaṁhityaṁkaramaṇjusa Amṛtalata* 3 (3-4), 1966 67 89 95

serially Vedic illustrations of various rasas

18 MAINKAR, T G *Some Poetical Aspects of the Rgvedic Repetitions* Univ of Poona, 1966, 116

(B V Ashtekar Vedic Lectures)

Rev L R JAOS 88 374

19 MAINKAR, T G *Rgveda kavī vimarsaḥ* LB Sastri KSV, Delhi, 1971 4+63

(1) mental background of Vedic poets (2) Vedic poets view about poetry (3) Vedic poets view about contents of poetry

20 MISHRA Harimohan *Rgveda ke kavīyon ka bumba vidhana* (Hindi) VJ 21 (3 4), 1972 101 102

imagery of Vedic poets

21 MUKHOPADHYAY, Indira Development of the similes in Vedic prose SP (24 AIOC) 1968 p 19

22. NIGAM SHARMA *Prabhusamuntam vakyam* GAP 21 (1 2) 1968 15 18

Veda as poetry

23 OGIBENIN, B L Semantic aspect of the Vedic poetic language in connection with the problem of the reconstruction of the Indo European poetic language (Russ) Moscow, 1971

Vedic names of the dawn and the sun considered in their paronymic interrelations and viewed against the IE background

24 PRAHLAD KUMAR *Rgvede 'lamkarah Sag* 9 (2), 1970, 161-173 (Also in *SP*, 25 AIOC, 1969, 369-370)

25 PRAHLAD KUMAR *Rgvede jamakalamkarah Samskrita-Ratnakara*, April May 71, Delhi

26 PRAHLAD KUMAR *Rgvede punaruktavadabhasah JDSUD* 1 (1), Dec, 71, 86-95

27 PRAHLAD KUMAR *Rgvede slesalamkaravivacanam SP* (26 AIOC), 1972, 370-71

28 PURUSHOTTAM, C G The poetic value of the Atharva Veda. *Journal of Govt Training College*, Mangalore, 1964

29 RAGHAVAN, V Seasons in Sanskrit poetry *Organizer* (29-10-1967), 43-44

in Vedic lit.

30. RAHURKAR, V. G A literary evaluation of the Grtsamada-sūktas *Kaviraj Fel Vol*, 1967, 29-31

as poets, G rank high, proficient in ballad like compositions

31 RAMANATH *Vedon ki prahelikatmaka śaili - Rgveda ki kucha paheliyan* (Hindi) *GKP* 22 (11), 487-494, (12), 533-545

(a ch in the author's Ph D thesis *Vedon ki varnana śailiyon*) mentions I 95 1 (two mothers feeding one child), I 95 2 (one son of ten maidens), I 161 6 (a goat bearing six worlds), I 161 7 (cows yielding milk from heads and water from feet), V 47 3 (a bull flying in the sky and changing its colours), etc

32. RAMASVARUP *Laukika padyatmaka sanskrita sahitya ka vaidika purvarupa* (Hindi) *Vishvambhara* 2 (4), 1965, 74-77.

classical metres, rasas, figures in Vedic lit.

33 RAM PRATAP *Rgveda men karja ke vibhinna talita* (Hindi) *Vedavani* 17 (2), Dec. 64, 13-16

alamkara, rasa, etc

34 RAY, P R. A note on some repetitions in RV II *QJMS* 59, 1968, 9-16.

repetitions in RV not necessarily of magical import they are basic factors of the nature of lit creation indicative of limited word stock of Vedic poets also due to similarity of themes and to the tendency to imitate ancient poets

- 35 RAY P R Concept of *kavya* in Rgveda SP (24 AIOC), 1968 p 27

k (in RV) knowledge wisdom superior poetry author tries to show how wisdom came to mean poetry

- 36 RENOU, L Les vers insérés dans la prose védique *Weller Fel Vol* 1954 528 534

- 37 SCHMID Wolfgang P Die Kuh auf der Weide IF 64, 1959 1 12

(1) in RV cow as simile and metaphor for sacred poetry also identified with the latter (2) cow s created given by gods (3) she needs a good pasture land and a good cowherd (4) she complains about a miserly person (5) pasture land mentioned only in similes and not in metaphors

- 38 SCHMITT Rudiger *Dichtung und Dichtersprache in indogermanischer Zeit* OH Wiesbaden 1967 375

seeks to collect and test the material brought forth by scholars since Kuhn (1853) for the reconstruction of urdg Dichtersprache RV taken into account discusses such words as *āu vacas tak vanas brahman mana n ma ari* etc

Rev J GONDA *L nua* 23 301 09

- 39 SCHMITT Rudiger De Daru regis dicto *dahyauśmay duruva ahaty Die Sprache* 16 1970 80 81

considers also RV II 17 5cd AV XII 1 11cd 17ab

- 40 SHASHI KUMAR Magico religious similes in the Vāsistha Mandala SP (23 AIOC) 1966 p 6

- 41 SHASHI KUMAR A study of figures of speech in the Rgveda with special reference to the Vāsistha Mandala SP (25 AIOC) 1969 367 363

- 42 TATACHARYA A Ramanuja *Rgvedīyah upamah PAIOC* (21st Session) 3 1968 25 31

(over 2000 *upānīṣ* in RV)

42A. THIEME, P. Beseelung in Sprache, Dichtung und Religion. *Paideuma* 7 (4-6), H. Lommel Fel. Vol., 1960, 313-324.

.. on personification in poetry and rel. observations on *śāstra* *mamṛṣati, kṛtām pīpatīṣati* ..

43. TOPOROV, V. N. Analysis of several poetic texts / lower levels (Russ.). Progr. i tezisy docladov., Tartu, 1964, 92-97

..(on pp 96-97, there is an analysis of RV X. 125 on phonetic level ..

44. TOPOROV, V. N. An analysis of several poetical texts / mostly, on the lower levels (Russ.). *Poetics*, The Hague, Paris, Warsaw, 1966, 61-120.

..in Part 3 of the paper, the author analyses the symbolical use of sound patterns in some Vedic passages.

45. TRIPATHI, Rama Mani. *Vaidika upamaon men laukika upamana* (Hindi) *Viśvambhara* 7 (3), 1972, 8-14.

46. UPADHYAYA, R. The Rgvedic poets *JUS* 7 (7), Sagar, 1958, 161-163.

..the names of the real authors of Vedic hymns can't be generally known now professional poets (*kṛt*) and occasional poets...Soma as exhilaration for poets. great respect for poetic art..

47. VAGISHWAR. *Vaidika sahitya sandarbha* (Hindi). *GKP* 23 (1-2), 1970, 50-66.

..serially..Vedic rhetoric..

48. VARMA, Mahendra Kumar. *Poetic Beauty of the Rigveda*. S. S. Rai Varma, Damoh, 1963, 244.

..(second ed ; first ed. in 1953) poetic appreciation of RV acc. to canons of Sk. poetics ..description of nature *dhīrāḥ samāśaḥ vaiśā* ..

49. VARMA, Mahendra Kumar. Heroism in Rigveda. *Madhya Bharati* 2 (2), Jabalpur Univ., July 63, 91-99.

..heroism in RV ..

50. VARMA, Mahendra Kumar. *Rgveda upanadhisatthā*. SB (22.2.64). Nagpur, p. 5.

..studies RV VII. 13. 4, X. 61. 2..

51 VARMA, Mahendra Kumar *Rgveda ka sahityika mulyan kana* (Hindi) *VJ* 21 (3 4), 1972 243 245

52 VARMA, Mahendra Kumar Elements of poetry in *Rgveda SP* (26 AIOC), 1972, 382 383

seeds of *rasa dhvani alamkara* in *RV RV X 34 (karuna)*, VIII 45 4 (*u ra*) VIII 96 4 (*bh va dhvani*) I 86 3 (poetic suggestion)

53 VARMA Mahendra Kumar Poetry of the Grtsamadas *CASS Stud* 1 1972, 83 92

54 VELANKAR H D Similes in the Atharvaveda *JAS Bom* 38, 1963, 19 43

analysis of over 325 similes

55 VELANKAR H D Emotional simile in the *Rgveda Bh Vid* 25 (3 4), 1965, 1 43

(the main purpose of emotional simile is to bring to the mind of the hearer those feelings and emotions wh are invariably associated with the upamanas adopted in it it is to be distinguished from decorative simile) classified under six heads acc to relationship thought of e.g mother and child lover and beloved friend and friend etc emotional similes from *RV* given with English transl and notes indexes

56 VELANKAR H D Kavi and kavya in *Rgveda PAIOC* (23rd Session) 1969, 253 258 (Also in *SP*, 23 AIOC, 1966, 1 2)

(ref L RENOU *JA* 241 1953 180 83) V does not accept R's views fully acc to V kavi primarily signified an individual (divine or human) who had an intuitional knowledge of cosmic matters the words derived from *ku* (=to speak) the speech being prophetic or oracular

57 VELANKAR, H D Word economy and *Rgvedic interpretation PIOC* (26th Session) 3 1 1969, 139 145 (Also in *SP*, 26 ICO 1964, 265 67 *ABORI* 45 1964, 1 18)

see *VBD* III 4 58

58 VELANKAR, Kamal N The cow and the horse in the *Rgvedic simile SP* (22 AIOC), 1965, p 243

59 VENKATASUBBIAH, A Some similes in the Rgveda
ALB 28 (34), Dec 64, 161 207

VIII 41 1 29 6 VII 85 1, IX. 94 1 2 IV 21 1, 15 6 L 92 4,
122.2, X. 68 1

60 VINOD CHANDRA *Vaidika samhitaon men alamkara*
(Hindi) *GKP* 20 (6), 345 354.

61 WUST, W Von indogermanischer Dichtersprache Pro-
bleme Theorien Pragmatisches *Rema* 12 (1967 68), 1969, 112

Vedic passages quoted and discussed (comparison bet *RV* and
Pindar) in the last part, especially on *RV* I 161 9

Rev R SCHMIDT *Die Sprache* 17, 67 68

62 WUST, W Zum Problem einer indogermanischer Dich-
tersprache *SCOAPO* 3, 1969, 251 280

Rgvedic, Gathic Greek examples

63 WUST, W Dichtersprachliche Zusammenhänge Zwischen
Veda und Pindar *Franz Altheim Fel Vol (Beiträge zur Alten*
Geschichte und deren Nachleben), Berlin 1969, 24 34

64 WUST, W Von indogermanischer Dichtersprache
Anthropos 66, 1971, 241 242

(summary of 61 above)

37 METRE, ACCENT, MUSIC, RECITATION

1 ABHYANKAR, K V A new light on the method of the
recital of Vedic texts with accents *ABORI* 48-49, 1968, 353 359

the original Udatta tone of the nature of the stress accent was,
in a way completely ignored in the utterance of the ancient
Vedic Samhitas in verse being superseded by the musically
adjusted Svanta and Anudatta tones in wh the later prose
Samhitas and some *Br* texts came to be recited

2 ABHYANKAR, K V Accent in Sanskrit *ABORI* 50, 1969,
41-55

among other points original verse text of *RV* peculiar features of
the original text *samhitakarama* scrutiny of *Purusasukta* and
Pavamanasukta crit. observations on ESTELLER's theory re reading
of the text is necessary

- 3 ABHYANKAR, K V *Udatta accent before and after the age of the Veda Samhitas* *JOIB* 19 (3), Mar 70, 213 215
when Sk was spoken lg, i.e. some centuries before Yaska and Panini people spoke accented Sk and the stressed vowel was called Udatta method of recital characterized by 3 tones (U, An Sv) applied to RV
- 4 ABHYANKAR K V *Vedapathanacya atha vikṛti* (Marathi) *VSMV* 1971, 1972, 78 90
- 5 AMARANATH, Sastri *Vaidika svara-samiksa* (Hindi) Rishikula Vidyapeeth Haridwar, 1964 190
Rev RAM GOPAL, *VJ* 3, 309 VRAJANANDAN, *VJ* 14, 55 56
- 6 ANANTHANARAYANA, H S Some problems in Vedic accentuation *IA* (3rd Series) 5 (2), April 71, 55 61
particularly re accent of the verb
- 7 ARNOLD, Edward Vernon *Vedic Metre in its Historical Development* Mot Ban , Delhi, 1967, xiv+335
reprint of the original ed of 1905
- 8 BASU, Jogiraj Music dance, and drama in the Vedic age *Pr Bh* 66, May 61, 223 227
ref to 'vocal music' instrumental music, dance, drama in Vedic lit these were not only prevalent, but were quite popular
- 9 BHASKARA RAO, S The Vedic metre *VS*, Tirupati, 1967, E 35 39
- 10 BHATTACHARYA Bhabani Prasad Some observations on the utterance of circumflex accent in Rgveda Pratisakhya *SP* (26 AIOC), 1972, p 507
the circumflex arises from a combination of acute and grave syllables into one syllable the first half of this latter is acute and the other half is grave author discusses this and other views
- 11 BHATTACHARYYA, Nirada Varana *Vaidika svarasvarupa vimarsah Pranava Pariyata* 14 (3), 1971, 42 45, (4), 1972, 61 64.

12 BHATTACHARYYA, Sivaprasad The Janasrayi Chando
yiciti and its author JOIB 10 (4) June 61, 409 422

13 BHATTACHARYYA, Sivaprasad Jottings on Sanskrit
metrics OH 8, 1-34, 9, 35 64

14 BHISE, Usha R The development of the Indian musi-
cal scale. SP (26 AIOC), 1972, 345 346

origin of the musical scale of seven notes traceable to the trad
of Vedic recitation *sad a rakha* etc, mentioned in Śikṣa works,
but the earlier counterparts of these notes : enumerated in *Taitt*
Prat as *kṛṣṭa prathama* etc, the *caturjama* (four original notes)
of *Taitt Prat* identical with the four *śaras* of Vedic recitation
(Ud, An, Sv, Pr)

15 BON MAHARAJ Die Einzigkeit der vedischen Lesung
Kairos 7, 1965

16 BON MAHARAJ The uniqueness of Vedic reading SPP
7 (1), Feb 67, 1-13

see 15 above also see VBD III 34 60

17 CARDONA, G Panini's definition, description, and use
of Svarita Kuiper Fel. Vol, 448 461.

see VBD III 25 40

18 CHANDRATRE, P D Longer metres in Rigveda Bull.
Chunilal Gandhi Vidyabhavan 14, 1969, 1 7

atichandamsi Atijagati (52 syllables), Śakvari (56), Atisak
vari (60) Aṣṭi (64), Atyaṣṭi (68), Dhru (72) Audhṛti (76)
indicate that Vedic seers were actuated by spirit of experimen-
tation as they evolved longer metres out of comparatively shorter
ones

19 CHATTOPADHYAYA, Amar Kumar Vaid kasvaralocanam
SSPP 50, 111 118, 173 178, 206 211, 231-239

20 CHAUBE, Brajavihari Satapathabrahmana ki svara-
prakriya (Hindi) URSHS 3, 1968 69 61-73 (Also in SP, 24
AIOC, 1968, 9 10 " *evam usakī svarankana paddhati*)

in *SPBr*, only 2 accents Udatta and Anudatta, no Svarita,
Ud, wh results from the combination of Ud and An, is called
bhasika śara An marked with a horizontal stroke below the
syllable, Ud. left unmarked

21 DANIELOU, Alain *Die Musik Indiens Platte I Veda Rezitation und Gesang* UNESCO Collection A Musical Anthology of the Orient Barenreiter Verlag, Kassel Wilhelmshöhe

• Rev Fritz Bose *Mundus* 3 (3) 226 27

22 DESHPANDE G T On the accent of the vocative *NUJ (H)* 18 (2), Oct 67

23 GANAPATI SASTRI Hebbar *Eka svaramimamsa ABORI* 51, 1970 (1971), 210 212

see *VBD* III 1 45

24 GONDA J The *Anustubh* stanzas of the Rgveda *ALB* 31 32, 1967 68, 14 51

describes the composition and syntactic structure of *anustubh* stanzas in *RV*

25 GOSWAMI O *The Story of Indian Music* Asia Publishing House, Bombay

RV and *SV* chants discussed nature and extent of influence of pre Aryan and non Aryan cultures on Aryan musical culture

26 GUPTA, Sudhir Kumar Conception of metre in the Rg veda *SP* (26 AIOC), 1972, 353 354

word *chandas* and names of metres primarily ref to some cosmic phenomena *chandas* from *chad* (=to cover) or *chand* (=to please) might have signified creation yielding the sources of development pervasion and delight

27 JHA Sukheshwar Elucidation of the salient feature of the *svaritiya udatta* *SP* (26 AIOC), 1972, 355 356

28 JHALA, G C Kampa in the accent system of the Rg veda *JAS Bom* 41 42 1966 67, 43 45

possibility of independent Svarita being followed by another independent Svarita *RV* VII 21 9

29 KRISHNASWAMI S Drums of India through the ages *JMA* 38, 1967, 72 82

30. KURYLOWICZ, J Indo European metrical studies *Poetics, Poetyka, Poetika*, Warsaw, 1961, 87 ff

analysis of Vedic and Greek lengthening shows that there can be no question of any IE tendency towards metrical lengthening

31. LADDU, S D The laukika, vaidika, and yajnika accentuation with the Munitraya of Sanskrit grammar. *Dandekar Fel Vol*, 1969, 93 111

(1) sacrificial utterance was in parts specialised Vedic Sk. and in parts specialised spoken Sk, (2) utmost accuracy in pronunciation and accentuation required in sacrifice, (3) at some (probably early) stage, Mantras might have been recited with *trautarya* in sacrifice, (4) the so-called *ekasruti* in sacrifice was probably a uniformly loud voice employed in the recitation of Vedic Mantras, (5) by the time of Panini, *ekasruti* mode of recitation optionally extended to the utterance of Vedic Mantras even outside the sacrificial context, i. e., in daily lesson

32. MISHRA, Gopal Chandra *Vaidiki svarabhaktih Sanskrita Samjhanam* 24 (6), Sept 63, 7 8

five kinds of *svrabhakti* mentioned in *Yajurveda Siksha* Harṇī, Kurvī, Harṇī, Harṇī, Hamsapada discusses these

33. MISHRA, Videha. A critical study of the Vedic accent. *JBRS* 53, 1967, 1-16.

34. MITRA, Arati Some observations on the epithets of the Vedic and Sanskrit metres *SP* (26 AIOC), 1972, 70-71

etymology of *gāyatrī* and *uṣṇh*

35. MUKHERJI, Amulya Dhan Rhythm in Sanskrit syllabic metres *JAS Ben* 7 (3 4), 1965 (1968), 143 162

metrical trad in Old Aryan (148 49), basic features of Indo-Iranian metres (149 50) (similarity bet I I and old Greek metres) .

36. MUKHERJI, Amulya Dhan Rhythm in uneven syllabic metres in Sanskrit *JAS Ben* 11, 1969, 68 88

ardhasamavṛtta or *viṣamavṛtta* metres (5 more in p., among them)—their prototypes to be found in these Vedic metres in wh var. of disparate length are combined to form stanzas perhaps it was from Frutubh that these metres originated, but there are difficulties in accepting this view

37. MUNISHWAR DIVA, Sastri *Vedartha karane men sukka mahatva* (Hindi). *VJ* 21 (3-4), 1972, 56-58.

38 MYLIUS, Klaus Die Identifikationen der Metren in der Literatur des Rgveda *WZKMUL*, GsR, 17 (2-3), 1968, 267-273

metres are identified with gods ritual concepts, *varnas* human body and limbs animals and minerals geographical and astronomical objects etc fully tabulated

39 NAYAK Hariprasad *Bharatiya sangita ki atihāsika parampara* (Hindi) *Sangita*, May 68 Hathras

40 NIJENHUIS E Wiersma te *Dattilam* A compendium of ancient Indian music (Introduction, translation, commentary) *Orientalia Rheno Trajectina*, XI, Leiden, 1970, viii+477+34 pp of music examples

(thesis) comm explains the terminology of ancient Indian music with ref to, among others Vedic lit

41 PARANJAPÉ, S S *Bharatiya sangita ki ruparekha—vaidika kala se gupta kala takā* (Hindi) *Nadarupa* 2, BHU, Jan 63, 61 69

42 PARANJAPÉ, S S *Bharatiya sangita ka itihāsa* (Hindi) *Chowkhamba Rashtrabhasha Granthamala* 9, Varanasi

(from Vedic times to the age of the Guptas)

43 PRAJNANANANDA, Swami Music materials in the *Puspasūtra* *Nadarupa* 2, BHU, Jan 63 Part II 34 42

Puspasūtra (=Samapratishakhyā) written by Puṇḍarīka Auḍavrajī comm by Ajatasatru (commences from 5th Prapathaka), *Puspasūtra* contains ten Prapathakas the 9th deals with Samaganas the second section of the 9th Prapathaka is most imp for music materials author gives a resume of that section

44 PRAJNANANANDA, Swami Orchestra and chorus in ancient India *JMA* 35, 1964, 88 102

description of Mahāvratā in ŚS wives of priests used to sing songs in chorus to obtain offspring Hoṛ on the swing unmarried girls used to dance round the sacrificial fire, with waterpitchers wh were to be emptied (cf J GONDA, 'Ascetics and courtesans', *ILB* 25 78 79)

45 PRAJNANANANDA, Swami *A Historical Survey of Indian Music*. Anandadhara Prakashan, Calcutta, 1965, 500.

opening ch. deals with music in Vedic age ch. 2 with music in the *Varaṇṣya* *śikṣā* (see *VBD* II 37.22 *Saṁgīta o sāmikā*)

Rev. T. S. PARTHASARATHY *JMA* 25 140-42

Rev. V. R. *JMA* 37 213-14

46 RAGHAVAN, V *Nadayoga* Morris College of Hindustani Music, *Silver Jubilee Vol.*, Lucknow, 1952, 25-26

on the Vedic origin and sacred associations of music

47 Raghavan, V Vedic chanting, music, dance and drama. Orient Longmans *Proc. of Intern. Seminar on Trad. Cultures in SEA*, 1960, 168-178

48 RAGHAVAN, V Samaveda and music *JMA* 33, 1962, 127-133

explains the structure and plan of *SV* and its sections deals with details of saman singing Kauthuma and Jaiminiya styles of singing as seen in diff. parts of south India relation of samagana to Indian music

49 RAMAKRISHNAN, T. S. The music in the chant of Samaveda hymns *JMA* 38, 1967 59-62

50 RARATE, V. R. *Kya samaveda ki lupṭa ganaparampara punarujjivita ho sakati hai?* (Hindi) *Vedavani* 24 (7), May 72, 3-5

51 RAY, R. L. Centres of Vedic music *Nadarupa* 2 BHU, Jan 63, 54-60

52 SCHLINGLOFF Dieter *Chandoviciti* Berlin, 1958, 72+8 tables

see *VBD* II 27.5

Rev. H. BERGER *ZDMG* 111, 231-32 Rita TATICCHI, *EIV* 12 273

53 SHASTRI A. D. Svarita *Bull. Chuntal Gandhi Vidya-bhavan* 14 Aug 69, 37-38

samāhārah svaritah—this def. does not apply to enclitic *sv* but only to independent *svarita*

54 SHIVARAMAIAH, B. K. The three dimensions of Rgvedic versification *SP* (26 AIOC), 1972, 378-379

(1) a set no of syllables (2) a somewhat fixed order in the alternation of light (*laghu*) and heavy (*guru*) syllables (3) pitch accent

- 55 SIHLER, Andrew Sievers Edgerton phenomena and Rigvedic metre *Lg* 45 (21), June 69, 248-273

metrical configuration alone is sufficient to account for such facts as that RV words beginning with a single consonant followed by a light first syllable (a short vowel + a single prevocalic consonant e.g. *karati prithu* etc.) are found to occur only rarely in positions where they follow a word ending with a light syllable most (or perhaps all) of the original *gamati* types of data are insignificant as evidence supporting the SE theory

- 56 SRIVASTAVA, Dharmavati *Pracina bharata men sangita* (Hindi) Bharatiya Vidya Prakashan, Varanasi, 1968, 300

hist. of Ind. music from Vedic times to Gupta period, presented in its cultural and sociological aspects ch. I describes music in Vedic times including chanting of Samaveda dancing various musical instruments

Rev. Omkaranath SARMA *BJ* (1956) 68

- 57 STAAL, J. F. *Nambudiri Veda Recitation* Mouton, 1961, 102

see *VBD* III 34-244

Rev. A. MINARD *IJG* 6 302-03

- 58 TRIPATHI, Chabinath *Chanda vyavastha mahattva evam prayojana* (Hindi) *Saptasindhu* 13 (10), Oct. 66, 25-35

Panini Yaska Up. have discussed various theories re. origin of metres

- 59 VARADARAJAN, B. Music in the Sama Veda *VS* 1967, E 50-58

see *VBD* III 9-13

- 60 VARADARAJAN, Brinda Ancient music the music of the Sama veda and the songs of the saivite and vaishnavite saints *BITCM* 1, 1967, 22-45

sāmagana saman-chant technique of lit. and chanting explained

- 61 VLDAPATI Sastri *Yajñakarma men mantroccarana evam adhunika svaravala* (Hindi) *Vedaani* 13 (3), Jan. 61, 13-18

62 WALIMBE, R. S. *Pracina bharatiya svarasastratila svaramandala* (Marathi) *Sanskrit Sugandha* 1970, 191-218

63 WELLESZ, Egon. *The New Oxford History of Music*, Vol I Reprint, 1960

see VBD II 37 50

Rev W STAUDER, *Oriens* 16 309-12

64 YUDHISTHIRA, Mimamsaka *Vaidika Chandomimamsa* Ramlal Kapur Trust, Amritsar

65 YUDHISTHIRA, Mimamsaka *Vaidika ranmaya men prayukta svarankana prakara* (Hindi) Bharatiya Pracyavidya Pratisthana, Ajmer

Rev BHAGAVADDATTA, *GKP* 18 (11) 594-612

66 YUDHISTHIRA, Mimamsaka *Vaidikasvaramimamsa*, with Hindi commentary Bharatiya Pracyavidya Pratisthana, Ajmer, 1965, 57

see VBD II 37 53 63 above is the Hindi title of this also
see VBD II 37 54

38 LITERARY FORMS LITERARY CRITICISM

1 ALSDORF, L. The Akhyana theory reconsidered *JOIB* 13 (3), Mar 64 195-207

discusses earlier theories on the subject old Akhyana vs. quoted from the store of popular Akhyana poetry were put to magical use by the secondary addition of an appropriate spell what was incorporated into RV was not an original Akhyana but this secondary magic combination this magic sūtra might and probably wd be recited without the prose portions

2 ALSDORF, L. The akhyana problem reconsidered *PICO* (26th Session) 3 1, 1969, 14-20 (Also in *SP*, 26 *ICO*, 1964, p 50)

Sarṇvadasūktas OLDENBERG's akhyana theory (rejected by HERTTEL and VON SCHROEDER who characterised Sarṇvadasūktas as dramatic pieces) GELDER sponsored ballad theory (lyrical poems with epic subject-matter and dramatic layout) CHARPENTIER regards Ss as pieces of epic poetry not needing any additional prose A finds O's theory fundamentally sound acc. to A we

have in *RV* a certain no not of original Ākhyānas but of Akhyana stanzas quoted for special reasons and in some cases and in various ways adapted to their new *RV* setting see 2 above

3 BENEGAL, S *A Panorama of Theatre in India* ICCR, New Delhi, 1968, vii+132

4 BHAGVAT, Durga The riddle in Indian life, lore, and literature *Folk lore* 7 8 1963

5 BHAGVAT Durga *The Riddle in Indian life and Literature* Popular Prakashan Bombay 1965, xxxi+135

ch 2 The Vedic Riddle

6 DANGE Sadashiv A *Rgvedatīla suktī (mhanī ') and lokanīti* (Marathi) *Navabharata* 19 (12), Sept 66, 19 28

see *VBD* III 4 11

7 FATAH SINGH *Sahitya aur saundarya* (Hindi) Sanskriti Sadan, Kotah, 134+11

pr nciples of aesthetics in Vedic lit (among other topics)

8 FATAH SINGH *Kamayani saundarya* (Hindi) Bharati Bhandar, Allahabad 1966 317

(3rd ed) lit and philosoph appreciat on of A from the pt of v ew of Veda

9 FEISTEL Hartmut Ortwin *Das Vorspiel auf dem Theater Ein Beitrag zur Frühgeschichte des klassischen indischen Schauspiels* Tübingen Univ , 1969, 151

(dissertat on)

10 GUPTA, Anand Swarup *Purāna, Itihāsa, and Ākhyāna* *Pur* 6 (2), July 64, 451 461

P I A —all ed subjects since early Vedic times (1) P and I found used somet mes together (*ŚPBr* \ 5 6 B Ch *Lp* III 4 1 2 VII 12) somet mes separately (*4V* \ V 6 10 11 *ŚPBr* \ III 43 12 13 *Gopatha* I 10 *BAU* II 4 10) in *4V Br.* and *Lp* I and P seem to denote particular kinds of passages in *Br* (acc to Sayana on *ŚPBr* \ III 43 I = cosmological myths P = stories like that of Purūravas and Urvasil, Śa nkara on *BṛU* II 4 10 reverses Śāyana's def) in earlier periods, P connoted stories, whether imaginary or factual, later, a distinction came to

be made P = mythical, I = factual four clear stages (1) P included I also (*AV* and some *Pur*), (2) P and I as distinct (some Vedic and *Pur* passages), (3) I included P (*Kaut Arśa* I 5), (4) P tended to include I and all other subjects of human interest

11. HORSCH, Paul *Vedische Gathas und Ślokas* *WZKSA* 6, 1962, 1-14 (Also as a brief report in *ZDMG* 111, 1961, 398-399)

see 12 below

12. HORSCH, Paul *Die vedische Gatha und Śloka Literatur*, Francke Verlag, Bern, 1966, vii+516

(see *VBD* III 33.24) as basic materials for his research, H. has collected from *Br* and older *Up* all the anonymous stanzas explicitly labelled as Gatha or Sloka by the texts themselves (also those, the authorship of wh. is ascribed to mythological beings) threefold purpose (a) to investigate more exactly than heretofore the relation of Vedic G Ś lit. to Buddhism and Jainism, (b) to indicate the after-effect of this lit. genre on Hinduism, (c) to inquire into the origin, i.e., the institutors of G vs. acc. to H., these anonymous fragments of stanzas, wh. originated mostly in secular and popular circles, already contain the rudiments of later Hindu lit., show many associations with the new turn of thought emerging about the middle of 1st mill. B.C., and forms as it were, the missing link bet. Brahmanism and Śramanism H. emphasizes that the ultimate source of both epic and drama is intimately connected with G lit., wh., in its turn is derived from the non-hieratic or unorthodox sphere such as the Kṣatriya milieu or the Vratya community

Rev G BUDERUS, *Mandus* 4 (4), 315-16, E. FRAUWALLNER *WZKSA* 11, 210-11, M. MAYRHOFER, *Die Sprache* 14 (2), 187-88, M. A. MEHENDALE, *VJ* 5 (2) 218-220, L. RENOL, *JA* 204, 307-11, GEORGE VON SIMON, *Erasmus* 19, 647-50, N. TSUJI, *IJ* 12 (1), 27-34, J. C. WRIGHT, *BSOAS* 31 (2), 449

13. INDU SHEKHAR *Sanskrit Drama its Origin and Decline* Or *Rh.-Tr.*, VII, E. J. Brill, Leiden, 1960, xxviii+214+9 plates.

seeks to spotlight the non-Aryan elements wh. may have helped in the birth of Sanskrit drama

Rev M. HARA, *Toyo Gakuho* 44, 610-15, E. SŁUSZKIEWICZ, *Roczn. Or* 23, 140-44, P. TIRUGOVANALAKSHMIAN, *TC* 11 (2), 201-03

- 14 INDU SHEKHAR Drama *Cultural Forum* 6 (2), Jan 64, 65 68

contribution of the refined and cultured pre Aryans born of pre Aryan parentage nurtured by epic trad adopted by Śūdras and other lower ranks Sk drama met with disapproval of the priestly class therefore had stunted growth

- 15 JACQUOT, Jean (ed) *Les théâtres d'Asie* CNRS, Paris, 1962, viii+308+plates

pp 7 48 about Sk theatre —RENOU classical theatre of India —J AUBOYER characteristics of Indian dramaturgy —A-M ESNOL, 'the basis of classical Ind theatre —K M VERMA some religious elements in Indian theatre —BAKE

Rev C J D *BSOAS* 26 237, W KIRFEL, *OLZ* 1963 596 98
G LOBSINGER *As Stud* 17, 57 58 Rita TATICCHI *EW* 13 (4) 388-89

- 16 KARAMBELKAR, Usha *Samvada sukta* (Marathi) Nava-bharata

Agastya Lopa (April 69) Sarama Pani (Sept 69) Vṛṣakapi (June 70), Yama Yam* (April 71) Pur Ur (June 71) (from Ph D thesis *The Rgvedic Dialogues A Study* Univ Nagpur)

- 17 MISRA, Vidyanibas Foundations of Sanskrit poetics *A N Jha Fel Vol*, 1969, 375 393

complex concept of *vāk* as embodied in *RV* and *Br*

- 18 PARIKH Rasiklal C *Ananda Mimamsa* (Gujarati) MS Univ., Baroda

three lectures on aesthetics and lit crit Up concept of Ānanda doctrine of *bhuma*

- 19 PRASAD, Jayakishan *Sanskṛta Nāṭya Sahitya* (Hindi) Vinod Pustak Mandir, Agra, 1969 228

- 20 RAY, P R Concept of Kavya in the Rgveda *Dandekar Fel Vol*, 1969, 177-180

see *VBD* III 36 35

- 21 RENO L Sur le genre du sūtra dans la littérature sanskrite *JA* 251 (2) 1963, 165 216

- 22 VON SCHROEDER, L *Mysterium and Munus im Rgveda* Kritische Untersuchung und literar historische Darstellung der

dialogischen und dramatischen Lieder, Samvādas, im Rīgveda. 1972, 501.

..reprint of ed. of 1908, Leipzig..

23. SEN GUPTA, D P. Laughter in sacred literature. *VBQ* 29 (1), 1963-64.

24 SHARMA, Bhavani Datta *Vede sahityikatattvam. Samskṛta-Sammelanam*, Bihar, July Sept. 70.

25. SYRKIN, A Ya Some aspects of the study of humour and examples from ancient Indian literature (Russ.) *Programma* ... , Tartu, 1964, 35-37.

. traces of humour in Veda e g Mandūkāsūkta in *RV*

26. SYRKIN, A. Ya Contribution to the study of humour in ancient India (Russ.). *Materialy po istorii i filologii Tzentr. Asii*, No. 3, 1968, 66-78.

. mentions, among others, *RV* IX 112, X 86, etc

27. THIEME, P. Das indische Theater. *Fernöstliches Theater*, ed by H. Kindermann, Kröner Verlag, Stuttgart, 1966, 21-120

28. THIEME, P. Les origines du théâtre Indian. *Annales de la Faculté des Lett. et Sci. Hum. d'Aix*, 41, 1966, 269-289.

29. UPADHYE, A. N. *Bharata men varnanatmaka kathā-sāhitya* (Hindi). *Anekānta* 22 (6), Feb. 70, 266-275.

. serially first instalment . (Hindi transl by K. VANTHA of U 's introd to his ed of *Bṛhatkathakosa*) .. Vedic and related lit. ..

30 *Vaidīkavānmaye kavyaśāstrasya mūlanvesanam. Samskṛta-Bhavitavyam* 18 (19-20), Aug. 68, p 5.

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE RĠVEDA.

1. ATKINS, Samuel D The *RV dyaus*-paradigm and the Sievers-Edgerton law, *JAOS* 88 (4), 1968, 679-703.

(ref Lg 11 Sievers law and IE weak grade vocalism by EDGERTON) there are many aberrant cases in *RV* to SE law one of the most puzzling is that of *djaus* and its forms A sorts out and accounts for the occurrence of exceptions to the law in this paradigm

- 2 BENVENISTE, E Note additionelle *BSL* 55, 1960, 18 19

(appendix to RENOY Les dérivés abstraits en *tal* et *lati* du *Rgveda* *BSL* 55 10 17) acc to B *lati* also in Iranian, therefore Indo Iranian

- 3 DEVASTHALI G V Prakritism in the *Rgveda* *Proc of the Seminar in Prakrit Studies*, Univ of Poona, 1970, 199 205

variations in the *RV* lg in its various aspects discussed with ref to Hemacandra's *Sabdānusāṣana* (Pariśiṣṭa)

- 4 DURR, J A Die Zusammensetzung bei den Infinitiven und Gerundien im *Rgveda* *Schubring Fel Vol*, 1951, 11-18

- 5 ELIZARENKOVA, T Ya *The Aorist in the Rgveda* (Russ) Izdatel'stvo vostočnoj literatury, Moscow, 1960, 151

description of different structural types of the aorist in *RV*, of the actual frequency of forms of the paradigms of different aoristic types, and of the parallel functioning of more than aoristic stems from the same verbal root study of mutual relations bet. the modal and non modal augmented and non augmented forms of the aorist as well as bet the aorist and other verbal forms capable of expressing the meaning of past tenses an attempt to analyse the origin of different structural types of the aorist in the *RV* by means of internal reconstruction as a result of this internal reconstruction the idea of co-existence in the verb of the *RV* of two systems the one devoid of the opposition of tense hypothetically interpreted as the opposition of an action connected with an agent (injunctive) to an impersonal state (perfect) and the other characterised by the opposition of grammatical tense (Also see On the problem of the tenses in OIA in Summaries of Papers by USSR delegation 25 ICO, Moscow, pp 21 8 below)

Rev F B J KUIPER *IJ* 5 245 46

- 6 ELIZARENKOVA, T Ya Znachenije osnov prezensa v *Rigvede* *Yaziki Indii*, Moscow, 1961, 91-165

the meaning of the present stems in the *RV* by comparing the non-systematic elements of verbal forms in *RV*, E comes to

the conclusion that tense and aspect oppositions of the later period were preceded by oppositions of active verbal forms to passive verbal forms. description of the formal structure and semantics of the ten present classes of the verb in *RV*, and of their mutual relations

- 7 ELIZARENKOVA, T. Ya On the linguistic aspect of the translation of the *Rgveda* (Russ) *Istoriya i kultura drevnej Indii*, Moscow, 1963, 101-117

not all the aspects of the lg of *RV* can be adequately reproduced by means of modern lgg (e.g. the injunctive of the verb, the ambivalent meaning of a part of laxis etc) in some cases, the transl of *RV* hymns into modern Western lg wd remain ambiguous

8. ELIZARENKOVA, T. Ya On the problem of the development of tenses in Old Indo Aryan (the *Rgveda*) *PICO* (25th Session) 4, Moscow, 1963, 167-174

the category of tense had not yet become completely grammatised by the time of *RV*, this is proved by the neutralisation of tense opposition in a considerable no of forms as well as by the non obligatory use of the augment and a lesser distinctive power of tense as compared to mood. an indirect support is provided by the evidence of the abundance of nominal phrases in *RV* as well as cases of absolute use of prefixes and of omission of the verb (see 5 above)

- 9 GONDA, J *Epithets in the Rgveda* Mouton Disp Rheno-Traj IV, 's Gravenhage, 1959, 270

Rev R. HAUSCHILD, *OLZ* 1963, 387-89

- 10 GONDA, J *The Aspectual Function of the Rgvedic Present and Aorist* Mouton Disp Rheno-Traj VII, 's Gravenhage, 1962, 286

G's primary concern is to establish the aspectual uses of *RV* aorist indicative as opposed to imperfect, studies this question in the context of IE lgg generally, compares Rgvedic situation with that in *Br* and *Parishad Sk.* acc to G the aorist often refers to special cases, single objects or details. isolated occurrences, it is not rarely used in connection with processes wh, tho durative in nature, are viewed without regard to duration. the imperfect often emphasizes the idea of continuance, the chief interest in a past process being in its development or unlimited continuity, as opposed to aorist, imperfect expresses 'variety', 'vision', frequency, heterogeneity, 'perspective', simultaneity.

Rev R AMBROSINI, *SSL* 3, 90-98, T ELIZARENKOVA, *OLZ* 60 (1965), 391-95, H FLACELIERE, *Kratylos* 9, 151-55, W P LEHMANN, *JAOS* 84, 457-59, Charles MALAMOU, *IJ* 8, 64-67, L RENOU, *JA* 250, 308-09, J C WRIGHT, *BSOAS* 27 (2), 499

- 11 HAMMERICH, L L Wenn der Dualis lebendig ist *Die Sprache* 5, 1959, 19-26

(considers *mitra* for Mitra and Varuna, *ahanī* for day and night)

- 12 HOFFMANN, Karl Retroflexes in *RV* VIII. *WuS* 21, 1940, 149 ff

- 13 KAPADIA, B H The composition of infinitives and gerunds in the Rgveda *JBomU* 31 (2), 1962, 25-34

(English transl of 4 above)

- 14 LEHMANN, W P On the reading of some *ya* suffixes in the Rgveda *Kuiper Fel Vol*, 1968, 39-45

(1) *ya* after resonant or obstruent plus laryngeal, (2) *ya* after laryngeal plus resonant/obstruent, (3) further occurrences

15. MANESSY GUITTON, J *Les substantifs en -as- dans la Rk Samhita Contribution à l'étude de la morphologie védique* Publ. de la Section des lang et litt 8, Facult des Lett et Sci hum, Univ. de Dakar, Dakar, 1961, xx+286.

(1) problèmes de vocalisme, (2) thèmes à suffixes complexes, (3) questions d'accentuation, (4) esquisse sémantique et conclusion

Rev J FILLIOZAT, *JA* 250 (3) 462-65, A MINARD, *BSL* 58 (2), 50-56, W P SCHMID, *IF* 69, 67-70

16. MANESSY-GUITTON, J Les adjectifs simples en -as- dans la Rk-Samhitā. *IJ* 7 (4), 1964, 259-83

• (14 adj. considered)

17. MISHRA, Hari Mohan Secondary nominal suffix -ita in the Rgveda. *SP* (23 AIOC), 1966, p 28

- 18 PISANI, V. Subjunctive of future in Rgveda? *ALB* 31-32, 1967-68, 12-13

• *lanīḍāḥ* (*RV* IV 30 23, I 165.9) in the second passage, it is *lanīḍā* not *lanīḍāḥ*, thus, only one occurrence of *lanīḍāḥ* (IV.

30 23), is it subj of future? acc to P, it is 2nd sing optative of aor the strange rubric, "subj of the future", shd. be cancelled from *RV* grammar

19. RASTOGI, Motilal. *Sāmavāsa sandhi* in the Rgveda. *BPSC* 6, Oct. Nov. 66, 1-18

the term *sāmavāsa sandhi* occurs in *Rk Praś*, it means lengthening of a short vowel (excepting *r*) before the following consonant, wh. is also known as *pluti*, its main purpose is to make up the metrical deficiencies in Vedic mantras, where the orthographic quantity is different from the metrical (phonetic) quantity Saunaka, following Śakalya, has, thro his treatment of *S*, helped us a great deal in understanding and appreciating the musical cadence of Vedic mantra, its imp and working in the modulation of the quantities .

20. RENOU, L. Langue et religion dans le Rgveda : quelques remarques. *Die Sprache* 1, 1949, 11-17

. (see *VBD* II 39 16) multi-significance of verbs *as*, *ā bhr*, *pū*

21. RENOU, L. Les dérivés abstraits en *-tat-* et *-tati-* du Rgveda. *BSL* 55, 1960, 10-17.

semantically not exchangeable later *-ta-* takes over the function of *-tati-* (see 2 above)

22. RENOU, L. Sur l'utilisation linguistique du Rgveda. *BSL* 61 (1), 1966, 1-12

(ref to words like *padbhūh padbhūh* word haplogy *bodhi-edhi*, *yoktra yojana*, *dīdhūti*, *vipra vip*)

23. SGALL, Petr. Die Infinitive im Rgveda. *Acta Univ Carolinae : Philologica* II (*Or Prag* 1), 1958, 135 268

Rev A MINARD, *BSL* 38 (2), 44, W P Schmid, *IF* 68, 201 04

24. SHARMA, B R. Usage of genitive as Karaka in the Rgveda. Pan. Sem, Kurukshetra Univ, 1972, pp 6 (typed)

. (six Karakas generally assigned to six vibhaktis, excluding the genitive) in *RV*, gen is used as Karaka having direct relation with the verb, particularly, as *bhaks*, *pā*, *vid*, *cit budh*, *juṣ*, *ī bhukṣ*, *a dā*, *nir vid*, *nam* (these usages not covered by *Aṣṭādhyāyī*) .

- 25 SHIVARAMAIAH, B K The independent circumflex in Rgveda *H YJMU* 22 (1), Sept 62, 1-8

peculiarities of Svarita in general, of Jatya Sv in particular

- 26 SIHLER, A Word-initial semivowel alternation in the Rgveda *Lg* 47 (1), 1971, 53 78

- 27 TOPOROV, V N About some problems of Old Indian toponimic studies (Russ) *Toponimika Vostoka*, Moscow, 1962, 59 66 (Also TOPOROV, "About the studies in Old-Indian toponimics" (Russ), *Sov po topon vostoka*, Moscow, 1961, 9 13)

analysis of a no of Vedic toponyms and hydronyms in connection with the problem of localization of RV

- 28 VEKERDI, J On polymorphic presents in the Rgveda *AO (Hung)* 12 (1-3), 1961, 249 287

majority of dimorphic or polymorphic present stems in RV display no semantic difference (as has been frequently assumed), in cases where such diff still exists it refers mostly to voice and not to aspect frequent poetic improvization of accessory verbal forms unknown to the spoken lg shows that the lg of RV is by no means primitive or natural but a liturgical literary lg with old traditions accessory present forms don't go back to an earlier stage and are rather ephemeral phenomena polymorphism itself, as a tendency, had existed already in the IA period and may have originated in the uncertain mode of present formation that can be observed, presumably in the later stage of IE development

- 29 VEKERDI J On the participle *isnant* in the Rgveda *AO (Hung)* 23 (3), 1969, 377 378

in Vedic, (1) certain forms of some phonetically similar but semantically different verbal roots get mixed up (e g *ksayati*=he possesses *ksati*=he stays, *ksayati*=you stay), (2) in Sam texts, participles are formed from a stem diff from the finite verb forms (e g from *vaste* we have *usana usamanta vasana*) both these phenomena exemplified in *isnanti*-(from *is*=to send to desire) acc to V the present *isnanti* and part *isnant* (wh appear only in Vedic period and there too in later parts) must not have been a living formation but one of the artificial peculiarities of the liturgical and poetic style of hymns

40 LINGUISTIC STUDY OF OTHER VEDIC TEXTS.

- 1 ACHARYA, A. S The anusvara and anunasikya in the Taittirīya Samhitā. *BDCRI* 29, 1968 69 (1970), 1 6

anustara=a nasal to be produced after a vowel *nasikya*=nasal : a nasal sound different from *yama* and *anustara*, *yama*=nasalized tenseness of a stop consonant (four types mentioned in *Prāt* voiceless unaspirated, voiced unaspirated voiceless aspirated, voiced aspirated) *anunāsikya*=nasalization

- 2 ACHARYA, K. C Linguistic remarks on some words in the first Kanda of the Paippalāda samhita of the Atharvaveda *Proc AICL* 1, 1971, 96 99.

- 3 ANANTHANARAYANA, H S *Studies in the Language of the Taittirīya Brahmana* Univ of Texas, 1962

doctoral dissertation (xeroxed copy in CIIL Libr, Mysore)
a study of intonation contours with a ch considering the reconstruction of intonation contours for Proto-IE proto Sk must have had a word tone system, that is contrasted pitches only on the stressed syllables and not on the unstressed syllables

- 4 ANANTHANARAYANA, H S Perfect forms in the Taittirīya Brahmana *BDCRI* 25, 1966, 32 41

statistical analysis of perf and imperf in *TBr* (from 3 above)

- 5 ANANTHANARAYANA, H S A frequency study of verbal prefixes in the Taittirīya Brahmana *JOU* (G J Vol), Hyderabad, 1968, 87 109

- 6 ANANTHANARAYANA, H S *Verb Forms in the Taittirīya Brahmana* DCRI (S J Series 60), Poona, 1970, xvii+368

Part I Verb-forms occurring in *TBr* acc to the various systems of roots arranged alphabetically Part II Verb forms themselves arranged alphabetically, Part III 1 relative frequency of forms of Present, Perfect, Aorist, and Future, Part III 2 list of alphabetically arranged verb forms with attached pre verbs

Rev G CARDONA, *JOIB* 21, 243-49 C G KASHIKAR, *IL* 32, 79-80, S D LADDU, *VIJ* 9 (1) 199 203

- 7 DHARMADHIKARI, T N Phonetic peculiarities of the Maṭṭrayanī Samhitā. *SP* (24 AIOC), 1968, 12 13

- 8 FRENZ, Albrecht *Über die Verben im Jaiminiya Brāhmaṇa* Univ Marburg, 1966, xx+98

(see VBD III 15 12) primarily a morphological and lexicographical study

9. GUPTA, Sudhir Kumar *Brahmanon men prapta nirvaṇa canon ke prakara aur paryaya yojana* (Hindi) GKP 19, 1966, 73-99

(see VBD III 18 9) classifies and studies etymologies and word-equations in Br

- 10 HARTMAN, C G *Emphasizing and connecting Particles in the thirteen principal Upanishads* Annales Academiae Scientiarum Fennicae, Ser B, Tom 143, 2, Helsinki, 1966, 180

api, u uta eva kila khalu ca, nu, vāva, vai, sma, svid, ha—these particles and their various combinations studied from the pt of view of etymology and pre Up significance classifies their use by their significance and their position in the sentence (A. Furst had concluded that the Up lg had no real individuality acc. to H. the various combinations of particles give to the Up an almost unique position in the hist development of the lg) some archaic features relate them to the preceding Vedic period but they also have several usages in common with cl Sk. (philos. sections of Up contain more particles than the hist. and metrical portions)

Rev H BERGER *Kratylos* 13 187 88 J GONDA *Lingua* 20 98-101 R HAUSCHILD *OLZ* 65 (1970) 290 91, Ch MALAMOU *La linguistique* 1968 (2) 149 51 M MAYRIHOFFER, *IVZKSA* 11, 209 10 M A. MEHENDALE *Erasmus* 19, 404 05 R ROCHER, *JIOS* 88 565 66 D SCHLINGLOFF *IF* 72, 321, L A. SCHWARZCHILD *IJ* 12 (1) 34 35

- 11 ICKLER *Untersuchungen zur Syntax und Wortstellung der Chandogya Upanisad* Univ Marburg
doctoral diss

- 12 KULKARNI, E D *Linguistic peculiarities of the Gṛhya sūtras* PICO (26th Session) 3 2, 1970, 819 829 (Also in SP, 26 ICO, 1964, p 57)

phonology morphology, syntax, lexicography

- 13 MEHENDALE, M A *Upanisadic etymologies* Bh Vid 20-21 (Munshi Indolog Fel Vol.), Jan 63, 40-44

Mundaka 2 1 5 *puruṣa*—*pu* (*puman*) *ru* (*retas*) *sa* (*sincati*)
 Up etymology inspired by current pronunciation *yajna* (pronounced *yadna*)—*yat+na* (*punāti*) some etymologies imply that all nouns are derived from verbs peculiar identifications lead to 'unorthodox' etymology e.g. *yajus* from *yaj*

14 MEHENDALE, M A Evidence for the affricate pronunciation of the cluster *ts* in the *Maṭṭrayāṇī Samhita*

see *VBD* III 10 17

15 MORGENROTH, W Die Sprache der Chandogya Upaniṣad *Istoriya i kultura drevnej Indii*, Moscow, 1963, 223-234

16 PALSULE, G B A case of a *v* glide in the Taittiriya Brahmana *SP* (26 AIOC), 1972 p 367

TBr 2 4 4 4 contains the form *pro varata* P regards it as derived from *pro ārata* with a *v* glide developing bet. the two (Sayana takes *varata* as imp 2 pl act of the root *r* with *ava* [*va*] ANANTHANARAYANA gives *vārata* under *vr* to cover)

17 RAMANATH *Vaidika samhitāṇ men vyatyaya ki samasya* (Hindi) *GKP* 21 (1 2), 1968, 65-71

mentions 11 kinds of *vyatyayas* (*sup* *tsi* *upagraha* etc)

18 SCHRAPEL, Dieter *Untersuchung der Partikel IVA und anderer lexikalisch syntaktischer Probleme der vedischen Prosa nebst zahlreichen Textemendationen und der kritischen Übersetzung von Jaiminiya Brahmana 2 371-373 (Gavamayana I)* Univ Marburg, 1970, xiii+85

doctoral dissertation photoprint

19 WECKER, Otto Der Gebrauch der Kasus in der älteren Upaniṣad Literatur

20 YUDHISTHIRA, Mimamsaka *Yajurveda men prayukta vādi cihnon ka svarupa aur uccarana* (Hindi) *Vedavani* 24 (7), May 72, 7-10

41 STUDIES ON VEDIC LANGUAGE

1 ANANTHANARAYANA, H S Evidence for plus juncture in old Indo Aryan *SVUOJ* 12 (1-2), 1969, 1-11

—evidence from *TBr* —

- 2 ANANTHANARAYAN, H S Intonation contours in Vedic
a hypothesis *VIJ* 8 (1 2) 1970 48 66

an attempt to determine the intonation morphemes of Vedic
Sk. (normal intonation contour and 'emphatic intonation
contour)

- 3 BALASUBRAHMANYAM M D An accentual problem in
Panini and the Veda apropos of the word *haya* *BDCRI* 25, 1966,
43 58

see *VBD* III 25 12 (1) acc. to P's description *h* is a
primary derivative stem conveying the sense of *erhi* and *kda*,
and the vocable is a paroxytone (2) the vocable not attested in
RV and *SV* in other extant accented Vedic texts the word is
oxytonised *AV* knows only the sense 'year' *MS KS ŚPB*,
register the meaning a species of red rice (3) *II* / *IE* evidence
shows that *h* probably a lost Vedic vocable might have
originally denoted winter in *II* period

- 4 BHATTACHARYA, S A study of the meaning of *lin*
JKUOML 12 (1 2) 1963, 6 16

meaning of *lin* in Vedic injunctions like *jajeta* acc to Prabhā
Lara *kṛtsadhya* in relation to *Aparva* is the meaning of *lin* acc
to Kumarila it is *vaktṛ abh prāya*

- 5 BHAWE S S Vedic language and Panini *SP* (26 *ICO*)
1964, 69 70

P's grammar is highly useful for interpreting Vedic lg three
objections (1) P never wrote a grammar for Veda (2) P's
treatment of Vedic lg is cursory and therefore inapplicable to it
(3) modern Vedic grammars like those of WHITNEY and
MACDONELL are quite adequate therefore no necessity of studying
P these objections are answered by B

- 6 BISWAS, A T S Prakritism in Vedas *SP* (25 *AIOC*)
1969, 208 209

belanaṣa (*RV* VIII 66 10) *bakusa* (*I* 117 21) *l buja* (*XL* 10
13) *galdā* (*VIII* 1 20) etc —these are to be treated as Prakrit
or Desi words wh were current in the folk speech during the
Vedic times

8 BOPP, F *Über das Conjugationssystem der Sanskrit sprache in Vergleichung mit jener der griechischen, lateinischen, persischen, und germanischen Sprache* 1971, 358

reprint of 1816 ed (with memorials by K. J. WENDISCHMANN)

9 BRAHMAHUNI, Swami “ॐ”, “ॐ” *ity anayor namasvarupocaranani Vedavani* 19 (12), Oct 67, 31 32

(see VBD III 40 20) as used in TV these are not independent *varnas* they are two types of *anusvara*

9A CARDONA, G *Greek hewa and Sanskrit satsat* Lg 31 (1), 1963, 14-16

discussion of the correlations *yaksī* / *yaksat* *vakṣī* / *vakṣat*, *satsī* / *satsat*

10 CARDONA, G *The Vedic imperatives in sī* Lg 41, 1965, 1 18

forms such as *yaksī* from *yaj* are to be classed in the *s* aorist system not to be considered as archaic athematic present forms (ref 51 and 70 below)

11. CARDONA, G *The Indo Iranian construction mana (mama) krtam* Lg 46 (1), Mar 70, 1 12

mana krtam in Old Persian must be classed as a passive construction (not a possessive one) this accords with facts of Avestan and Indic *manā krtam* Ind. *mama krtam* arose thro contact bet. nominal and verbal syntactic patterns as a variant of older II construction in wh agent was denoted by instrumental nominal form

12 DRESSLER, Wolfgang *Vedisch dive dive und die idg Iterativkomposita* *Brandenstein Comm Vol* 1968, 39-47

pointing to examples in Hittite and Mycenaean Gk. as well as to the relatively large no. in Vedic texts D posits these constructs for PIE these are compounds and the favoured case was locative

13 ELIZARENKOVA T Ya *Nasalisation and its role in the history of development of the Indo Aryan languages* *Kuiper Fel Vol*, 1969, 299 306

Vedic examples *dr̥tīh bṛm̐h*—forms from these with nasal infix Vedic sandhi *saṁ+yajī < sajjajī*

14. GONDA, J *Four Studies in the Language of the Veda*.
Mouton : Disput Rheno-Traj III, 1959, 194

(1) on amplified sentences and similar structures in the Veda, (2) the meaning of Vedic *bhṛ̥ṣati* (*bhṛ̥*=to make a person or thing prosper, to add strength to, to favour), (3) why are *ahimsā* and similar concepts often expressed in a negative form? (also *abhaya amṛta*, etc), (*himsā* belongs to Nature, *ahimsā* is anti nature), (4) the original sense and etymology of Sk *māyā* (*mā*=incomprehensible insight, wisdom, judgement, and power enabling its possessor to create something or to do something ascribed to mighty beings *māyā* is essentially one, that is to say, all its aspects have structural similarities, derived from *mā*=to measure, to create, to form)

Rev G BUDDRUSS, *Oriens* 16, 368-70, T BURROW, *JRAS* (1960), 94-96 F EDGERTON, *Lg* 36, 120-25, R HAUSCHILD, *Kratylos* 6, 162-65, M MAYRHOFER, *OLZ* 1961, 524-28, A MINARD, *IJF* 4, 160-63, C PENSEA *EW* 12, 191-92, J PUHVEL, *JAOS* 81, 321-25, J C WRIGHT, *BSOAS* 25 (2), 415

- 15 GONDA, J *Enkele opmerkingen over syntaxis en versbouw voornamelyk in het Vedisch* MKNW-Letterkunde, n r. 23, 3, Amsterdam, 1960, 27

see VBD III 36 11 13 (also "Enkele opmerkingen over woordvorming *BTLVNI* 100, 1941, 127-172) (cf "Syntax and verse structure in Vedic", 24 *ICO*, 1959, p 534)

- 16 GONDA, J The unity of the Vedic dative *Lingua* 11, 1962, 141-150

(scholars at variance re the central function or most essential char of dative) acc to G, the Vedic dative is in principle the case assumed by a nominal form when it refers to the "object in view", this function implies a marginal position of the object (thing) with regard to that wh the sentence states to exist, to be qualified, or to take place

- 17 GONDA, J *Old Indian* E J Brill, Leiden, 1971, xii+230

(Handbuch der Orientalistik Zweite Abteilung, 1 Band, 1 Abschnitt) concentrates mainly on Vedic lg, phonology, noun verb, syntax and style, vocabulary, etymology, general introd surveying Old Indian studies as a whole

- 18 GUPTA, Sudhir Kumar *Dayananda sarasvatī ke nirva-canon aur arthon ka eka adhyayana* (Hindi) *Vedavani* 12 (7), 1960,

19 GUPTA, Sudhir Kumar *Dayananda bhasya ke katipaya nirvacana* (Hindi) *Vedavani* 13 (4), 14 (1)

20 GUPTA, Sudhir Kumar Monosyllabic origin of the Vedic language *JGJRI* 19, 1962 63, 47-94 (Also in *SP*, 26 ICO, 1964, 114 15)

21 GUPTA, Sudhir Kumar *Kimartham arthanityah parikseta?* *Amṛtalata* 1, April 64 and July 64

monosyllabic origin of Vedic lg necessitated this device to bring out the full import of a Vedic word

22 GUPTA, Sudhir Kumar *Vaidika bhasa ka ekaksari mula* (Hindi) Report of the Summer School of Hindi Teachers Rajasthan Univ, Jaipur, 1965

23 GUPTA, Sudhir Kumar *Vaidika bhasa ka svarupa* (Hindi) *GKP* 18 (1-2), 72 84, 48

Vedic lg embodies in it characteristics of all the main families of lg of the world it is the oldest of all Indo Hittite lgg, falls bet Devabhasa and Lokabhasa

24 GUPTA Sudhir Kumar *Samhitaon men upalabdha nirva canon ke prakara* (Hindi) *Visvambhara* 3 (2), 1965, 33 42

eleven types of etymology

25 GUPTA Sudhir Kumar *Vaidika bhasa ke nairukta adhyayana ki ruparekha* (Hindi) *Visvambhara* 3 (4), 1966, 4 (1 2), 1967

among other things traces hist of etymological studies in India (from *RV* to present day) and the west

26 GUPTA, Sudhir Kumar Nature and scope of etymology in the context of Vedic words *URSHS*, 1967 68, 61 89 (Also in *SP*, 23 AIOC, 1966, 22 23)

(ref to 77 below) modern concept of etymology differs widely from the Indian one its approach is linguistic wh flows in two directions phonology and semantics it is not very helpful for the interpretation of Vedic words may be used only as corroborating evidence the very existence of IE lg is doubtful Indian etymology attaches secondary or no imp to phonetic developments

- 27 GUPTA, Sudhir Kumar *Vaidika bhāṣā ka vīkasa* (Hindi) *GKP* 20 (1 2), 1967, 181 192

traces development of Vedic lg from its monosyllabic form

- 28 GUPTA, Sudhir Kumar Law of palatalization : a rethinking *IA* (3rd Series) 5 (1), 1971, 17-22

- 29 HOFFMANN, K Die Ortsnamen Paranthese im Altpersischen und Vedischen *ZDMG* 110, 1960, 64 73

- 30 HOFFMANN, K Der vedische Typus *menamenam* *KZ* 76 (3-4), 1961, 242 248

(from *JBr*)

31. HOFFMANN, K Der vedische Prekativtyp *yesam, jesma*. *MSS* 20, 1967, 25 37

- 32 HOFFMANN, K *Der Injunktiv im Veda Eine synchronische Funktionsuntersuchung* Carl Winter Idg Bibliothek 3 Reihe (Untersuchungen) Heidelberg, 1967, 298

injunctive=unaugmented aorist and imperfect forms in general, in whatever sense they are used (H suggests the name 'memorativ') inj occurs profusely in *RV* must be regarded as a grammatical category like any other, the main function of inj is 'Erwähnung' (wh is to be contrasted with 'Bericht' wh is the main function of indicative) acc to H, aorist inj (with *mā*) is used when the intention is to prevent an action wh has not already taken place while the present inj is used to inhibit an action wh is already under way the latter is also used to express general rather than particular prohibitions the use of inj as a general or habitual present is very common in the Veda also discusses use of inj forms in the statement of past events, and modal uses of inj

Rev T BURROW *JRAS* 1969 86 87 G CARDONA, *Kratylos* 15, 47 51 G FERRARI *SSL* 9 228 34

- 33 ILLOP, P O [the opposition of Vedic aor and imperf is to be regarded as purely aspectual] *Mappi Comm Vol.* Moscow, 1935

- 34 KAPIL DEVA 'Catvāri vak parimuta padāni' ity atra *bhartṛharīḥ Viśva Samskr̥tam* 3 (2), Feb 66, 144 ff

RV I 164 45, IV 58 3, *As* 13 9

35 KOCHERGINA, V Word compounding in Vedic Sanskrit
Faculty of Philology, Moscow Univ , 1951

36 KUIPER, F B J The genesis of a linguistic area *I II*
: 10 (2 3), 1967, 81 102

Indianization of Indo Aryan, influence of Dravidian and Munja,
discussion of cerebral problem (entire *RV*-evidence examined
attestation of a word in *RV* does not go against possibility of
adoption, in *RV II VII*, there occur about 30 words of foreign or
doubtful origin wh contain a retroflex *RV VIII* shows traces of
a more profound non Aryan influence it has 12 new foreign
words with retroflexes in *RV I* and \ the newly introduced
foreign words number 38, *AV* has 50 new borrowings) (in early
Vedic times the distinction bet Aryan and non Aryan had a
socio rel, rather than an ethnic char) traces found in *RV* of a
puristic counter movement in *PV* three unpredictable innovations
are found to occur viz a new set of phonemes and two new
traits of sentence structure (one connected with a new gramm
category, i.e gerund and the other with a completely new use
of inherited *iti*) role of Dravidian in this connection is undenia
ble Appendix *iti* in the *RV*

37 KURYLOWICZ, J Un mirage de la grammaire comparée
BSL 59, 1964, 1-10

different places of accent of prefigured verb forms in Veda, Gk,
Iran, Lith, and Russ

38 LEUMANN Manu Uber *u* und *yu*-Adjektive des Altin
dischen *Renou Commi Vol*, 1963, 467-478

39 LIENHARD, Siegfried Dal sanscrito vedico al sanscrito
classico *Dal sanscrito all'Indi*, Venice Rome, 1962, 9 31

Rev V MILTNER, *Arch Or* 32, 477

40 MAKAEV, E A Nominal declension in Vedic and Sans
krit (Russ) *VJa* 6, 1964, 94-101

problem of hist stratification of the grammatical and phonologi
cal features of Vedic and cl Sk. with the purpose of defining
general IE archaisms

41 MAKAEV, E A The language of the oldest Runen-inscrip
tions a linguistic and historical philological analysis (Russ)
Acad Sciences, USSR • Inst for Linguistics, Moscow, 1965, 156.

M compares the structure of Runic lg with that of Sk (ref to Dhātuhari) acc to Indian grammar ans sentence is the basic unit word is secondary this view is supported by Vedic Sanskrit

Rev Wolfgang KRÄUSE *IF* 71 338 41

42 MAKAEV E A Archaismen und Innovationen im Vedischen *Kuiper Fel* Vol 1968 32 38 (Original Russian version in *Jaz Indu* 1968, 391 400)

stresses the imp of a careful distinction bet arch and innov in Vedic lg for the determination of its place among IE lgg

43 MAYRHOFER, M Über Kontaminationen der indoiranischen Sippen von *ai takṣ taks, *tiars Morgenstierne Fel* Vol, 1964 141 148

44 MAYRHOFER, M Über spontanen Zerebrinhal im frühen Indo arischen *Renou Comm* Vol 1968 509 517

RV *sthānā man sthānu* AV and Br *gura dhānā paṇi* *raṇi anu on paṇi paṇi* (*man sthānā s h nu*—in these cases cerebral must be spontaneous less certain are *n nya tana* also and d scusses in more detail *paṇi* and *raṇi* alludes briefly to a similar development of the group *nd*) see *IBD* III 42 36

45 MEHENDALE, M A *Some Aspects of Indo Aryan Linguistics* Univ of Bombay 1968 xi+123

lecture 1 Yaska and Panini (P older than Y) lecture 2 Lg of Br and of Yaska (also d scusses Vedic pronunciation internal reconstruction)

Rev M S BHAT *JBomU* No 75 384 86 G CARDONA *Lg* 48 171 79 KASHIRAM SHARMA *Bhasa* 9 (4) 194 95 V MILNER *ArchOr* 40 86 Stella SANDAY L FORGUE *JA* 258 381 83 B SCHLERATH *Kratylos* 14 212 13 Siddheshwar VARMA *VJ* 8 251 56

46 MINISSI N Il vocalismo del protoario *Pagliaro Fel* Vol 3 119 138

47 MORGENROTH Wolfgang The so called traces of laryngeals in Vedic Sanskrit *PICO* (26th Session) III 1 1969, 123 126 (Also in *SP* 26 *ICO* 1964 p 170 full paper included in Papers of GDR delegation to 26 *ICO*)

. (laryngeal theory can be generally defined as a theory of IE phonemes, wh have remained partly only in Hittite and wh are lost in all other IE lgg) sums up features of Vedic Sk. that are explained by laryngeal theory, and concludes that it is possible to explain all the features of Vedic Sk. without the help of laryngeals

48. NARA, Tsuyoshi Shortening of the final vowel of instr. Sg. -ena and phonology of the language of Saraha Doha. *BPSC* 4 (1), 1963, 1-9.

. influence of Vedic lg

49. NARTEN, J. Formüberschneidungen bei ved *ṛ̥ṣc-ṛ̥ṣj*, *ṛ̥h* (*bṛ̥h*). *MSS* 14, 1959, 39-52.

. exact interpretation of the aor. forms *s* aor of *ṛ̥ṣc* and *ṛ̥ṣj*, *sa* aor of *ṛ̥h*

50. NARTEN, J. *Entstehung und Ausbreitung der sigmatischen Aoriste in der vedischen Literatur*. Erlangen-Nürnberg Univ, 1962, 378.

. doctoral dissertation . polycopy

51. NARTEN, J. *Die sigmatischen Aoriste im Veda* OH, Wiesbaden, 1964, 311.

. language historical and philological treatment of the subject
. indexes of aor. forms arranged under various Sk. roots, full discussion of interpretative difficulties (author presents a new explanation of Sk. seventh aor., type *adhukjat*)..

Rev R. HAUSCHILD, *OLZ* 1968, 70-71, L. RENOU, *IF* 70, 216-21, J. C. WRIGHT, *BSOAS* 29 (1), 167-68.

52. NARTEN, J. Über die vedischen Belege von *mic*. *MSS* 18, 1965, 53-60.

.. (*mic* = to move or to set in motion : *RV* X. 10-11. *āśramāṇa*) ..
a mic, *prats mic* ..

53. NARTEN, J. Ai *jambha-*, gr *gombos* und Verwandtes. *KZ* 79 (3-4), 1965, 255-264.

.. 1 *jambh* = shatter, smash, 2 *jambh* = tear, show teeth, *jambhya* = molar tooth, grinder .

54. NARTEN, J. Das altindische Verb in der Sprachwissenschaft. *Die Sprache* 14, 1968, 113-134.

draws attention to the urgent necessity of a (specially Vedic) verb material being worked upon and got ready so that it adequately serves the purposes of linguistics

- 55 NARTEN, J Zum "proterodynamischen" Wurzelpräsens *Kuiper Fel Vol*, 1969 9 19

Vedic evidence the I I root **stā* shows **stāu* in singular active forms but **stau* /*stau* in plural active and all middle forms

- 56 OERTEL, Hans On some genitival constructions in Vedic prose *R Dravid Fel Vol* 1971, E 80 89

VBD I 98 14 reprinted

- 57 PATYAL, H C On the modal forms of the simple future in the Veda *JUPHS* 31, 1969 81 85

- 58 RAM GOPAL The suffix *tati* in the Vedic language *IA* (3rd Series) 5 (2), April 71, 99 102 (Also in *SP*, 24 AIOC 1968, 24 25)

totality or 'entire range' is the predominant sense conveyed by the verbal noun *tati* (from root *tan*)

- 59 RANADE H G Brahmanic interpretation and languages of the Samhitas and Brahmanas *SP* (24 AIOC), 1968 26 27

- 60 RENOU, L Le futur dans le Veda *BSL* 56 (1), 1961 6 14

(ref AVERY *JAOS* 10 p 312) particularly implies 'reality and not modality'

- 61 RENOU, L Remarques generales sur la phrase védique *Kurylowicz Fel Vol*, 230 234

- 62 RYSIEWICZ, Z Un cas de suppletivisme védique *BPTJ* 9, Wrocław / Krokow 1952 171-174

- 63 SAMARPANANANDA Swami *Veda men apatyā pratyāyā* (Hindi) *Vedavani* 17 (1) Nov 64 55 56

- 64 SARMA, Ladukeshwar Sathapathi Characteristics of *r* as a complete sound and *ra* as an anaptyxis *SP* (ISC) 4 1972, p 25

- 65 SCHRAPEL, D Untersuchung der Partikel *na*

see *VBD* III 40 18

66. SEN, Sukumar. Compound verb in Indo-Aryan. *IL* 27 (Supplement), 1968, 61-65.

..four types : (1) substitute for a verb root (*vicam akrata*, *RV*), (2) expressive of continuous action (*viśhajan eti*, *RV*), (3) substitute for past and future tenses (*gamayam cakṛa*, *AV*; *mantra. yam āsa*, *ABr.*); (4) substitute for optative and imperative mood (*ramayam akah*, rare in Vedic prose)..

67. ŠEVOROŠKIN, V. V. Cyclical processes in the Indo-Aryan languages (Russ.). *JalPNC*, 377-383.

68. SHYAM KUMAR, Acharya. *Mūlam saṁskṛtam evam vaidīkabhāṣotpattivyūhnam*. Bharatiya Vidya Prachar Samiti, 1965, 288.

69. SOLTA, G. R. *Gedanken über das -nt- suffix*. *SBÖAW*, philos.-hist. Kl. 232 (1), 1958-59, 47.

..-nt im Arischen (pp. 23-25) : *jarant*, *bṛhant*, etc.

Rev : F. B. J. KUIPER, *Lingua* 8, 446-47.

70. SZEMERÉNYI, Oswald. The origin of the vedic imperatives in -si. *Lg* 42 (1), 1966, 1-6.

..(in *RV* about 150 forms in -si, formed from 23 roots are used as imperative second sing.)..acc to S, these so called imperatives are simple 2 sg. s aor. subjunctives, they are shortened at an early date from the full form in -sa -si, wh. led to their formal isolation, though systematically they contd. in their earlier role, including their ability to be used in relative constructions demanding the subj; it follows, therefore, that the -si- forms can't be projected as such into II, and especially not as original infinitival forms.. (see 10 above)..

71. THEBLN, L. Cercetări de lingvistică indo-ariană. *SCL* 18 (6), 1967, 672-766.

72. THOMAS, E. J. Some linguistic superstitions. *Philologica* 1, 1921-22, 96-101.

73. TIBILETTI, Bruno M. G [Über aī Suff. -oka-]. *RIL* 99, 1965, 251-308

Rev G DELLA CASA, *RSO* 44 (2), 174 ff

74 TOPOROV, V N The problem of the nature of the locative in Old Indo Aryan (Russ) *KSINA* 62 . Jazyki Indu, Moscow, 1964, 166-183

discusses the diversity of syntactic functions of the Vedic locative case, and its tendency to become a *casus generalis*, describes the locative case by means of distinctive features (see author's *The locative case in Slavonic language* Moscow, 1961, 380 it contains remarks about Vedic loc case and constructions with *abhi*, *apī*, *apa*)

75 TRIPATHI, Ramadeva *Lokanuśrayanī vaidika bhāṣa* (Hindi) *Parisad Patrika* 6 (4), Jan 67, 29-34.

76 TURNER, R L Early shortening of geminates with compensatory lengthening in Indo Aryan *BSOAS* 33 (1), 1970, 171-178

dū na a (RV), *svadhūta* (RV) the process of simplifying a consonant group or shortening a long consonant with accompanying lengthening of the preceding vowel wh had begun in the pre Sk stage, was contd throughout the hist of Indo-Aryan

77. VARMA, Siddheshwar Letter (15-5 1965) in the Appendix to "Nature and scope of etymology in the context of Vedic words" by S K Gupta *URSHS*, 1967 68, 81-89

V s observations on G s "Yaskīya nirvacana", *Vedavāni* 17 see 26 above

78 VARMA, Siddheshwar Studies in Sanskrit usage I Vedic usage of the verb *śak-* *VIJ* 7 (1-2), 1969, 22-24

poetical usage of *śak*, *śak* as a trans verb (from 'be able' to 'give')

79 VIDYANIDHI, Sastri *Vedaśabdanam anekarthapratyayana-śaktimattvam* *GKP* 19 (1-2), 1966, 6-7

80 WRIGHT, J C The so-called injunctive *BSOAS* 33 (1), 1970, 184-199.

[J AVERY (1885) Vedic 'unaugmented verb forms', commonly styled 'injunctives', cd be used in a present sense as well as

the preterite and modal senses confirmed by the later usage K. HOFFMANN The unaugmented forms distinguish aspect, but not tense or mood their negative content is summed in the term 'memorativ' GONDA A hard and fast line bet. aor and pres. stem seems to have been wanting in the case of injunctive indifferent with respect to time and modality ELIZARENKOVA (paraphrasing RENOU) The injunctive—an unmarked and neutral mood possesses a wide range of modal meanings, 'tenseless', it is more accurately for the most part indifferent to distinctions of tense [aspectually, it can be treated as expressing both perfective or imperfective action and state] W seeks to show that RENOU'S view can no longer be considered to offer any confirmation of the view that the unaugmented verb-forms can fulfil the role of a present tense and must therefore be indifferent as regards tense (many RV passages quoted and transl.) also discusses the prospective subj., unaugmented imperfect in relative clauses, unaugmented imperfect with dependent unaugmented aor

81 ZWOLANER, R. *Vajayindras ca Studien zu Anrufungsformen im Vedischen, Avestischen, und Griechischen* MSS Beiheft N F 5, Kitzinger, München, 1970, viii+90

parts of invocation forms, asyndese, dvandva comitative instrumental, elliptical ways transition to *vajayindras ca* also considers *indras ca vājo*

42 STUDIES ON SANSKRIT LANGUAGE.

1 ABHIYANAKAR, K V Euphonic combination of *r* and *l* with *r* and *l* IL 26, 1965 (1967), 1-7

vowels *r* and *l* include in them the consonants *r* and *l* respectively, wh. are completely merged in them, long *r* and long *l* have two *r* and *l* consonants making one *rr* and the vowel element making one *rr*

2. ADONI, D L *Bharatiya arthavicaracī pūrvapīṭhika* (Marathi) VSMV 1968, 1969, 64-81

semantics in India rel. in *Rt, Ar* (12) also later gramm. texts

3 ABRADOS, Γ R. Sanskrit and Indo-European SP (ISC) 2, 1972, 36-37.

4 ALLUJAR, Ashok Sanskrit and the linguistic sciences. SP (ISC) 2, 1972, p. 46.

5 ALEKSIDZE, E G Mesto častic otricanija v predloženii v sanskrite (Russ) *Jaz Indu* ("Nauka"), Moscow 1968, 331 339

6 ALEKSIDZE E Augmentative or intensive particles in Sanskrit (Georgian) *Achvlediani Fel Vol* , 1968, 375 383

7 AL GEORGE Sergiu La fonction revelatrice des consonnes chez les phoneticiens de l Inde antique *CLTA* 3, 1966 11 15

8 AL GEORGE, Sergiu L Inde antique et les origines de structuralisme *SP* (10 Intern Congress of Linguists) Bucharest, 1967, p 10

9 ALLEN, W S Indo Aryan *Phonetica* 4, 1959, 33-36

10 AMBIKE Susheela *The syntax of sentence connections in early Sanskrit literature* Univ of Delhi 1970 5+113

(M Litt diss) on *atha uta ca tu vā hi* app on *iti*

11 ANDERSON S R On Grassmann's Law in Sanskrit *Linguistic Inquiry* 1 (4) 1970, 387 396

12 BACCARANI, Anna La filosofia de linguaggio A proposito di un recente libro indiano *Quaderni* 7, 1962-63 119 122

ref R G PANDEYA *The Problem of Meaning in Indian Philosophy* Varanasi 1963

13 BALADEVA SIMHA *Sesasya karakatvavicarah Vista Samskṛtam* 4 (3), May 67, 240 246

14 BANDOPADHYAY Pratap Assimilation in Sanskrit *CR* 177 (2), Nov 65 (1967) 146 156 (Also in *SP*, 22 AIOC, 1965 107 108)

attempts to show how different varieties of this phenomenon have worked in the formation of words and their combinations in Sanskrit

15 BASU, D N Feminine affix (*a*) *ni* in Indo Aryan *SP* (24 AIOC), 1968 p 171

.. -*ān* appears to be a case of double affixation

16 BENVENISTE, E Fondements syntaxiques de la composition nominale. *BSL* 62 (1), 1967, 15-31.

discusses (among others) Vedic *devatā-d andas dyācēḥ kūrī,*
pitarāmīta ā, m i ācarurā also *na. ajvara mahā dhana mahā-vīra*

17 BERNELLE A Lindo aryen *Vie Lang* 118 1962,
12 20+4 fig

18 BETH A *Variatieverschijnselen in het oud Indisch*
Utrecht Univ Thesis 1943

19 BHATTACHARYYA, Rabindrakumar Role of Sanskrit
sounds as found in Latin *CR (NS) 2 (1) 1970 61 72*

20 BHAYANI H C Samskrita pratyaya otya gujaratī
oca' (Gujarati) *Siadhyaya* 1 (4) Aug 64 390 393

(*tya* used in Vedic and cl. Sk. for forming adj leaving aside
a few exceptions not applied to nouns or pronouns)

21 BIDYANANDA Concept of a suffix in Indo Aryan *JBRs*
49, 1963 189 196

22 BIDYANANDA Some aspects of apophony in Indo Aryan
PICO (26th Session) 3 2 1970 801 806

(apophony *aphat ut* quantitative ablaut metaphony—*anūṣṭubh*
qualitative ablaut) deals with the alternation between vowels and
semi-vowels P 1.31 *bhūḥ dayo dhīvarah* author seeks to establish
that (1) Pāṇinian *bhūḥ* is an apophonic variation in the weak
grade along with *bhīḥ* and that (2) the formation of *bhūḥ* is in
conformity with formations in apophonic variations of the other
semi-vowels

23 BISWAS, Asutosh An examination of some so-called
non Aryan loan words in Sanskrit *JUG* 13 (1) 1962, 33-40
(Also in *SP* 21 *AIOC* 1961 155 156)

rejects Dravidian origin of *ulkhana* *a.a* *pa ulbha* etc.

24 BISWAS Asutosh *Bhagavata Purana A linguistic study*
particularly from the Vedic background Vishveshvarananda Book
Agency Hoshiarpur, 1968 428

25 BLOCH Jules *Application de la cartographie à l'histoire*
de l'indo aryen Imprimerie Nationale Paris 1963 viii+81+20
maps.

(ed. G. CAILLAT and P. MEIL))

REV G CAILLAT *BSL* 59 (2) 39-41

- 26 BLOCH Jules *Indo Aryan (from the Vedas to modern times)* Adrien Maisonneuve, Paris 1965, ix+336

English transl of *VBD I* 93 2 by A MASTER English ed. largely re used by the author (includes corrigenda provided by scholars short index)

Rev H BERGER *ZDMG* 119 (2) 391 92

- 27 BRAHMAMUNI Swami *Avyayarthamibandhanam* Pratapasimha Trust Karnal 1967, 49

- 28 BROUGH J Theories of general linguistics in the Sanskrit grammarians *TPS*, 1951, 27-46

- 29 BROUGH J Some Indian theories of meaning *TPS*, 1953, 161 176

- 30 BURLAKOVA M I The "phonologisation" of cerebrals in ancient India (Russ.) *Strukturno Tipologiceskie Issledovaniya* 238, Moscow, 1962 60 69

- 31 BURROW T Some Dravidian words in Sanskrit *TPS* (1945) 1946, 79-120

- 32 BURROW T Loan words in Sanskrit *TPS* (1946), 1947, 1-30

- 33 BURROW, T Shwa in Sanskrit *TPS*, 1949, 22 61

- 34 BURROW T *The Sanskrit Language* Faber and Faber London, 1965 426

second ed of *IBD II* 42 10

- 35 BURROW, T Sanskrit *Current Trends in Linguistics*, Vol 5, 1969 3 35 (including bibliography)

- 36 BURROW, T Spontaneous cerebrals in Sanskrit *BSOAS* 34 (3) 1971, 538-559

cerebralization is not only spontaneous but also sporadic and unpredictable) BAILEY suggests that fission of one sound into two took place early in IA beginning in Vedic age therefore no possible influence of Prakrits the case of cerebrals being due to loan words from Dravidian or some other non IE sources does not stand in some cases where Dravid explanation has been previously proposed a more satisfactory explanation now available from IE side (discusses from this pt. of view many words like *manā*, *paṇḍita* etc.) (see VBD III 41-44)

37 BYKOVA, E M (ed) *Jazyki Indii Sbornik statej 'Nauka'*, Moscow 1961, 411

V A. KOCERGINA (1390) Some traits of compound words in Sk. (see VBD III 41-35) T Ya. ELIZARENOVA (91164) The present tense in RV (see VBD III 396)
Rev Ch MALAMOUX BSL 59 45-47

38 CAMPANILE, ENRICO Sul futuro perifrastico dell'antico indiano *Pisani Fel Vol I* 187-204

39 DELLA CASA, C Una forma inedita di participio sanscrito *supant* AGI 52 (2), 1967 (1968) 143-147

40 CHANANA, D R. Rabstvo v drevnej Indii po palijskim i sanskritskim istočnikam Moscow, 1964

41 CHATURDEVA, Sastri *On the function and use of the preposition in Sanskrit* Panjab Univ

42 CHATTERJI, Suniti Kumar The pronunciation of Sanskrit IL 21 1960 61-82. (Also in *La Maitre Phonétique* 97, 1952, 2 ff)

consideration of sounds of Sk. acc to old Indian standard indication of the various present-day types of pronunciation for each of these sounds

43 CHATTERJI Suniti Kumar Some thoughts on Sanskrit BRMIC 22 (2), Feb 71

44 CHATURVEDI, Ramadhin *Samskṛtabhāṣavijñānam* Chowkhamba Vidyabhavan, Varanasi, 1964, 28+116

45 COWGILL, W On the origin of the Indic *et* precativ MSS 25, 1969 27-38

apropos VBD III 41-31...

dialects (only 2 proto IE words have circumvented this OIA channel and have turned up later in the vernaculars *pard* and *g-tha*) unusual insights into proto IE are yielded by the linguistically as well as geographically intermediary Dardic and Kafir dialects (MIA features occur in late Vedic texts also sporadically in RI *k m p-rusa*)

Rev M MAYRIS OFER *De Sprache* 13 (1) 84b-87a.

55 EMENEAU M B Onomatopoeics in the Indian linguistic area *Lg* 45 (21) June 69, 274-299

(IA has undergone from the beginning of its presence in India an Indianization through contact with Dravidian and probably with other lg families—J BLOCH) E introduces a new instance of structural diffusion, one as a structural trait of the Indian linguistic area

56 EMENEAU M B Sanskrit syntactic particles—*kila*, *khahu* *nunam* *IJ* 11 (4) 1969 243-268

material from RV AV SPBr BAU ChUp taken into account

57 ERHART, A Zur Endung der 2 Person plur medium *Sbor Prati filos Fak Brnenske Univ* 15 (11) 1966 79-82

Sk dham

58 FABELO, T D El Sanscrito no es la primera lengua de la humanidad *Univ de la Habana* No 173 May-June 65, 45-93

59 FAIRBANKS Gordon H Comparative Indo-Aryan *Current Trends in Linguistics* Vol 5 1969, 36-45 (including bibliography)

60 FATEH SINGH The contribution of Sanskrit to world culture *Sanskṛta Kalpataru* Jaipur 1972

61 FRANCISCO Juan R Sanskrit loan words in the Philippine languages *ALB* 24 (3-4) Dec 60 153-172

62 GHATAGE A M Pronunciation of Sanskrit clusters with *h* *ALB* 25 1961 103-105

considers Pan VIII 3 23-27

63 GHATAGE A M *Historical Linguistics and Indo-Aryan Languages* Univ of Bombay 1962 vi+158

- 46 DANGE, Sadashiv A Vowel shortening and the Sanskrit sandhi VSMV, 1969, 211-217 (Also in SP, 25 AIOC, 1969, p 189)

in sandhi the difference bet. short and long vowels is nullified at the joining of vowels

- 47 DANGE, Sadashiv A "Root-germinants" in the Sanskrit language (*ghas ad*) IA (3rd Series) 5 (1), Jan. 71, 1-5.

suggests that no of roots in Sk. was limited, there are 'cardinal' (=original) roots and those that can be called 'reflex', the latter got generated from the former in the course of time, due to shades of pronunciation examines cognate *ad ghas*, viz *kṛad ghas* (all these variants of *ghas* wh has the most original sense of attacking prior to eating)

- 48 DANGMAN, Joseph Long vowel augments in Sanskrit and Greek aorists *Linguistics* No 35, Sept 67, 7-27.

- 49 DESHMUKH, P R *Prakṛti-Prakṛta* (Marathi) *Navabharata* 18 (10), July 65, 34-43

Prakṛit is not *sikṛti* of Sk., it is earlier than Sk., was, perhaps, lg of IV civil

- 50 DESHPANDE G. T Import of the term *deva vani* NUJ (H) 17 (2), April 67

- 51 DRESSLER, Wolfgang Altindisch *jh Die sprache* 15, 1969, 168-170

- 52 ELIZARENKOVA, T Ya The problems of diachronic phonology of Indo Aryan languages (opposition of aspiration) *Papers presented by USSR delegation to 27 ICO, 1967*

- 53 ELIZARENKOVA, T Ya The phonological meaning of the transition from the Old Indo Aryan to the Middle Indo-Aryan stage *Phonologie der Gegenwart*, Phonology Congress, Wien 1966, Proceedings, 1967, 88-99

- 54 EMENEAU, M B The dialects of Old Indo-Aryan *Ancient Indo-European Dialects*, 1966, 123-138

E argues that the composers of RV hymns (1200 1000 B. C.) spoke several dialects, one of wh was ancestral and evolved into cl. Sk., whereas others evolved into Middle and Modern Indic

dialects (only 2 proto IE words have circumvented this OIA channel and have turned up later in the vernaculars *paḍ* and *gṛha*) unusual insights into proto II are yielded by the linguistically as well as geographically intermediary Dardic and Kafirī dialects (MIA features occur in late Vedic texts; also sporadically in RV *kṛm puruṣa*)

Rev. M. MAYRHOFER *De Sprache* 13 (1) 84b 87a

55 EMENEAU M. B. Onomatopoeics in the Indian linguistic area *Lg* 45 (21) June 69 274 299

(IA has undergone from the beginning of its presence in India an Indianization through contact with Dravidian and probably with other languages—J. BLOCH) E. introduces a new instance of structural diffusion, one as a structural trait of the Indian linguistic area

56 EMENEAU M. B. Sanskrit syntactic particles—*kila*, *khalu* *nunam* *IJ* 11 (4) 1969 243 268

material from RV AV ŚPBr BAU ChUp taken into account

57 ERHART, A. Zur Endung der 2. Person plur. medium *Sbor. Praci filoz. Fak. Brnenske Univ* 15 (11) 1966 79 82

Sk. *dhwam*

58 FABELLO T. D. El Sanscrito no es la primera lengua de la humanidad *Univ. de la Habana* No. 173 May/June 65, 45 93

59 FAIRBANKS Gordon H. Comparative Indo Aryan *Current Trends in Linguistics* Vol. 5 1969 36-45 (including bibliography)

60 FATEH SINGH. The contribution of Sanskrit to world culture *Sanskṛta Kalpataru* Jaipur 1972

61 FRANCISCO Juan R. Sanskrit loan words in the Philippine languages *ALB* 24 (3-4) Dec 60 153 172

62 GHATAGE A. M. Pronunciation of Sanskrit clusters with *h* *ALB* 25 1961 103 105

considers Paṇ. VIII 3 23 27

63 GHATAGE A. M. *Historical Linguistics and Indo Aryan Languages* Univ. of Bombay 1962 vi+158

- (Wilson Philological Lectures) Lecture 3 Comparative method and reconstruction of IA Lecture 4 Vedic Sk. and cL Sk.
 Rev C GAILLAT *JA* 251 (2) 287-90 G H FAIRBANKS, *IL* 24 123-26 G R FRANK *Qu* 8 183-84, H HENDRIJSEN, *BSOAS* 27 458-59
- 64 GHOSH, Bata Krishna *Linguistic Introduction to Sanskrit* Sanskrit Pustak, Calcutta, 1970
 reprint of *VBD I* 101-6
65. GONDA, J On abuse of the term "attraction" *Proc of Classical Assn of South Africa* 8, 1965, 1-10
- 66 GONDA, J On the use of the absolutive in Sanskrit. *Kaviraj Fel Vol*, 1967, 262-265
 adds to the examples given by earlier writers (among them from *SS* and *GS*)
- 67 GONDA J Review of *Studien zur verbalen Pluralität* by Wolfgang DRESSLER, Wien, 1968 253 *Lingua* 24, 1969, 194-200
 (in ch 3 D deals with sk Prasentien) G discusses -e (e)k Pr in Sk. he makes an excursus about Vedic verbs *jamati yacchati murechati gacchati* etc
- 68 GONDA, J Abbreviated and inverted nominal compounds in Sanskrit *Kuiper Fel Vol* 1968, 221-246
 discusses a large no of less common or irregular compounds wh have remained unnoticed
- 69 GONDA J Sanskrit *Quinto Lingo*, Mar 69, 54-56
- 70 GRAY, J E B Aspirate sandhi *BSOAS* 27, 1964, 615-619
- 71 HARA, Minoru *Sansukurittogo* Gengo shūkyo 8, Tokyo, 1964, 22
 introductory description in Jap of the Sk. lg
- 72 HARTMAN, Carl Gustav Development of the Sanskrit particle *api* *Kaviraj Fel Vol*, 1967 271-275
 examines use of *api* in RV *Lp* Epics Dramas fables adverbial use of *api* in RV is rare (10 times hardly even as a part of a composition and as a preposition *api* is not very frequent in RV, in *Lp* the use of *api* has developed considerably

73. HARTMANN, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit*. Heidelberg, 1955.

. VBD II, 42. 44

Rev · W. P. SCHIND, *IF* 65, 65 71.

74 HARWEG, Roland. *Kompositum und Katalysationstext vornehmlich im späten Sanskrit* Mouton: Janua Linguarum, 1964, 164.

. aims at a linguistic description of the nominal compounds from a strictly synchronistic and formal pt of view, by opposing to them the respective semantically equivalent analysed forms (wh. H calls Katalysationstexte) def of word (words are the minimal answers that can be given to certain questions Minimum-Wortfrage Antwort-Korrelate), compounds are words, whose parts can be asked about, but wh constitute an answer as a whole; a word is a compound if it contains more than one contentive.. two aspects in each word "contentives" (lexical) and "functors" (grammatical)

Rev · V MILTNER, *ArchOr* 33, 520 21, A WEZLER, *Mundus* 4, 118 120

75 HAURI, Christoph. *Zur Vorgeschichte des Ausgangs -ena des Instr. Sing. der a Stamme des Altindischen*. Vandenhoeck und Ruprecht, Göttingen, 1963, 143.

ena under the influence of *-ebhih* the *ktmas* *as* *as* *as* in Vedic, ending *a* in Vedic, development of *-as* in *I-āc*..

Rev Hans von KAMPTZ, *GGA* 213, 312 17, F. B. J. KATZ, *IJF* 8, 67 70, Ch MALAMOU, *BSL* 62 (2), 22-27, V. P. KARNE, *IF* 69, 71 72

- 80 HOFFMANN, K [Predicative adverb in Sk : Sk pre-verbs in -a] *MSS* 1 2, 1952
- 81 HOFFMANN, K Wiederholende Onomatopoetika im Altindischen *IF* 60, 1952, 254 264
- 82 HOFFMANN, K Materialien zum altindischen Verben *KZ* 79, 1965, 171-191, 83, 1969, 193-215
anc, chand du, path mred, edhate, dīṣṭa (dā), purāṇi, abhināṣ
lilyur, amī jaks (WACKERNAGEL, *AG* IV)
- 83 INSLEY, S Studies about the Sanskrit *ar/r* *IF* 72, 1967, 250-258
- 84 INSLEY, S The origin of the Sanskrit passive aorist *IF* 73, 1968, 312 346
 216 forms III sing pass aor encountered within *RV*, well represented over the 10 Maṇḍalas, derived from 41 roots (app study of Avestan *vaōzīrdm*)
- 85 INSLEY, S The Sanskrit *sa*-Aorist *MSS* 26, 1969, 43-50
 suggests modification for part of the explanation given in *VBD* III 41 51 (also see 84 above)
- 86 INSLEY, S On preterodynamic root present inflection *MSS* 30, 1972, 55 64
 see *VBD* III 41 55
- 87 ITIL, A Turkish Sanskrit linguistic contacts at a glance *OH XVII Deutscher Orientalistentag* 1969, Wiesbaden, 1969
- 88 ITKONEN, T Zur Synchronie und Diachronie der Sandhi Erscheinungen *Virittaja* 3 Helsinki, 1964
- 89 IYER, S Venkatasubramonia The difference between Bhattoji Dīksita and Narayana Bhatta with regard to certain phonetic observations *VIJ* 8 (1 2), 1970 (1971), 86 102
 (1) the duration of Udatta in the Svarita vowel, (2) nasality in *jama*, (3) the quantity of the alternative substitute for *r* in combination with a *savarṇa* (4) the *bahḥaprayatnas*
- 90 JAYADATTA, Sastri *Sabdasāstra men lingatattvanirūpana* (Hindi) *Vedavani* 19 (3), Jan 67, 10-16

91. JĒGERS, B. Über die Verwandtschaft der Sippe von ai. *panthās* "Weg". *Språkliga Bidrag* 3 (11), Lund, 1958, 61-86.

92. JHA, Pasupati. *Śabda-śakti-vivekah. Viśva-Saṃskṛtam* 4 (3), May 67, 262-267.

93. JOSHI, Hemachandra. *Saṃskṛta aur hindī ke sārthaka amka* (Hindi). *Bhāṣā* 8 (1), Sept. 68, 57-59.

..etymology of numbers in Sk...

94. JOSHI, K. R. *Saṃskṛtabhāṣayām dvivacanam. SP* (24 AIOC), 1968, p. 178.

..origin of dual in cosmogonical ideology of the Indians, particularly of the Vaiśeṣikas..

95. JOSHI, S. D. Verbs and nouns in Sanskrit. *IL* 23, 1962, 60-63.

96. VON KAMPTZ, H. Zur Vorgeschichte des Ausgang -*ena* des Instr. Sing. der *a*-Stämme des Altindischen. *GGA* 218 (34), 1966, 312-317.

..apropos 75 above.

97. KANKAR, Navalkishor. *Pūrvam saṃskṛtabhāṣa lokabhāṣā āsit. Samvād* 3 (1), Aug 66, 56-61.

Yaska and Panini seem to ref. to Sk having been *vjavahārabhāṣā*..

98. KANKAR, Navalkishor. *Saṃskṛtabhāṣa, tasya avāśyakata ca. GKP* 23 (3), 1970, 129-132.

99. KAUSIK, Jagadish Prasad. *Bhāratiya bhāṣaon kā itihāsa* (Hindi) Apollo Prakashan, Jaipur, 1969, 10+3+330+5.

ch. 1. Home of the Aryans Saptasindhu, ch 2 Vedic and cl. Sk...

100. KELKAR, C. B. *Saṃskṛtabhāṣayām havarnah. SP* (26 AIOC), 1972, p 154.

101. KERNS, J. Alexander, SCHWARTZ, Benjamin. Some duals and optatives in Sanskrit. *JAOS* 85 (2), 1965, 205-206.

102 KIRFEL, W Die Lehnwörter des Sanskrit aus den Substratsprachen und ihre Bedeutung für die Entwicklung der indischen Kultur *Lexis* 3, 1952-53, 267-85

VBD II 42 53 (ref to BURROW and KUIPER) words in the field of natural phen, minerals metals plants animals (derived from Proto Munda or Proto Dravid Aryans adopted from the natives the names of plants, etc, with wh they had not been familiar Dravid region must have extended far into North India at the time of Aryan invasion

103 KOCHERGINA, V A O nekotorykh slozhnikh slovakh Sanskrita *Yaziki Indii*, Moscow, 1961

a detailed investigation in Tatpuruṣa, Karmadharaya, and Bahuvrīhi compounds

104 KOTULKAR, M V *Arthavadadhaturapratyayah pratipadikam* *Surabharatī*, 1967 56-58

105 KUIPER, F B J Zur Kompositionellen Kürzung im Sanskrit *Die Sprache* 7, 1961, 14 31

remarks on the voc sg *devī* voc du in *-ā* etc, explained as on account of loss of laryngeal considers *tuvigri papri, susuti* etc

106 KUIPER, F B J The Sanskrit nom sing *vit* *I-JJ* 10, 1967, 103 125,

excursus on BURROW's theory of PIE *TK* < *Sk. k*;

107 KUNJUNNI RAJA, K Allophones of the dental nasal in Sanskrit a fourteenth century discussion *SVUOJ* 5 (1-2), 1962, 12 14

108 LADDU, S D A pre Patanjalian grammatical observation. *IA* (3rd Series) 2 (4) Oct 67, 40 41

109 LEHMANN, W Ph Inferences on the Proto IE verb system based on internal analysis of Sanskrit (Russ) *VJa* 2, 1961, 24 27 (Original in *PICO*, 25th Session, Vol IV, Moscow, 1963, 163 166)

110 LEUMANN, Manu Merkmale des Sanskrit als Brahmanensprache und als Kunstsprache *As Stud* 18 19, 1965, 207-215

111 LEUMANN, Manu Zu den lautlichen Fernwirkungen im Altindischen *Kuiper Fel Vol*, 1969, 53 59

discusses dissimilation and haplogy in Sk

112 MAHADEVA SASTRI, K Vedic and classical Sanskrit VS, Tirupati, 1967, E 59 61

ref to Dravidian influence on the evolution of IA lgg

113 MALAMOUD, Ch Le problème du nombre Sanskrit *Bull de la Faculte des Lettres de Strasbourg*, 43 (6), Mar 65

114 MANESSY GUITTON, J Observations sur les adjectifs en *u-* à propos de Skr *uru-* *Word* 19 (1), April 63 31-38

115 MANESSY GUITTON J De la composition à la dérivation les 'derives' sanscrits en *-ac-*, *ic-*, *-uc-* *Proceedings of the 9th Congress of Linguists*, 1964, 818 826

116 MANESSY GUITTON, J Les noms sanscrits en *-nas-* *IJ* 8 (3), 1965, 171-196

117 MANSION, J *Esquisse d'une histoire de la langue sanscrite* Geuthner, Paris, 1931

Rev J NOBEL *DLZ* 55 (1934) 1738 41

118 MAYRHOFER, M Neue literatur zu den Substraten im Altindischen *Arch Or* 18, 1950, 367-371

119 MAYRHOFER, M Goten in Indien und "*-i-* Umlaut" *Zeitschr f deutsches Altertum* 89, 1958, 289 290

120 MAYRHOFER, M Seitenfullsel [** iō-* im Indo arischen] *KZ* 76 1959, p 159

121 MEHENDALE, M A Two notes on internal reconstruction *IL* 27 (Supplement) 1968 53 56

reconsideration of HOENIGWALD's rule of internal reconstruction illustrations from Sk parad gms

122 MIKKOLA, Eino *Die prapositionale Hypostase Apostase und Metabase im Lateinischen Griechischen und Altindischen*

see *VBD* III 45 164

Rev J GONDA *Forum der Letteren* 1965 48 50 *Mnemosyne* S IV, 18 (4) 405 07

123 MIRONAS, R The principal traits of historical and comparative phonetics of Sanskrit and Lithuanian (Lithuanian) *Liet T S R aukst Mokyklų Mokslo Darb, Filos* 29, 1968 55-66

124 MISHRA, Hari Mohan, Sanskrit and semantics *SP (ISC)* 2, 1972, 47-48

125 MISRA, Vidhata *Aksara samamnaya SP (23 AIOC)*, 1966, p 188

trad enumerations of the *varnas* found in different Sk. works

126 MORESCHINI QUATTORDIO, Adriana Sintagmi nominali predicativi in indiano antico e in celtico *SSL* 5, 1965, 50 64

127 MORGENROTH W Zur Stammabstufung der altindischen Nomina auf -*ānc-* *WZUG* 9, GsR 4/5, 435 440

(cf *ArchOr* 27, 1961, 575 581 'Das Paradigma der altindischen Nomina auf -*anc-* by M also a short resume in *ZDMG* 111, 408) M mentions 45 forms

128 MRINALKANTINATH Declension of Old Indo Aryan *pathm SP (24 AIOC)* 1968, 180 181

it is non heteroclitical as the forms in the paradigm are vowel gradational and analogical

129 NAG, B C Inner beauty and vitality of Sanskrit *IR* 65 (6), June 66, 255 256

130 NARA Tsuyoshi Historical changes of the verbal systems of Indo Aryan languages *JAAS* 3, Tokyo, 1970, 1 11

131 NARAYANA RAO, K S Research note addendum on the initial cluster *dv* and *sr* in Sanskrit *Speech Monogr* 30 (3), 1963, p 307

132 NRISIMHADEVA, Sastri *Sandhukarmani vicaravimarsah GKP* 14 (7), Feb 62, 228 230

133 NRISIMHADEVA, Sastri *Varnon ka sthana, prayatna, tatha pratyahara vneka (Hindi) GKP* 17 (5), 1964-65, 306 310

- 134 PANDEY, Kapil Deva Syntactical significance of case-endings in Sanskrit *Prajña* 10 (2), Mar 65, 223-227
- 135 PARIENTE, A Nota a los futuros sinteticos del antiguo indio *Emerita* 33 (1), 1965, 23-46
future synthetical in Sk.
- 136 PATHAK, G S Sanskrit, the living language of India *TTDJ* 19 (2), Feb 68, 17-20
(breadth of outlook in Vedic period, truly remarkable ref to "hymn to earth" in *AV*)
- 137 PATHAK, J R. *Bhuvadayo dhatavah* (1 3 1) *Surabha ratī* 4, 1966, 25-27
- 138 PETERSON, M *Verbs of speech in Sanskrit* Moscow Univ
- 139 PINNOW, Heinz Jurgen Sanskrit—Eine Sprache ohne Vokal phoneme ? Vorschläge zur Erstellung des Phonemsystems des Altindischen *Folia Linguistica*, 1969, 255-306+17 tables
a structuralist study of sound position in Sk (summary in *Anthropos* 66, 245-46)
- 140 PORIZKA, Vincene Deictic demonstratives in Indo Aryan Notes on some special uses *Arch Or* 31, 1963, 198-215
- 141 RAY, Punya Sloka The vowels of Sanskrit *Word* 20 (3) 1964, 353-359
at the time of its codification Sk. was a syllable tone lg without vowels
- 142 RENOU, L La théorie des temps du verbe (d'après les grammairiens sanskrits) *JA* 248, 1960, 305-337.
- 143 RENOU, L La linguistique sanskrite et quelques-uns de ses problèmes *Kratylos* 6 (2), 1961, 113-121
- 144 ROCHER, L L'aspect verbal en vieux indien *RBPh* 36, 1958, 118-127
- 145 SALUS, Peter H On the origin of the dvandva *Orbis* 12, 1963, 551-554

considers the views of G MEYER, DELBRUCK, H PAUL, HIRT, EDGERTON (dvandvas arose out of the elliptic dual) (1) How ancient are IE dvandvas? acc to S all branches of IE have either nominal or adjectival dvandvas, therefore, this type of compound arose in the parent lg. (EDGERTON seems to believe that devata dvandvas are the oldest, S thinks that compounds with 'teens' are oldest) (2) How did they arise? the relationship of dvandvas with *amreditas* (distributive in nature) is apparent

146. SALUS, Peter H The types of *Amredita Orbis* 14 (1), 1965, p 37.

two basic types of reduplicating compounds (*amredita*) (a) those that express intensification, (b) those that express distribution (e g *pañcapañca*="five each")

147. SASTRI, Bhudeva *Sabdon ke vyakaranika vargikarana ka vyavaharika evam dārśanika ādhara* (Hindi). *Gavesanā* 1 (1), Jan. 63, 56-60.

Yāska classifies words on the basis of the relations wh subast bet words and their denotative and connotative meanings, in English and Hindi grammars, classification of words is based on their functions, these two classifications are not contradictory but complementary

148. SASTRI, Indrachandra *Pamjabī aur prācina samskṛta* (Hindi) *VJ* 13 (7), Sept 64, 33-36

149. SATO, M S Das Problem des Passivs zwischen dem Sanskrit and dem Tibetischen *JIBS* 18 (2), Mar 1970, 55-62

150. SCHMID, W. P [-yu "wunschend" als zweites Kompositionsglied] *IF* 62, p 226

151. SCHMID, W. P. Zum Problem *krnoti-karoti* *IF* 65 (3), 235-248.

152. SCHMID, W P Lit *klāusti* "fragen" und das altind Futurum *IF* 67, 1962, 1-15

153. SEN, Sukumar Zetacism and Rhotacism in Germanic, Italic, and Sanskrit. *IL* 25, 1964

154. SEN, Sukumar Sanskrit in Bengal and Bengali. *IL* 33 (2), 1972, 123-127.

. OIA was introduced in Eastern India not at some post Vedic epoch, but at a pre Vedic or early Vedic stage Asuras (=elder brothers of Devas), who were pushed away to the east (as described in the *Brahmanas*), are reminiscent of pre Vedic or early Vedic Aryan settlers in the East (i.e. outside Brahmanical Aryandom)

155. SEN GUPTA, Sailendra Nath. Unadī suffixes and words derived with such suffixes. *JASBen* 6 (3-4), 1964

156. SEN GUPTA, Sunil. Transformation of *jana*, an Old Indo-Aryan morpheme and its polyfunctional characteristic in New Indo-Aryan. *Z. Phonet. Spw. Kommunik-Forschung* 20 (3), 1967, 247-250.

157. SHAHIDULLAH, M. The Indo-Aryan parent speech *IL*, Dec. 59.

158. SHARMA, Janakinath *Sanskṛta bhāṣa aur usakā ṛikā sahitya* (Hindi). *Bhāṣā* 10 (1), Sept. 70, 70-75.

159. SHARMA, Manohar. *Loke vede ca Varada* 4 (2), Rajasthan Sahitya Samiti, Bisau, April 61.

160. SHARMA, R. K. Visarga in Sanskrit. *Emeneau Fel. Vol*, 1968, 307-309.

. visarga in Sk may be treated as a separate phoneme rather than as an allophone of *s* or *h*

161. SHUKLA, Lakshmishankar G. *Puspitah phalitah vākṣa-mamṇayah. Surabharatī* 7, 1969, 39-43.

deals with *varnas*

162. SIDDHANTASHASTREE, Rabindrakumar Sanskrit sounds unchanged in other languages. *CR* 177 (3), Dec 65, 229-264

(Aryans were indigenous people of Northern India, migrated to other countries from there, their original lg was an early form of Sk; not much different from Vedic Sk. IE is figment of imagination) Sk, Persian, Gk, Latin, etc considered long lists of words given

163. SIDDHANTASHASTREE, Rabindrakumar. Role of Sanskrit sounds as found in Persian *CR* 179 (3), June 66 (1968), 237-262.

- 164 SIDDHANTASHASTREE, Rabindrakumar Persian as a carrier of Sanskrit sounds to other languages CR 181 (1), Oct 66, 13-19

earliest migration of Aryans from their home in India to other countries took place more than 10 000 yrs ago Persian as a medium bet Sk and Aryan lgg of Europe author demonstrates this thro various lists of words

- 165 SIMONSSON, Nils Audumbarayana's theory of sound OS 10, 1961 (1962), 22 30

(re the interpretation of the Vir passage *indriyanyam racanam*, etc by LIEBICH STRAUSS SARUP BROUGH) author gives his own interpretation acc to Audumbarayana, what is uttered resides in *indriya* : sound is not an ephemeral affair of the individual but something much more comprehensive

- 166 SINGH, Baldeva *Padapadarthasamiksa* Univ of Kuru kshetra, 1969, 27+287

deals with fundamental principles of word formation in cl. Sk. acc to Panini an system

- 167 SINGH, J D Allophones of *v* and *y* in Sanskrit *Emeneau Fel Vol*, 1968, 310 312

y the voiced palatal fricative is realized phonetically as 'fortis' initially and in a few other lexically controlled environments else where the lenis variety occurs

- 168 SINGH J D The bases of Sanskrit phonology *KURJ* (Arts and Humanities) 2, Jan 68, 107-115 (Also in *PICL* 8th Session Bucarest, 1971, 145 153)

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178 STAAL J F Sanskrit philosophy of language *Current Trends in Linguistics* Vol 5 1969 499 531

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196 VARMA Satyakama Divisibility of phoneme and ancient Indian linguists *PICO* (26th Session) 3 2 1970 881 882

ap n h (noticed in *P a akhyas*) is in the form of an undeveloped sound coming in bet two anomalous sounds and remaining unpronounced at least apparently (e g *p* bet *t* and *m* in *ātma*) Pan 8 3 28 30 also P's concepts of *avarṇa* and *va na ladeśa* (Bhartṛhari uses the terms *varṇabhāga* and *va pānta asa ūpa*)

197 VIDYANIDHI *Yathottaram muninam pramanyam GKP*
16 (6 8), 1964, 221-222

198 VOROBYEV DESYATOVSKY, V S *Razvitiye lichnykh mestoimeniy v indo aryskikh yazıkakh* Moscow, 1956

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- 3 ALLEN, W S Sandhu *The Theoretical Phonetic and Historical Bases of Word Junction in Sanskrit* Mouton Janua Linguarum 17, The Hague, 1962 114

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- 7 ATHALEKAR, S L *Kasikagatam vaidikakhyatrayam* SP (26 AIOC) 1972 p 338

(1) *akṣa na n madanta p a ak* (not so found in Vedic lit)
(2) *mā l a m t a j a tām* (does not tally with the original) (3)
gama ya tadahak sabhāyāth d j ejuh (the commentators view not satisfactory)

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metal names shown to vouchsafe dating IE community before 2nd mill B C not on of Ancient European , Hittite Gk and Indo Ir had left the community before 2000 B C)

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- 91 NARANG, Satyapal *Vaidika Vyakarana* (Hindi) Devavani Prakashan, Delhi 1970, 7+128
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48. DAUGMAN, J. Long vowel augments in Sanskrit and Greek aorists. *Linguistics* 35, 1967, 7-27.

49. DEVOTO, G. *Scritti minori*. Felice le Monnier, Florence, 1958, xxiv+468.

...(1) IE world; (2) IE lgg., etc...

Rev. : A. TOVAR, *Eméria* 28, 171-73.

50. DOMBROWSKY, J. Le sens primitif et fondamental du thème verbal *er*-indoeuropéen. *Studia Slavica* 12, 1966, 87-97.

51. DORASWAMI, K. Phonological studies in ancient India and Greece. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

52. DRESSLER, W. Eine textsyntaktische Regel der idg. Wortstellung (Zur Anfangsstellung des Prädikatverbums). *KZ* 83 (1), 1969, 1-25.

...evidence from *OIA*..(cf. *AV* 4.22.3).

53. DRESSLER, W. Über die Rekonstruktion der indogermanischen Syntax. *KZ* 85 (1), 1971, 5-22.

...several Vedic and Sk. ref. ..

54. DURANTE, Marcello. Le spiranti dentali indoeuropee. *Ric. Ling.* 1 (2), 1950, 234-249.

...considers *rkṣa*, *ksam*, *taks*, etc...

55. ECKERT, R. Zu einigen Problemen der indoeuropäischen Stammbildung. *WZHU*, GsR 18 (2), 1970, 309-312.

56. EDELMAN, D. I. *Osnovnye voprosy lingvističeskoj geografii. Na materiale indoiranskich jazykach*. "Nauka", Moscow, 1968, 111+1 map.

57. EDGERTON, F. The semivowel phonemes of IE, a reconsideration. *Lg* 38, 1962, 352-359.

58. EILERS, W.; MAYRHOFER, M. Kurdish *büz* und die indogermanische "Buchen"-Sippe *Mitteil. der anthrop. Gesell. in Wien* 92, 1962, 61-92.

schen und Altpersischen), *Altarmenischen, usw* de Gruyter, Berlin, 1967, Band I 1, xlvii+622, 2, ix+623 1098, Band II Teil 1, xv+688, Teil 2, xxii+997, Teil 3 (1), xi+496, (2), 497-1052

reprint of second ed Berlin 1930 (Band I 1 2) second ed, Strassburg 1906 1911 1916 1916 (Band II 1 3) English transl by Joseph Wright and others Chowkhamba Sk Studies 84 Varanasi

41 BRUGMANN K *Kurze vergleichende Grammatik der indogermanischen Sprachen* 1969, 805

based on 40 above reprint

42 CAMPANILE, Enrico *Sull isoglossa satem* SSL 5, 1965, 37-55

43 CARDONA, G *On haplology in Indo European* Haney Foundation Series 1, Univ of Penn Philadelphia 1968 87

G seeks to show that haplology is not essentially separable from regular sound change amenable to formulation in terms of what are called sound laws Ved c group of *yā* feminae with instr sing in *yā* instead of *yayā* Ved c infinitives in *tavai* from an original dative of a *tu* abstract (*tavai*) and a particle *vd* discussion of Ved c *si* forms

Rev A Bammesberger IF 75 282 84 R S P Beekes *Lingua* 26 210 14 K Strunk ZDMG 121 327 30 O Szemerényi *Lg* 46 140 46

44 CARNOY A *Dialectologie proto indoeuropeenne* *Orbis* 1 (2) 1952 423 427

45 COLLINDER, B *Hat das Uralische Verwandte? Eine sprachvergleichende Studie* *Acta Univ Upsaliensis* 1 (4) 1965, 109 180

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Rev. : A TOVAR, *Eméria* 28, 171-73.

50. DOMBROWSKY, J. Le sens primitif et fondamental du thème verbal es- indoeuropéen. *Studia Slavica* 12, 1966, 87-97.

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. considers *ṣkja*, *kṣam*, *taṣ*, etc

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58. EILERS, W., MAYRHOFER, M. Kurdish *buz* und die indogermanische "Buchen"- Sippe *Mittel. der anthrop. Gesell. in Wien* 92, 1962, 61-92.

59 EILERS, W Stern Planet-Regenbogen Zur Nomenklatur der orientalischen Himmelskunde *Otto Spies Fel Vol*, OH, Wiesbaden, 1967, 92-146

indo-ir words pertaining to this meaning complex

60 EMMERICK, R E *Saka Grammatical Studies* OUP : London Oriental Series, 20, 1968, xvii+367

Vedic taken into account frequently

61 ERHART, A *Studien zur indoeuropaischen Morphologie*. Opera Universitatis Purkynianae Brunensis Fac. Philos, 148, 1970, 183

62 EVANGELISTI, Enzo Una congruenza lessicale latino-indiana (a proposito del *mundus* sotterraneo) *Pisan Fel Vol*, 347-366

mandala

63 FERRELL, J The status of the locative case in IE The consonant stems and the endingless locative *PICL* 10 (4), 1970, 639-643

64 FRIEDRICH, Johannes, et al *Altkleinasiatische Sprachen* E J Brill, Leiden, 1969, xvi+588

• (Handbuch der Orientalistik, I Abt. 2 Bd. 1 und 2 Abschn., Lfg. 2) III Hittite, Luwian, etc., by A. KAMMENHUBER

65 FRYE, Richard N Historical remarks on the two dialects of the Avesta *J M Unvala Mem Vol*, Bombay, 1964, 30-34

the invading Iranians had a rel. similar to that of the Indo Aryans with their faith reflected in Veda, just as there seem to have been Indo Aryans who did not follow the Vedic rel. of the majority of their brethren (cf W RAO, *Staat und Gesellschaft*, p. 17), so probably there were Iranians who did not follow the majority rel. in Iran (as represented in Younger Avesta), the pre-Zar rel. situation in Western Iran thus wd. be resolved into an ancient Near Eastern influences *plus* the old Ir. rel. with the Magi as priests of this fusion; later, Z.'s message was integrated with the rel. of the majority and this became Zoroastrian rel.

66 GEIGER, Bernhard Indo-Iranian *ru-*, *lu-* "to pluck". *S H Taqizadeh Fel. Vol*, Humphries and Co., London, 1962, 70-75

67. GEORGIEV, V. Balto-slavjanskij, germanskij, i indo-iranskij. *Slav F* 1, 1958, 7-26

68. GEORGIEV, V. On the present state of IE linguistics. *PICL* 9, 1964, 738-742.

69. GEORGIEV, V. *Introduzione alla storia delle lingue indoeuropee* Edizioni dell'Ateneo, (Incunabula graeca 9), Rome, 1966, vi+477.

(revised and enlarged Italian transl of Russian original publ in 1958, Moscow) during the first neolithic age, Idg tribes lived in middle and south Europe, bet Rhein and Don, our reconstruction can lead us back only to a group of dialects closely related but not fully identical in vocabulary and grammar G stresses close kinship of Balto Slavic with Germanic and explains away, for the most part, its alleged close kinship with Indo Ir Indo Ir chronology palatalization of the velars at the end of the 4th or beginning of 3rd mill B C, delabralization of the labiovelars about 2600 2400 B C, change *s < *a about 2200 2000 B C

Rev G JUCQUOIS, *Le Museon* 81, 284 87, P NOBER, *Orientalia* 36, 96 98, V PISANI, *Lingua* 23, 177 88, G POGHIG, *Stud Clas Rom* 9, 293 98, J W POULTNEY, *Lg* 44, 334 43, R SCHMITT, *Kratylos* 13, 35-41, D SLUSANSKI, *Rev roum. ling* 13, 253 64

70. GIL, J. *La apofonia en indoeuropeo* *E Clas* 59, 1970, 1-111.

71. GONDA, J *The Character of the Indo-European Moods*

see VBD II 45 77

Rev J HUMBERT, *BSL* 55 (2), 53 56, E POLOME *RBPh* 39, 555 57, S STATI, *SCL* 12, 282 85, Werner THOMAS *IF* 65, 84 87

72. GONDA, J 'Prolepsis' of the adjective in Greek and other ancient Indo-European languages *Mnemosyne*, S IV, 11, 1958, 1-19

73. GONDA, J Reflections on the Indo European medium I *Lingua* 9 (1), 1960, 30-67, II *Lingua* 9 (2), 1960, 175 193

an attempt to understand the 'basic meaning' of the 'middle voice' underlying the various functions wh as a rule are enumerated in grammars acc. to G, the 'original' or 'essential' function of the medial voice was not exactly to signify that the subject 'performs a process that is performed in himself, but to

denote that a process is taking place with regard to or is affecting, happening to a person or a thing Sk. illustrations

Rev S STATI, *SCL* 12 440 42

74 GORNUNG, B V *Considerations re the problem of the formation of the IE linguistic unity Proto IE components or absorption of substrats* (Russ) ' Nauka ', Moscow, 1964, 12

Rev V PISANI *Pa dya* 20 26

75 GRANTOVSKIĬ, E A *Indoiranskoe kunda-, kunduru / a-, kundaru / a- Jazyki Indii, Pak Nepala, i Cejlona*, Moscow, 1968, 470 482

76 GRONDAHL, F *Die Personennamen der Texte aus Ugarit* Papstl Bibel Inst , Rome, 1967, vii+435

Indo Aryan names (pp 298 ff)

77 GUNNARSSON, J On the IE ' Dental Spirants " *NTS* 24, 1971, 21 82

78 HAHN, E Adelaide *Naming constructions in some Indo-European languages* Philolog Monographs of the Am Philolog Assn 27, Cleveland, 1969 28+222

(in construction like *ās d rājā nāto nāma nāma* originally stood in partitive apposition to *rājā*)

Rev K. H. SCHMIDT *Arctylas* 15 218 20

79 HALL R A On realism in reconstruction *Lg* 36, 1960, 203 206

80 HAMP, E P **-ues in Indo European* *Acta Linguistica Hafniensia* 12 (2), 1969

81 HEILMANN, Luigi *Parallelismi indiani ai contatti fra Indoeuropei e Preindoeuropei nel Mediterraneo con particolare riguardo all'onomastica* *Quaderni* 5, 1960 (1961), 3 12 (Also in *AMCISO* 7 3, 177 188)

82 HENCKEN, H *Indo-European Languages and Archaeology*

see *IBD* II 81 58

Rev L. R. PALMER, *Antiquity* 31 (124), 264 68

83. HIERSCHE, Rolf. Germ. got. *tho / an* thau ntr. pl. = ai. *tā (u)* masc. du. aus idg. *tō (u)*. KZ 78, 1963, 155-160.

84. HIERSCHE, Rolf. Gab es im Idg. ein *o*-stufiges Präsens? IF 68, 1963, 149-159.

..considers *aghab, stamhi*..

85. HIERSCHE, Rolf. *Untersuchungen zur Frage der Tenues aspiratae im Indogermanischen*. OH, Wiesbaden, 1964, xii+264.

..material from Ai. also examined (79 175) considers *kṣā-kṣāḥ; atisṣigh~atisṣigh, vaniṣṣu vaniṣṣhu, nariṣṣā nariṣṣha, siha upasti-abhiṣṣi* .. (the surd aspirates did not belong to PIE system of phonemes; Sk. *skh-*, *sth-*, *sph-* represent pre Vedic prakritisms) ..

Rev : E. H., KZ 82, 154, F. B. J. KUIPER, IJ 9, 218 27; W. MEID, Die Sprache 12 (1), 99 101.

86. HOENIGSWALD, H. M. A contribution to Indo-Iranian phonology: the voiceless aspirates. PICO (25th Session) 2, Moscow, 1963, 324-326.

87. HOENIGSWALD, H. M. Evidence for laryngeals (Indo-Iranian). *Evidence for Laryngeals* ed. by Werner Winter, *Janua Linguarum, Series Maior* 11, Mouton, The Hague, 1965, 93-99.

88. HOFFMANN, K. Av. *daxma-*. KZ 79, 1965, p. 238.

. *d* = grave (to be derived from idg. **dḥmbh*, 'to bury') .. (cf. Vedic *takman* from **tapman*)

89. HOFFMANN, K. Zu den altiranischen Bruchzahlen. KZ 79, 1965, 247-254.

90. HOFFMANN, K. Ap. **dadauva-*. KZ 79, 1965, p. 300.

91. HOFFMANN, K. Drei indogermanische Tiernamen in einem Avesta-Fragment. MSS 22, 1967, 29-38.

..Vedic correspondences..

92. HOFFMANN, K. Zum Optativ des idg. Wurzelaorists. *Kuiper Fel. Vol*, 1968, 3-8.

..the Gāthic optatives *varəzīmā ča, sraēmā, zaemā* fit into the general IE verbal system also ref to Vedic forms like *syāma, syāta, bhūyāma, saviṣṣha*..also RV forms : *akarma, aganma, agāma*, etc. ..

93 HOFFMANN, K Das Kategoriensystem des indogermanischen Verbums *MSS* 28, 1970, 19 41

Vedic verbal system peculiar forms and their use in Vedic .
injunctive in *RV*

94 HUDSON WILLIAMS, T A short introduction to the study of comparative grammar (Indo European) Cardiff, 1966, 90

reprint

95 HUMBACH, H Onk adeei bei Homer *F Sommer Comm Vol* , 1955, 92 96

compares Privativlokativ in *RV askambhane* (X. 149 1), *avamis* (II 15 2) *abudhne* (I 24 7), *arayyau* (II 13 9)

96 INSLER, S Studien zum Awesta *IF* 70, 1965, 14 24

97 IVANOV, V V The problem of the centum and satem languages (Russ) *Vop jaz* 7 (4), 1958, 12 23

98 JOSHI, Hemachandra *Do aṛya bhaṣaen Khattī aur Muttanī* (Hindi) *Bhaṣa* 5 (1) Sept 65, 41 45

Chaldean and Muttanian

99 JUCQUOIS, G Termes de parente en indoeuropéen et anthropologie structurale *Muséon* 82, 1969, 213 230

100 KAMMENHUBER, Annelies *Hippologia Hethitica* OH, Wiesbaden, 1961, viii+375

philological study of the Hittite texts on horse training .

Rev Rudolf WERNER, *As Stud* 16, 147 49

101 KAMMENHUBER, Annelies Die Sprachen des vorhellenistischen Kleinasien in ihrer Bedeutung für die heutige Indogermanistik *MSS* 24, 1968, 55 124

102. KARSTEN, Hans *Infixe im Indogermanischen* Carl Winter, Heidelberg, 1971, 346

103 KAZAMA, Kiyozo On the supposition of PIE *e, a, o* (Jap) *NagokR* 11, 1963, 97-118

104 KEILLER, Alan R *A Phonological Study of the Indo-European Laryngeals* Mouton Janua Linguarum, Series practica, 76, 1970, 106

105 KERNS, J Alexander, SCHWARTZ, B Chronology of athematics and thematics in PIE *Lg* 44 (4), 1968, 717-719

106 KERNS, J C *The Eurasiatic pronouns and the Indo-Uralic question* Fairborn, Ohio, 1967, 52

107. KIPARSKY, P Tense and mood in Indo-European syntax *FL* 4 (1), 1968, 30-57

Vedic injunctive .

108 KLIMOVSKAJA, G. I Re the repetition of prepositions in some IE languages *UZ TomU* 40, 1962, 91-98

109 KLYTCHKOV, G S A typological hypothesis for the reconstruction of PIE (Russ) *VRJa* 5, 1963, 3-14.

110 KNOBLOCH, J La voyelle thématique -e- / -o- serait-elle un indice d'objet Indo Européen ? *Lingua* 3, 1952 53, 407-420

Sk. illustrations

111. KNOBLOCH, J Wege und Ziele der indogermanischen Sprachwissenschaft. *Lexis* 3, 1952-53, 286 300

112 KOPPERS, Bertha Theodora *Negative Conditional Sentences in Greek and some other Indo-European Languages* Utrecht, 1959, 133

Sk. constructions with objective negation only

Rev Klaus STRUNK, *IF* 67, 102 07, G J RUIJGH *Lingua* 9, 311 13

113 KRAHE, Hans *Indogermanische Sprachwissenschaft II. Formenlehre* Sammlung Goschen 64, 1959, 100+16

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Rev G CARDONA, *Lg* 36 534 39, L ZGUSTA *Arch Or* 29, 503

114 KRONASSER, Heinz Die Nasalpräsentia und Kretschmers objektive konjugation im Indogermanischen *SBOAW* 235 (2), Wien und Köln, 1960

Rev P TROST, *LF* 86, 154 55

115 KRONASSER, H Vorgeschichte und Indogermanistik *Bericht über das 2. Symposium ost Anthropologen* Horn publ, 1961, 117-140.

accepts assumption of Undg, particularly in view of correspondences in Formenbildung

116. KRONASSER, H Die *nt*-erweiterten Substantiva des Hethitischen. *Die Sprache* 8, 1962, 213-219

formal expression for magical efficacy (cf. for similar view E. BENVENISTE, *BSL* 57, 44-51, W. KRAUSE, *Kretschmer Comm.* Vol. I, 191)

117. KUPSH JR., Linzey *The origin of grammatical gender in IE Univ of Wisconsin*, 1962, 128

doctoral dissertation

118. KURYLOWICZ, J *L'apophonie en indo-européen*

VBD II. 45, 123

Rev. B. SCHLERATH, *Oriens* 13-14, 457-58

119. KURYLOWICZ, J *L'accentuation des langues indo-européennes* *Pol. Akad. Nauk* 1958, 434

second ed. of *VBD* II. 45, 120 (discussion of Vedic *śādhā -āc-*, *prāś -āc-*, *viśā -āc-*, *am -āc-*) Indic nominal derivation, nominal compounds, finite verb

Rev. J. FUYVEL, *Lg* 38 (4), 403-16

120. KURYLOWICZ, J The accentuation of the verb in Indo-European and in Hebrew *Word* 15, 1959, 123-129

VBD II. 45, 124 (in Vedic Sk., the personal or finite verbal forms may be stressed or enclitic, the distribution of the two variants or allomorphs being conditioned by the position of the verb in the sentence or by the kind of sentence - the relation bet. the primarily unstressed and secondarily stressed forms accounts for a whole series of accentual anomalies hitherto unexplained in Vedic grammar) .

121. KURYLOWICZ, J Le gen. plur. en *-(n)am* en indo-iranien. *BPTJ* 21, Krakow, 1962, 93-101

122. KURYLOWICZ, J Probleme der indogermanischen Lautlehre *Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft* 15, 1962, 107-115

123. KURYLOWICZ, J *The Inflectional Categories of Indo-European* Carl Winter, Heidelberg, 1964, 246

discusses such topics as "Perfect and Voice", "Aspect and Tense", "Mood", etc. seeks to formulate morpho-semantic

laws on the analogy of familiar "sound laws" and to probe the development of the means of expressing the concepts mentioned above..

Rev. : F. R. ADRADOS, *Emerita* 33, 398-400; R. AMBROSINI, *SSL* 4, 137-44, R. HAUSCHILD, *OLZ* 1968, 68-69, W. MEID, *Die Sprache* 12, 103-09; V. PHANZ, *AGI* 52, 170-72; J. UNTERMANN, *Gnomon* 40, 163-67; J. C. WRIGHT, *BSOAS* 29 (1), 167-68.

124. KURYLOWICZ, J. Un mirage de la grammaire comparée de l'indo-européen : L'accentuation du verbe composé. *BSL* 59 (1), 1964, 1-10.

..Vedic ref. : *a+gacchati; upa+d+yaniti; abhi+pra+arc; vi+parā+stana..*

125. KURYLOWICZ, J. Les adjectifs thématiques à féminin en -ī-. *Kuiper Fel. Vol.*, 46-52.

126. KURYLOWICZ, J. (ed.). *Indogermanische Grammatik*. Carl Winter: Idg. Bibl., Heidelberg; Band II: Akzent und Ablaut, by J. K., 1968, 371; Band III: Formenlehre, Erster Teil: Geschichte der idg. Verbalflexion, by Calvert WATKINS, 1969, 248.

..planned in 4 volumes, in collaboration with several scholars..
(K. relies on Vedic for PIE accent).

Rev. : R. ANTTILA, *Kratylos* 15, 37-40, B. BARSCHHEL, *WZUH* 21 (1972), 99-102; O. KLIMA, *Arch Or* 40, 81-82

127. LAHOVARY, N. *La diffusion des langues anciennes du Proche-Orient, leurs relations avec le Basque, le Dravidien et les parlers Indo-Européens primitifs*. Ed. Francke, Bern, 1957, 372.

Rev. : L. ZGUSTA, K. ZVELEBIL, *Arch Or* 29, 127-30

128. LANE, George S. On the formation of the Indo-European demonstrative. *Lg* 37, 1961, 469-475.

129. LAZZERONI, R. Per una definizione dell'unità indo-iranica. *SSL* 8, 1968, 131-159.

130. LAZZERONI, R. Considerazioni su -as> -o in sanscrito e in avestico. *SSL* 9, 1969, 185-197.

131. LEHMANN, W. P. Inferences of Proto Indo-European Verb system based on internal analysis of Sanskrit. *PICO* (25th Session) 4, Moscow, 1963, 163-166.

131A LEHMANN, W P (ed) *A Reader in 19th Century Historical Indo European Linguistics* Indiana Univ Press, Bloomington, 1967 vi+266

selection of 18 writings (transl into English where necessary) giving a survey of the formative phase of IE linguistics (begins with William JONES)

Rev O KLUJA *Arch Or* 39 496

132 LEHMANN W P The development of the proto Indo-Iranian vocalic system *PICO* (26th Session) 3 2 1970 830-833 (Also in *SP*, 26 *ICO* 1964 149 150)

133 LEROY M Stratificazioni cronologiche nei rapporti fra le lingue indoeuropee *Atti III Convegno Intern di Linguisti* Mailand, 1961 63 79

134 LEVIN, S *The Indo European and Semitic Languages An exploration of structural similarities related to accent chiefly in Greek, Sanskrit and Hebrew* Albany, 1971, 750

135 LIEBERT Gosta Die indoeuropaischen Personalpronomina und die Vokalabstufungstheorie *Stud Ling* 11 1957, 28-43

append x to *VBD* II 45 131 (Rev A DEBRUNNER *Krat* 3 28 35 J POUVEL *Ig* 35 64-55 W P SCHMID *IF* 65 82-84)

136 LIEBERT, Gosta Analogie oder Erweiterung? Zur Flexion der nominalen a Stamme im Indoiranischen *Stud Ling* 41 (2) 1960 95-113

139. LOCHWOOD, W. B. *Indo-European Philology: historical and comparative*. Hutchinson Univ. Libr., Modern Languages, 108, London, 1969, 193.

Rev. : Gordon H. FORD JR, *Lg* 46, 146-49.

140. LOHMANN, Johannes. Der Sinn der indogermanischen Etymologie. *Kratylos* 11 (1-2), 1966, 79-98.

...ref (among other things) to 'die reine Gesinnungsreligion' des Zarathustra... *varna* (in Avesta), *yajña-* and *yasna* "die altärische Sozialreligion" represented thro. Varuna, Mitra, Aryaman, and the concept of *rita*... *ṛita-*, *arya-*, *ari-*, *arya-*.

141. MAHESHWARI, S. T. *Adi bhāropīya bhāsa men mūla svara 'e' va 'o' ki saṁdehāspada upasthiti* (Hindi). *Bhasā* 8 (3), Mar. 69, 110-111.

142. MAKAEV, E. A. *Problemy indoevropskoj areal'noj lingvistiki*. Akademiya Nauk SSSR, Moscow, 1964, 58.

...idg. lg. geography...

Rev. : K. H. SCHMIDT, *IF* 70, 80-81.

143. MAKAEV, E. A. On the problems and methods of contemporary comparative and historical IE linguistics (Russ.). *Vop. Jaz.* 14 (3), 1965, 3-19.

144. MAKAEV, E. A. The reconstruction of the IE etymon (Russ.). *VJa* 4, 1967, 26-33.

145. MALLIK, Madhusudan. From Indo European to Indo-Iranian *IPC* 16 (4), Dec. 71, 301-308.

...from 1500 B C., the Indo-Iranians as conquerors entered the Mitanni kingdom...

146. MANESSY-GUITON, J. *Recherches sur les dérivés nominaux à bases sigmatiques en sanscrit et en latin* Univ. Dakar: Fac. des lett. et scien. hum., publ. de la section de lang. et litt., 13, Dakar, 1963, 190

Rev. : W. DRESSLER, *WZKSA* 10, 224, J. PERROT, *REL* 43, 532-34, R. ROCHER, *Latomus* 25, 171-72

147. MARCHAND, J. W. Was there ever a uniform Proto-Indo-European? *Orbis* 4 (2), 1955, 428-31.

. assumption of a uniform PIE, with little or no dialect mixture, does not conflict with the reality which must have existed, such an assumption must lie at the basis of all our reconstruction (E. PULGRAM, "Family tree, wave theory, and dialectology", *Orbis* 2: seems to assume that the existence of a uniform PIE is merely a scholarly myth, so too PISANI, R G KENT, *Lg* 24, 194 insists on the desirability of assuming uniform *Ursprache*, its non acceptance removes the basis for scientific linguistics)

148. MARTINET, A Non-apophonic o-vocalism in Indo-European. *Word* 9, 1953, 253-267

149. MAYRHOFER, M Zu den arischen Sprachresten in Vorderasien. *Die Sprache* 5, 1959, 77-95

. 1 the personal names, 2 the certain material names of gods and appellatives, 3 can the ascertained material help in determining the char. of west Asian Aryan lg? (no possibility of Indian migration in that region, west Asian features in Veda are doubtful, "Hurro Aryans" and Indians experienced, in respect of a more or less similar lg, quite different hist. developments)..

150. MAYRHOFER, M Über einige arische Wörter mit hurrischem suffix *AIONL* 1 (1), 1959, 1-11.

Hurr. *malunni* epithet of God Ea (Lord of wisdom) RV *matu-itha* (wise) IX. 71 5, *assussani* Ved. *atva sam*

151. MAYRHOFER, M. Altpersisch *Hamatar-* *AIONL* 1 (1), 1959, 13-14

**ham mātār* = Ved. *sam mātār*

152. MAYRHOFER, M. Indo-Iranisches Sprachgut aus Alalah. *I-II* 4, 1960, 136-149

153. MAYRHOFER, M. Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien *ZDMG* 111, 1961, 451-458.

154. MAYRHOFER, M ; SCHMITT, R. Eine notiz zur altiranischen Namenkunde. *Orientalia* 31 (3), 1962, 313-321.

. *īoh-asht* (Avesta) = *alutak casuk* (not *casrastis*)

155. MAYRHOFER, M Altpersische Späne *Orientalia* 33 (1), 1964, 72-87.

. comparisons with Vedic Sk.

- 156 MAYRHOFER, M "Hethitisch und Indogermanisch"
Gedanken zu einem neuen Buche *Die Sprache* 10 (2), 1964,
174-197

with ref to Sk.

- 157 MAYRHOFER, M Ein arisch hurritischer Rechtsausdruck
in Alalah? *Orientalia* 34 (3), 1965, 336-337

mīdha in RV (=strife race victory) **mīzdha* in 4 has some
legal sense 'reward for arresting a renegade

- 158 MAYRHOFER, M Indogermanische Sprachwissenschaft
heute (in Finnish) *Vir* 1965, Helsinki, 1965, 241-254

- 159 MAYRHOFER, M Zahlwortkomposita des Kikkuli
Textes *IF* 70, 1965, 11-13

uarlanna (usually connected with *artana* 'turn') better to be
connected with *artana* in RV 'way track' the i-endings changed
to e-endings (e.g. *dasā+angulī=daśangula* *tri+anjali=trīyanjala*
—*artana* to —*artana*)

- 160 MAYRHOFER, M Hethitisches und arisches Lexikon
IF 70, 1966, 245-257

no conclusive evidence for a closer contact bet these idg dialects
out of wh. Heth.isch Luwisch and Arisch have arisen also no
linguistic indications for a commonness shortly before reaching
the hist. seat in South Russian region the hist. proximity of the
Hittites and the Indo Aryans of the Hurrian region has for a
long time not led to the supposed linguistic cultural exchanges,
this presumably happened in 14th cent B.C. when the Aryan lg
of Mitanni region had already been consolidated

- 161 MEHENDALE, M A Two avestan notes *IJ* 5 (1),
1961, 61-66

1. *br̥sthrant-* (*ci+bar* separate vs. or parts of vs. with
pauses in between of *ci bar* in Sk. ritual texts *Dr* 1.2.35.1,
2.37.1.2 *jāna* (in Avesta request)—Sk. *jā*=to request

- 162 MERIGGI, P Affinità strutturali fra indoeuropeo e altre
famiglie linguistiche. *PICL* 3, Mailand, 1961

rejects the possibility of the relationship of Ilg. w. h. another lg
family, at least in genealogical sense

- 163 MEZGER, Fritz. IE *se-*, *sne* and derivatives *Word* 4 (2), 1948 98 105

sana (in Sk.)

- 164 MIKKOLA, Eino Die prapositionale Hypostase, Apostase und Metabase im Lateinischen Griechischen, und Altindischen Einige Wirkungsformen der gestaltenden Kraft der Sprache *Arctos* N S 3 1962 55 118

VBD III 42 122

Rev A ERNOUT *RPh* 38 335 J GONDA *FdL* 6 48 50 *Afr* 18 405-06 D M JONES *CR* 15 126-27 F LOCHNER HUTTENBACH, *4HGG* 17 42 43 R ROCIER *Latomus* 23 117 18 L H SCHMIDT *IF* 69 62 63

- 165 MILEWSKI T Die Differenzierung der indoeuropäischen Sprachen *Lingua posnan* 12 13, 1968, 37 54

phonological and lexical facts

- 166 MILLER, D Gary *rt*-clusters in Avestan *Lg* 44 (2), 1968, 274 283

Indo Ir **-rt* is represented in Avestan sometimes as *R* (written *r*) sometimes as *rt* (cf *a. a. < *rta-* or **arta*) many Vedic forms considered (cf L. H. GRAY *J40S* 61 101 101)

- 167 MIROŃAS, R Remarks re the origin of the phonological system of IE *Kalbotyra* 3, 1961, 235 239

- 168 MISRA Satya Swarup The problem of alternation of aspirates and non aspirates in some IE cognates *SP* 23 AIOC, 1966 p 145

- 169 MISRA, Satya Swarup *A Comparative Grammar of Sanskrit, Greek, and Hittite* 1968, xvi+155

- 170 MORGENSTERN G [Mitanni languages] *NTS* 13, 1945

expect a much more profound Western Asian influence upon Iranian language and culture than what we actually find

- 171 NAERT Pierre La situation linguistique de l'ainou 1. L'ainou et indoeuropéen, 2. Nouvelles étymologies *Orbis* 10 (2), 1961, 394 410

(the lg of Ainu in Japan is an IE lg) certain Vedic words
philologically connected with ainou words

- 172 NAGY, Gregory *Greek dialects and the transformation
of an IE process* Harvard Univ Press, 1970, 14+200+6

(SIEVERS in OIA, *iya* and *ja* alternate acc to whether the
preceding consonant is itself preceded by a heavy syllable—long
vowel or vowel plus consonant—or a light syllable—short vowel
cf *mitrya iaiya* EDGERTON, while systematically generalizing this
law, proposes what has come to be known as the converse of
Sievers Law, stating that *iy* cd not occur where *y* was required
e g, after a short vowel plus a single consonant so that an
etymological sequence *aiya* was reduced to *aiya*) \ shows
that this system underwent a crucial change when intervocalic
laryngeals were lost ref to Avestan and Vedic (pp 41 ff)

Rev O SZEMERENYI, *Kratylos* 14, 157 165

- 173 NEHRING, A. Zur Realitat des Urindogermanischen
Lingua 10, 1961, 357 368

critique of E. PULGRAM *Lg* 35 421 ff, *Lingua* 10 18-37 acc
to N, reconstructed PIE and real PIE are one and the same

- 174 NEHRING, A. Idg "sechs" *Die Sprache* 8, 1962,
129 131.

- 175 NEUMANN, Gunter *Indogermanische Sprachwissen-
schaft 1816 und 1966* Innsbrucker Beitrage zur Kulturwiss.,
Sonderheft 24, 1967, 35+4 tables

Rev R SCHMIDT, *Kratylos* 13, 180 83

176. ONDRUŠ, Š. Zur Frage der gemeinsamen Elemente in
den indogermanischen und finnisch ugrischen Bewegungs zeitwor-
tern *Kratylos* 11 (1 2) 1966, 112 18

- 177 PALMER, L R. The concept of social obligation in
Indo-European *Latomus* 23, 1956, 258-269

- 178 PARL'MUTER, I A. [on the original function of the
IE perfect] *Vop Jaz* 1, 1967, 92 102

- 179 PEETERS, Christian. A phonemic definition of IE *bh*
dh gh *AZ* 85 (1), 1971, 1-4

in contradistinction of what has been assumed SL does not
represent the IE state of the so-called voiced aspirates

- 180 PETERSON, M Formation of aorist bases in Ancient Indian and other IE languages Moscow Univ

see VBD III 42 138

- 181 PIRJEKO L A *Fundamental questions regarding the Ergative construction, on the basis of Indo Iranian material* (Russ) " Nauka ", Moscow, 1968 71

- 182 PISANI, V L'indoeuropeen reconstruit *Lingua* 7, 1957 58, 337 348 (Also in *PICL* 8, Oslo, 1958, 405 06)

VBD II 45 184 Idg was a Sprachbund formed out of lgg wh d d not or ginally belong together reconstructed Idg represents to a large extent a kind of ' Ursanskrit ', wh had conquered vast territories and was taken up by other peoples (same view expressed in Rev of BRWE s *Griechisch arische Sprach bez ehungen* in *AGIt* 41 159 ff, and in *Indogermanisch und Sanskrit* KZ 76 43 ff)

- 183 PISANI V La question de l'indohittite et le concept de parente linguistique *SLS*, Torino, 1959

Rev L. ZGUSTA *Arch Or* 32 453

- 184 PISANI, V Sull indeuropeo ricostruito *SLS*, Torino, 1959

Rev L. ZGUSTA *Arch Or* 32 453

- 185 PISANI, V Le ricostruzione "dell" indeuropeo e del suo sistema fonetico *AGIt* 46, 1961, 1 11

proto IE represents an aggregate of dialects these dialects wh were independent of one another tended towards unification with the help of isoglossen

- 186 PISANI, V *Glottologia indeuropea* 1961, xlv1+324

third revised and enlarged ed of VBD II 45 177

Rev L. ZGUSTA *Arch Or* 34 455

- 187 PISANI V Concetto storico di indeuropeo *PICL* 3, Mailand 1961, 11 29

- 188 PISANI, V *Le lingue indeuropee* Studi Gramm e Ling, 5, Milan, 1964, 119

second ed of *VBD* II 43 171 imp features of SL ('420),
Indian lg -elements speaks of Proto SL to wh. the essential features
of individual idg lgg can be traced back

Rev B ROSENKRANZ, *IF* 70, 73-80, L. ZGUSTA, *Arch Or* 34, 92-93

189 PISANI, V Relitti "indomediterranei" e rapporti greco-anatolici *AIONL* 7, 1966, 41-51.

190 PISANI, V The reconstruction of IE and of its phonological system from Bopp to Brugmann, and a new view of the problem *IncL* 5, 1966, 16-20

191 PISANI, V La questione indouralica e la parentela linguistica *Paideia* 22, 1967, 121-125

192 POBOZNIAK, Tadeusz. The instrumental in Gathā. *Folia Orientalia* 7, Kracow, 1965, 119-171

I The IE instr , II OIA instr formal aspects, meanings,
III Old Iranian instr

193 POKORNY, J Die indogermanische Sprachinheit *Handbuch der Weltgeschichte* by A RANDA, pub Otto Walter, Freiburg, 1954, 397 ff

194 POKORNY, J Gedanken zur Indogermanenfrage *Kretschmer Comm Vol* 2, 1957, 83-85

typological features lead to the hypothesis of Lridg

195 PORCIG, V *Die Gliederung des indogermanischen Sprachgebiets* (Russ) Izd. "Progress", Moscow, 1964, 332

Russ. transl. of *VBD* II 43 186

196 POULTNEY, James Wilson Some Indo European morphological alternations *Lg* 43 (4), Dec 67, 871-882

the sigmatic future and the Vedic infinitive in -dhvai derived
therefrom from the present formations with stems in -ja-, the genitive
sing and dative abl. pl. endings must be otherwise explained..

197 POULTNEY, James W Some Indo-European final diphthongs *AJPh* 90 (2), 1969, 146-160

the final ai, in many instances, arose thro. phonetic alteration of
final ei before the break up of the IE speech community evidence
from OIA .

- 198 PUHVEL, J The sea in Hittite texts *J Whatmough Fel Vol*, 1957, 225-237

('sea' had great significance for land locked people like Hittites, 'sea' much glorified in their texts) hist of *aruna-*, it is a native Hittite word (may have originally ref to 'Black Sea')

- 199 PUHVEL, J *Laryngeals and the Indo-European Verb*. Univ of Calif Publ in Ling, 21, 1960, viii+79

Rev W COWGILL, *Lg* 39 (2), 248-70, A ERIHART, *Arch Or* 40, 79-80, J KNOBLOCH *Kratylos* 9, 204, W THOMAS, *OLZ* 66 (1971), 538-41, A TOVAR, *Emerita* 29 (2), 351-52

- 200 PULGRAM, E Linguistic expansion and diversification. *J. Whatmough Fel Vol*, 1957, 239-252

(three basic ways of linguistic expansion diffusion infiltration, and migration) considers spread and diversification of PIE

- 201 PULGRAM, E Proto-Indo European reality and reconstruction *Lg* 35, 1959, 421-426

there was PIE, but not 'einheitlich' reconstructed PIE and real PIE need not be and in all likelihood are not the same linguistic item see 173 above

- 202 PULGRAM, E New evidence on Indo European names *Lg* 36 (2), 1960, 198-202

ref to *VBD* II 45 191

- 203 PULLEYBANK, E G The Indo European vowel system and the qualitative ablaut *Word* 21 (1), April 65, 86-101

(1) IE vowel system shd be analysed as a two term [close open contrast wh one can write as *e* *a*, (2) the alternation of close open vocalism was used in IE to express a contrast bet *extrovert* and *introvert* meaning

- 204 RAMAT, Paolo Gr *ieros*, scr *isirah* e la loro famiglia lessicale *Die Sprache* 8, 1962, 4-28

- 205 RAVINDRA KUMAR *Parasika sahayyena anglabhasayam samskritasabdanam pravesah* *SSPP* 48 (2), June 65, 28-37.

see *VBD* III 42 164

- 206 RAVINDRA KUMAR *Grīsiyabhasa sahayyena anglabhasayam samskritasabdanam praveśah* *SSPP* 48 (5), Sept 65, 111-119

207. RAYALL, G. S. *Consonantal Changes in Indic and Romance Languages*. VVRI, Hoshiarpur, 1969, ii+1+6+92.

Rev. . Siddheshwar VARMA, *Vij* 8, 263-67.

208. RISCH, Ernst. Die indogermanische Sprachwissenschaft am IXth International Congress of Linguists *Kratylos* 8, 1963, 11-13

209. ROMANELLI, R. C. O vocabulário indo-europeu e seu desenvolvimento semântico, *Kriterion* 63, 125-170, 64, 107-148

210. ROSENKRANZ, B. Zur indo-uralischen Frage. *Anthropos* 61, 1966, 890-891.

.(summary of an article publ in *AIONL* 7, 1966, 155-179)
the relationship bet. Idg and Uralisch is very well documented

211. ROSETTI, A. Sur la structure syllabique en indo-européen. *RLing* 9, 1964, 3-4 (The same in Roumanian : *SCL* 15, 1964, 5-6)

212. RUUGIT, C. J. La fluidité de théories gratuites et le problème du verbe indo-européen. *Lingua* 25 (2), May 70, 200-204.

. apropos 253 below, see 3 above

213. SAFAREWICZ, J. The development of tense formants in the IE verbal system (Russ.) *Probl. indoeur. jaz.*, Moscow, 1964, 13-117.

214. SAHAI, Kanhayalal. *Yuropiya bhasaon aur bharata ki arya bhasaon ka abhinna sambandha* (Hindi) *Bhasa* 5 (1), Sept. 65, 68-70.

215. SALUS, P. H. *The compound noun in Indo-European. A survey*. New York Univ, 1963, 92.

. doctoral dissertation .

216. SALUS, P. H. The types of nominal compound of Indo-European. *Orbis* 14 (1), 1965, 38-62.

..ref to Indic compounds.. see . *IBD* III 42-145, 146..

217. SANSPER, C. Présents à nasale dans les langues indo-européennes. *AC* 32, 1963, 446-452.

218 DE SAUSSURE, F *Memoire sur le systeme primitif des voyelles dans les langues indo europeennes* Olms, Hildesheim, 1967, 302

reprint of original ed Leipzig 1879

219 SCHERER, Anton *Der Stand der indogermanischen Sprachwissenschaft Trends in European and American Linguistics 1930 60*, Utrecht, 1961, 225 239

(reconstructed Idg not an unrealistic abstraction)

220 SCHLERATH, B *Die Gathas des Zarathustra OLZ* 1962, 565 589

crit survey of modern attempts at transl

221 SCHMID W P *Studien zum baltischen und indogermanischen Verbun* OH, Wiesbaden, 1963, xii+123

(primary aim of the book is analysis of verbs with a non present *-e stem) ch 4 OIA and Baltic future, ch 6 reconstruction, thro comparison of OIA and Hittite, of the oldest paradigm of e stems

Rev E HOFFMANN *IF* 70 365 69, W R SCHMALSTIEG *Word* 20, 278 82 K H SCHMIDT *Kratylos* 9 148 51

222 SCHMID, W P *Alteuropaisch und Indogermanisch Akad. der Wiss und der Lit Mainz, Abh der Geistes und sozialwiss. Klasse* 1968, Nr 6 18

(criticises some of KRAHE's views *YBD* II 45 108) considers Hydronymic localisation of Idg

Rev F B J KUIPER, *IJf* 13 126 28

223 SCHMID, W P *Indisch Iranische Appellativa und alteuropaische Gewassernamen W B Henning Mem Vol*, 1970, 376 384

224 SCHMIDT, Gernot *Zu den singularischen Genetiven der idg Personalpronomina KZ* 82 (2), 1968 227 250

OIA evidence

225 SCHMIDT, K H *Zum umschriebenen Perfekt in indogermanischen Sprachen IF* 67, 1962 225-236

(ref BENVENISTE, *BSL* 48 52-62, 54, 46 67)

226. SCHMIDT, K. H. Das Perfektum in indogermanischen Sprachen. Wandel einer Verbalkategorie. *Glotta* 42, 1964, 1-18.

227. SCHMITT, Rüdiger. *Dichtung und Dichtersprache in indogermanischer Zeit*. OH, Wiesbaden, 1967, 375.

. see : VBD III. 36 38 . (R. S. : *Studien zur idg. Dichtersprache*, Saarbrücken diss., 1965) .. studies, among other things, idioms and phrases of rhetorical significance, words for ' poet ', ' poetry ', ' song ', etc. .

Rev.: J. GONDA, *Lingua* 23, 301-09, F. LOCHNER-HUTTENBACH, *IF* 74, 199 204, A. SCHERER, *Kratylos* 13 (1), 41-44

228. SCHMITT, Rüdiger (ed). *Indogermanische Dichtersprache. Wege der Forschung*, 165, 1968, 350.

..collection of 23 papers (covering last 100 yrs) . A. KUHN, " Indische und germanische Segenssprüche ", J. WACKERNAGEL, " Zum Dualdvandva "; " Indogermanische Dichtersprache ", P. THIEME, " Die Wurzel *lat* " ..

229. SCHMITT, Rüdiger. *Die avestischen adjektivstämme auf -āñc-*. *Kuiper Fel. Vol*, 134-141.

..in old Indo-Ir, a group of at least 47 adj ending in -āñc ; divided into 2 types . (1) *apāñc*, *apāc-*, (2) *prajāñc*, *prajāc*, *prajñc* ..

230. SCHMITT, Rüdiger. Die Bedeutung des Sakischen für Indogermanistik und Indo-Iranistik. *Die Sprache* 17 (1), 1971, 50-60.

..apropos 60 above .

231. SCHMITT-BRANDT, Robert. Probleme des indogermanischen Vokalismus. *Kratylos* 11, 166-174.

232. SCHMITT-BRANDT, Robert. *Die Entwicklung des indogermanischen Vokalsystems. Versuch einer inneren Rekonstruktion*, Julius Groos (Wissenschaftliche Bibl. VII), Heidelberg, 1967, viii+163.

Rev.: E. H., *KZ* 82, 156, J. KURYLOWICZ, *BSL* 63, 41 49; L. ZGUSTA, *Arch Or* 37, 277-79.

233. SEILER, H. *Relativsatz, Attribut und Apposition*. OH, Wiesbaden, 1960, viii+213.

Part II relative constructions in Avestan, ref to other idg lgg
 Rev K H SCHMIDT, *ZDMG* 113 325 27

234 SEILER, H Zum verhältnis von Wort und Satz in indogermanischen Sprachen *Innsbrucker Beiträge zur Kulturgeschichte*, Sonderheft 15, 1962, 163-174

235 SIHLER, A L Proto IE post-consonantal resonants in word-initial sequences Yale Univ, 1967, 355

doctoral diss considerable attention paid to RV Sk

236 SIMEONOV, B Aus den Problemen der Protoindogermanistik *Izv IBE* 16, 1968, 233 240

236A SLUSZKIEWICZ, E Some remarks on Sanskrit and Greek absolute genitives *Gonda Congratulatory Vol*, 1972, 196-199

Gk gen abs is parallel to the Sk one, not cognate (contrary to the line of development in later Gk, in later Sk. lit the old construction is merely a residuum)

237 SOKOLOV S N *The Language of the Avesta* Izd Leningradskogo Univ, Leningrad, 1964, 414

238 SOLTA, G R *Gedanken über das -nt- Suffix* SBOAW, Philos-hist Kl 232 (1), Wien, 1958, 47

Rev E HOFFMANN *Kratylos* 6, 100 101, F B J KUIPER *Lingua* 8 446 47

239 SOLTA, G R Der hethitische Imperativ der 1 Person Singular und das idg *l*-formans als quasi desideratives Element *IF* 75, 1970, 44 84

ref among others to OIA *-alu* (*sprhayālu śayalu, kṛpālu*, also *tyāpala bhṛmala peśala*)

240 SPULER, B (ed) *Altkleinasiatische Sprachen*, Brill, 1969

241 STEPANOVA, Z P On the linguistic area of the *ē*- verbs in the IE languages (Russ) *Vop Jaz* 14 (3), 1965, 110 118

242 STERNEMANN, R Das indoeuropäische Verbum in der Darstellung historisch vergleichender Grammatiken seit Franz Bopp *WZHU*, GsR 18 (2), Berlin, 1970, 325-328

243 STRUNK, K. Probleme der idg Sprachwissenschaft nach Brugmann *Glotta* 43 (3-4) 1965, 199-217

244 STRUNK, K. *Nasalprasentien und Aoriste Beitrag zur Morphologie des Verbums im Indo Iranischen und Griechischen* Carl Winter Idg Bibl, 3 Reihe, Heidelberg, 1967, 143

investigation into the close connection betⁿ the root aorists on the one hand and the forms of the present of Sk. verbs of 9th and 5th *ganās* (c g *prnait-aprai*, *irnait-asrai*) see *VBD* III 42-179

Rev F R ABRADOS, *Atatylas* 12, 147-52 T BYNON, *BSOAS* 31 (3), 626-27, J GONDA, *IJ* 12 (2), 134-37

245 STRUNK, K. Zeit und Tempus in altindogermanischen Sprachen *IF* 73 (3), 1968, 279-311

ref to Vedic Sk.

246 STURTEVANT, E H. The Indo Hittite hypothesis *Lg* 38, 1962, 105-110

Hittite as sister of Idg and older than the latter both derived from primitive Indo-Hittite

247 SZEMERENYI, O. *Studies in the Indo European System of Numerals* Carl Winter Idg Bibl, 3 Reihe, Heidelberg, 1960, XV+190

(the decads in Tocharian, Aryan, and Balto Slavic—45-66 considers *paktha parkti*, etc.)

Rev R. AMERSONI, *ItOVL* 4, 205-09, E. BENVENISTE, *BSL* 56 (2), 50-51, M. LEJEUNE, *RPh* 36, 216 M. LEUMANN, *Atatylas* 8, 23-27, V. PISANI, *AGI* 49, 150-56, K. H. SCHMIDT, *IF* 67, 82-89

248 SZEMERENYI, O. Principles of etymological research in the Indo-European languages *Innsbrucker Beiträge zur Kulturgeschichte*, Sonderheft 15, 1962, 175-212

Rev O. V. TALBACEV, *Etimologiya* (1964) 344-45

249 SZEMERENYI, O. *Syncope in Greek and Indo European and the Nature of Indo-European Accent* Ist Univ Orient di Napoli (Quaderni della sezione ling degli annali 3), Naples, 1964, XV+420

(incidentally, study of the Vedic verb *pr*, showing that the earliest forms of the stem *p-par*—belong to the verb meaning 'transport' not to the verb meaning 'fill')

Rev G CARDONA *Lg* 43 757 773 J GONDA *Mr S* IV, 20 (4),
449 53 L LUPAS *RRL* 12 (5) 462 64 E PULGRAM, *AIPh* 88,
218 23

250 SZEMERENYI, O Structuralism and substratum. Indo-European and Semites in the Ancient Near East *Lingua* 13 (1), 1964, 1-29

(1) some current notions about the vowel system of IE parent lg are incompatible with structural principles (2) certain changes in the vocalism of some IE lgg wh are at variance with functional considerations, must be ascribed to the influence of a specific contact situation nothing but the normal five vowel system will do for IE development of IE vocalism in Aryan cannot be admitted as a change justifiable within the system it must be due to the influence of the Near Eastern world with wh the Aryan tribes came into momentous contact early in the second mill B C see 8 above

251 SZEMERENYI, O The new look of Indo European reconstruction and typology *Phonetica* 17 (2), 1967, 65 99

252 SZEMERENYI, O The development $s > h$ in Indo-European languages *Die Sprache* 14 (2), 1968, 161-163

(apropos O S Iranica II, *Die Sprache* 12, 190 226 PISANI, Zum Wandel $s < h$ im Iranischen und Griechischen *Die Sprache* 13 206 07) Acc to S (*Die Sprache* 12) OP name of Elam, *Huza* was derived from *Sūsa* whose initial s was aspirated to h by the borrowing Persians the change can be dated approximately in 8th cent B C and is supported by the Iranian Hindu, also derived about that time from Ind an Sindhu the Iranian change can't be connected with the similar change in Gk

253 TINEME The Indo European language *Scientific American* 199 (4), 1958, 63 72

254 TREIMER, Karl Hethitisch nicht indogermanisch *Orbis* 9 (2), 1960, 438 442

255 TRONSKI, J M *The common IE linguistic patrimony* (Russ) Leningrad, 1967, 101

Rev EL *RRL* 14 (4), 416 20

256 TSREPAIATS, L Sur deux groupes lexicaux inversés de l'indo-européen (en Serb) *Rec trav fac philos Univ Belgrade* 7 (1), 1963, 54 70

IE roots : $*(a)lebh-$, $(a)rebh-$, $(a)bher-$, $(a)bhel-$

257. VERTOGRADOVA, V. V. *Typologie structurale des systèmes phonologiques de l'indo-iramen* (Russ.). "Nauka", Moscow, 1967, 129.

258. VILLAR-LIÉBANA, F. L'immobilisme et le problème du verbe indo-européen. *Lingua* 25 (2), May 70, 188-199.

..apropos RCIJGH's review of 3 above..also see 212 above

259. VRACIŪ, A. Asupra raporturilor dintre Hitita și alte limbi indo-europene. *Analele Stiintifice ale Univ. Iasi, Ling.* 16, Iasi, 1970, 9-34.

..(with rés. in French)..Indian evidence considered..

260. WATKINS, Calvert. Preliminaries to the reconstruction of Indo-European sentence structure. *PICL* 9, 1035-1045.

261. WATKINS, Calvert. *Indogermanische Grammatik*: Bd. III: Formenlehre. Erster Teil. Carl Winter: Idg. Bibl.: I. Reihe, Heidelberg, 1969, 248.

..see 126 above..

Rev.: T. BYRON, *BSOAS* 35 (1), 161-63.

262. VAN WINDEKENS, A. J. Ain. *an* - Skr. *andha* - et aïn. *anchikara* = Skt. *andhakara*. *Orbis* 11 (2), 1962, 522-23.

263. VAN WINDEKENS, A. J. L'indo europeanité de l'ainou: nouvelles contributions I. *Orbis* 12 (1), 1963, 253-257.

264. WUST, W. *Altpersische Studien. Sprach- und kultur-geschichtliche Beiträge zum Glossar der Achämeniden-Inschriften. Rêma* 8-11, 1962-1965, 1-325.

..ref. to many Vedic, Sk. words .

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Swami NITYABODHANANDA Maisonneuve et Larose Paris) the
way of thinking in India is not to reduce to the unit it takes the
one in its essential reality to the western mind the purposes of
thought are history and science Indian thought tends towards
myth and religion it is by destroying time that the myth protects
man from his own destruction tearing him from the ephemeris of
history history is the recital of all that has separated man mythology
includes everything that makes man alike to himself the myth is
the threshold through which man passes from the visible to the invisible
from this world of appearances, where everything is changing to
the hidden world of mother forms

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56 HACKIN, J (in collaboration with six orientalisists) *Asiatic Mythology* A detailed description and explanation of the mythologies of all the great nations of Asia Thomas Y Crowell and Co, New York, 1963, 460+16 coloured plates+354 illustr

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Rev B Ch CHHABRA *AP* (June 65) 279-80 Richard M DORSON *JAS* 24 146 47 G TUCCI *EW* 17 168 69

56A HAMMOND Dorothy Magic a problem in semantics *AA* 72, 1970, 1349-1356

concept of magic as a distinct entity is the factitious result of ethnocentric classification magic shd be included within rel. as one type of the practices of wh. rel. ritual is composed just as prayer and sacrifice express the belief that the universe is governed by personified beings whom one can reach by words and gifts so magical practices express the belief in human powers as effective forces—the use of such practices in rituals addressed to the gods is not a discordant intrusion of magic into religion will and power of gods as well as of men

57 HARDON J A *Gott in den Religionen der Welt* E J Brill, Leiden, 1967, 531

58 HARMS, Ernest Five basic types of theistic worlds in the religions of man *Numen* 13 (3), Oct 66, 205 240

creation myth is a unique means of establishing a rel. typology that wd. cover practically all known religions five types of theistic world as represented for the most part in their myths of creation are (1) terrestrial (Chinese), (2) anthropomorphic (Nordic

Germanic), (3) psychological (Greek), (4) spiritual (Indian), (5) cosmogenic the Indian rel. is spiritual - it has a relationship with what it considers real by an experience of it ('magical identification') basic to all Indian rel and phil. of the spiritual type is the emphasis on solving the conflicts in human existence and living in proper relationship with the underlying spirit this may be simply a life adjustment or a complete ascetic extinction of earthly existence even wisdom and knowledge can have but one purpose, namely, spiritual birth

59 HARPER, Edward B (ed) *Religion in South Asia*
Washington Univ Press, Seattle, 1964, 200

(a collection of 8 papers based on field work in India and Ceylon) H in his preface Hinduism and Buddhism are concepts of reality not to be limited in space and time they have more the meaning of categories of the spirit than that of definite movements that can be located in the paradigm of a system MANDELBAUM referring to the process of universalisation and parochialisation, M. points out that the transposition of a particular deity or rite from a 'Sanskritic' to a local setting does not blur the functional distinction bet the two classes of gods—the two are complementary, each serving imp but differing rel purposes KOLENDA analyzes the "rel. anxiety in the Hindu conception of 'fate' HARPER "Ritual pollution as an integrator of caste and religion"

Rev D F POCOCK, *Man* (NS) 1, 274-75, SACHCHIDANANDA, *Minl* 45, 322-24, M SCALIGERO, *ELV* 17, 341-42, W C SMITH, *JAS* 25, 354-55

60 HAYS, H R *In the Beginnings Early Man and his Gods*
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64 DE HEUSCH Luc (ed) *Religions de salut* Univ Libre de Bruxelles, 1962, 228

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Rev E J PARRINDER *Man* 1964 196

65 HORSCH Paul Erotik und Religion *As Stud* 18-19, 1965 362 ff

66 INDRACHANDRA Sastri *Dharma aur usaki vyakhyaen* (Hindi) *Saraswati susama* 24 (4) Mar 70, 365 408

67 IVANOV, V V Notes on the typological and comparative-historical study of the Roman and Indo European mythologies (Russ) *Uchenyye Zapiski TGU Trudy po znakovym sistemam*, Tartu, 44 75

68 JAMES E O *The Worship of the Sky god* A comparative study in Semitic and Indo European religions Univ of London Athlone Press London, 1963, vi+175

the sky father and the earth mother constituted basic cultic figures in ancient times that there are abundant remains of maternal figures and fewer of sky fathers in the nature of the case but early religious consciousness was aware of a supra mundane power directly or indirectly creating and living in the sky

Rev J P ASMUSSEN *AO* 28 374 O KLIMA *ArchOr* 34 130
33 W G LAMBERT *BSOAS* 27 157 58 G MENS HING *ZDMG*
113 625 26 E G PARRINDER *Man* (1964) 78 H G
QUARITCH WALES, *JRAS* (1964) 80 J P ROUX *RHR* 167,
214 16

69 JAYNE Walter Addison *The Healing Gods of Ancient Civilizations* Univ Books New Hyde Park, 1962 xxi+569

70 JENSEN Adolf E *Myth and Cult among Primitive Peoples* Univ Chicago Press, 1963, 349

(Ur monolism hypothesis inadequate) myths and cults are the result of creative acts of lively minds and spirits endeavouring to understand the world meaningfulness of myths and cults emphasized

Rev E O JAMES *Man* (1965), 77

71. JUNG, C G *Zur Psychologie westlicher und östlicher Religion* Gesammelte Werke, 11 Band Rascher Verlag, Zurich-Stuttgart, 1963, xii+788

J's foreword to H ZIMMER's *Der Weg zum Selbst* (wh deals with Hinduism)

Rev P H, *As Stud* 23, 76

72. JURJI, Edward J (ed), *Religious Pluralism and World Community* E J Brill, Leiden, 1969, vii+314

contains : "Historical consciousness and freedom (K S MURTY), "The Indian and Buddhist concept of law (H NAKAMURA)

73 KIRK, G S *Myth Its Meaning and Functions in Ancient and Other Cultures* CUP, 1970, xii+300

74 KITAGAWA, Joseph M. *Religions of the East* The Westminster Press, Philadelphia, 1960, 351

(enlarged ed)

Rev D G BRADLEY, *J Bible Rel* 21, 258-60

75 KITAGAWA, Joseph M (ed) *The History of Religions Essays on the Problem of Understanding* Chicago Univ Press, 1967, 296

Hinduism dealt with by Philip H ASHBY and Charles S J WHITE (also M ELIADE J M KITAGAWA *The History of Religions Essays in Methodology*, Chicago, 1959)

76 KRAMER, Samuel Noah (ed) *Mythologies of the Ancient world* Anchor Books, New York, 1961, 480

Indian mythology (277-330) by W Norman Brown

Rev M ELIADE, *JAS* 82, 216-18 J HAMPEL, *OLZ* (1962), 126-28, V MAAG, *As Stud* 16, 146-47, H W F SAGGE *DSOAS* 25, 195-96, M SCALIGERO *Elit* 13, 340-91

76A KLIPER, F B J Some observations on Dumézil's theory (with reference to Prof Frye's article) *Numen* 8, 1961, 34-45

apropos 42 above also see 31 above refutation and corrections of the 12 part ie ideology .

- 77 LANCZKOWSKI, Gunther *Neuere Forschungen zur Mythologie Saeculum* 19 (23), 1968 282-309

ref., among others to the work of LUDERS GUNTERT DUMEZIL, R. OTTO

- 78 LING, Trevor *A History of Religion East and West* An introduction and interpretation Harper and Row, New York, 1970, xxx+464+3 maps+1 chron. table

'horizontal' approach to the hist. of rel.

Rev. R. T. BOBILIN *PEW* 22 112-13 M. WARD *AP* (May 69), 224-25

- 79 LITTLETON, C. Scott *The New Comparative Mythology* An anthropological assessment of the theories of Georges Dumézil Univ. of California Press Berkeley, 1966, 242

(D starts from the Durkheimian functional relationship bet. social and sacred phenomena, arrives at his tripartite division of IE social organization into priests, warriors, and food producers, i.e. peasantry and artisans as the keystone of a common ideology, this was a widespread and unique trait in ancient Rome, Iran, India, and recurred among the early Germans and Celts as a basic characteristic feature. D extends his scheme to Scandinavian mythology and folklore. D maintains that the function of mythological and theological systems has been to enhance social cohesion, demonstrated by linguistic unity manifest in the unique IE tripartite common pattern of mythical beliefs and practices in its original form. D establishes the relationship bet. lg. and culture as a genetic rather than a generic model.) L surveys earlier theories, estimates D's work, and discusses objections to his theories.

Rev. R. P. GOLDMAN *JAOS* 89 205-13 E. O. JAMES *Folklore* 78 148-50 E. POLOME *Die Sprache* 15 190-93 J. F. SZWED *AA* 70 400-01

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(ref. to Indian spiritual practices: *gurus*)

Rev. M. SCALIGERO *BIV* 18 241-43

- 81 MCCASLAND, S. Vernon CAIRNS, Grace E., YU, David C. *Religions of the World* Random House, New York, 1969, 760+68 plates+4 maps

Rev. L. ROTHENHEDER, *JAOS* 91, 330-31

82. McDONOUGH, Sheila. Sense and sensibility; a survey of western attitudes to Hinduism, Buddhism, and Islam as expressed in various editions of the Encyclopaedia Britannica. *JIVH* 9 (3), 1966, 769-784.

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..(ref. to *TBr.* II. 8. 8. 4 - *śak* as the basis of all creation)

84. MENSCHING, G. *Das lebendige Wort. Texte aus den Religionen der Völker*. Holle-Verlag, Baden-Baden, 1961, 455.

..third ed. ..

Rev. : G. LANCZOWSKI, *ZDMG* 113, 128

85. MENSCHING, G. *Soziologie der grossen Religionen*. E. J. Brill, Leiden, 1966, 343.

86. MEYEROVITCH, E. Inde, Israël, Islam, religions mystiques et révélation prophétiques. Desclée de Brouwer, 1965.

..French transl. of *VBD* II. 47. 86..

87. MOLÉ, Marian. *Culte, mythe et cosmologie dans l'Iran ancien*. Annales du Musée Guimet, 69, Paris, 1963, xxxi+597.

..in the light of DUMÉZIL's three functions..

Rev. : D. N. MACKENZIE, *JRAS* 1965, 139.

88. *Le monde du sorcier*. Ed. du Seuil : Sources orientales VII, Paris, 1966, 393.

..contains, among others, a monograph on magic, sorcery, shamanism, etc., in India..

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89. MURRAY, Margaret. *The Genesis of Religion*. Routledge and Kegan Paul, London, 1963, 88.

..(acc. to M., there is strong evidence that the worship of the goddess preceded the worship of the god in many ancient religions) ..

Rev. : E. G. PARRENDER, *Men* (1963), 123

90. *Le mythologie primitive et la pensée de l'Inde*. Bull. de la Soc. Fran. de Philos., May-June 1937.

- 91 *Le naissance du monde sources orientales* Ed du Seuil,
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myths of creation dream lore

- 92 NOSS, John B *Man's Religions* Macmillan New York,
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4th ed of *VBD* II 47 56 early Hinduism passage from ritual
sacrifice to mystical union

- 93 NYBERG H S *Die Religionen des alten Iran* Leipzig,
1938

- 94 OEDINGEN K *Parallelen zwischen asiatischen und
europaischen Denken* *T Filos* 28 (2), 1966, 339 365

Indian thought and Greek philosophy and Old and New Testa
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- 95 OTTO Rudolf *La sacré L'element nonrationnel dans
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Payot Paris 1968, 238

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- 96 PARRINDER, E G *A Book of World Religions* Dufour
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- 97 PARRINDER, E G *Avatar and incarnation* OUP, 1970

- 98 PARRISH Fred Louis *History of Religion the destiny-
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ancient image of natural world and modern image how it
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(evolution of beliefs in Vedism)

REV A SRIVASTAVA *JIII* 45 822 24

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29, 1959 60 (1963) 83 94

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objects of worship were enshrined no temples in Vedic period

- 100 PLECH H C. (ed) *Histoire des religions* Vol I
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101. PUHVEL, J. (ed.). *Myth and law among the Indo-Europeans. Studies of Indo-European comparative mythology.* 1970.

102. RAGHAVAN, V. Worship of the sun. *Pur.* 12 (2), July 70, 205-230.

..sun-worship, an international rel. (in 3rd cent. A. D., it rivall-ed with Christianity to become a world rel.). worship of sun (known as Mitra) : evidence in Boghaz-Koi..solar divinities dominate the Vedic horizon; deeper esoteric worship of the sun in *Ār.* and *Up.*..sun-worship in Egypt..

103. REISCHAUER, August Karl. *The Nature and Truth of the Great Religions.* Charles E. Tuttle, Rutland, 1966, xvii+340.

104. REISS, Joseph. *Language, Myth and Man.* Philosophical Library, New York, 1963, 134.

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Rev. : P. N. MUKHERJI, *Pr Bh* 70, 483.

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106. RINGGREN, Helmer; STRÖM, A. V. *Die Religionen der Völker : Grundriss der allgemeinen Religionsgeschichte.* Kröners Taschenausgabe, 1959, viii+538.

..Idg., Iranian, Indian rel., among others..

Rev. : G. WALLIS, *OLZ* 1964, 263 65.

107. RINGGREN, Helmer; STRÖM, A. V. *Religions of Man-kind : Today and Yesterday.* Oliver and Boyd, Edinburgh-London, 1967, xlii+426.

Rev. : J-P. Roux, *RHR* 175 (2), 243 44.

108. RINGGREN, Helmer. *Fatalistic Beliefs in Religion, Folklore, and Literature.* Almqvist and Wiksell : Scripta Inst. Donner-riani Aboensis, Vol. II, Stockholm, 1967, 186.

108A ROCHER, R. A propos des travaux de M Georges Dumézil *RBPh* 46 (1), 1968, 156 158

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109 ROSS, Nancy Wilson *Hinduism, Buddhism, Zen An Introduction to their Meaning and their Arts* Faber and Faber, London, 1968, 222+124 plates

(cf *Three Ways of Asian Wisdom H B Z and their significance for the West* Simon and Schuster New York)

Rev A Bharati *JIOS* 88 567 68 T W GERVAIS *AP* 39, 450 51, M SCALIGERO *RIW* 18 437

110 SCHOEPS, Hans Joachim *Religionen Wesen und Geschichte* C Bertelsmann Verlag, Gutersloh, 1964, 398

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Rev J P Roux, *RHR* 169, 229 30

111 SCHOEPS, Hans Joachim *An Intelligent Person's Guide to the Religions of Mankind* Victor Gollanz, London, 1967, xiii+320

treats of Hinduism among others

Rev M. WARD, *AP* (June 67) 273 74

112. SEIDENBERG, A. The separation of sky and earth at creation *Folklore* 70, 1959, 477-482 (Part I) 80, 1969, 188 196 (Part II)

linking up of myth, ritual and social organization (key ideas (1) myth and ritual are associated phenomena as RAGLAN says myth is nothing but the form of words associated with a rite, ritual is a magic drama to which myth is the book of words, which often survives after the drama has ceased to be performed, the intention of myth is to tell the meaning of rite if we know the rite it will throw light on the myth, (2) the central ancient rite was a creation rite involving the sacrifice of a man a man is killed and the world is created from his body (3) social organization is in origin organization for the performance of rites) studies separation of sky and earth in the light of these three key ideas

113 SINGHAI, Jwala Prasad *The Changeable and the Unchangeable in Religion* Woolner Indological Series, 9, VVRI, Hoshiarpur, 1965, x+225

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114. SLATER, Robert Lawson *World Religions and World Community* Columbia Univ Press, 1963, 299

after examining rel. diversity as seen in Hinduism Buddhism, Islam, Judaism, and Christianity, S. thinks that rel. can be constructive helpful forces for the development of a world community

Rev Paul J BRAISTED, *PEW* 15 (1) 76 78

115 SMITH, Wilfred Cantwell *The Meaning and End of Religion A New Approach to the Religious Traditions of Mankind* Macmillan, New York, 1962, v+340

Rev L. A. FALLERS, *AA* 69, 120 21

116 SPENCER, H S *The Aryan Ecliptic Cycle* Rajkamal, Poona, 1965, 442

glimpes of Indo Aryan rel. hist from 25629 B C to 282 A D

Rev S M BANERJEE *BRMIC* 20 (5), 137 39, P S SASTRI, *Pr Bh* 73 199 200

117 SPENCER, H S *The Mysteries of God in the Universe* Rajkamal, Poona, 1967, 184

reincarnation and Karma first 4 avataras of Visnu, major Aryan spiritual cycles

Rev S M. BANERJEE *BRMIC* 20 (5) 137 39 P S SASTRI, *Pr Bh* 73, 159

118 SPENCER, H S (*et al*) *Sequel to the Mysteries of God in the Universe* Rajkamal, Poona, 1968, 181

interpretation of key terms in Avestan lit. with identical concepts in Veda

Rev S M BANERJEE, *BRMIC* 20 (5), 137 39, M P PANDIT *Pr Bh* 74 167, *Ved Kes* 55, 479

119 SPENCER, Sidney *Mysticism in World Religion* Penguin Books, 363

a ch. on Hindu mysticism

Rev A. K. BLAKE *Indo Iran ca* 17 (3) 68 69

120 *Storia delle religioni*, fondata del P Tacchi Venturi, 1970

"Hinduism by J GONDA

- 121 STROUP, Herbert *Four Religions of Asia* Harper and Row, 1968, x+212

(a primer) Hinduism Buddhism Jainism, Sikhism acc to S, H denies the 'intrinsic worth of the person' is 'essentially world rejecting or unworldly

Rev S CROMWELL CRAWFORD *PEW* 19 83-84

- 122 SYKES, Egerton (ed) *Dictionary of Non-Classical Mythology* J M Dent and Sons Everyman's Ref Libr, London, 1962, xxiii+280+16 pages of plates+1 app

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Rev M SCALIGERO *EW* 13 (4) 391

- 123 TEBBE, Walter *Ausserchristliche Religionen Quellenstücke* Vandenhoeck und Ruprecht, Göttingen, 1959, 80

Rev G LANCKOWSKI *ThLZ* 84 905 06

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(Vorwort and Nachwort by Demosthenes SAVRANIS) Buddhism, Hinduism, Zoroastrianism, Judentum, Christianity, Islam—dealt with in a parallel manner with ref to hist epochs

Rev KARL HOFFEISEL *Anthropos* 66 974 76

- 125 TRIPATHI, G C Foundations of the Indo European religion. *Darshana Internat* 9 (3), 1969

126. TRIPATHI, G C The Indo European gods of sky. *Darshana Internat* 9 (4), Oct 69, 65-72

main features of *Dyēus and *Ooruenos their char in RV

127. TRIPATHI, Mata Prasad Identification of an Avestan deity "Tauru" *SP*, 25 AIOC, 1969, 50-51

to be identified with the Zodiac sign Taurus Vṛṣabha

- 128 UNGER-DREILING, Erika *Die Psychologie der Naturvölker als historische Grundlagendisziplin* Verlag Herder, Freiburg, 1966, 206.

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Rev. : Otto HUTH, *Mundus* 4 (2), 143.

129. WADIYAR, J. C. *Religion and Man*. Orient Longmans, 1965, x+40.

..lect. 1 : Roots of rel. in Vedic thought, lect 2. religion and values of human life in Hindu thought .

Rev. : S. CHENNA KESAVAN, *Pr Bh* 71, 399, K. KUNJUVI RAJA, *ALB* 29, 290, M. P. PANDIT, *Ved Kes* 52, 375, P. SHANKARANARAYANA, *Bj* (27 2 66), 66 67, K. R. SRINIVASA IYENGAR, *AP* (Jan 66), 39-40.

130. WATTS, Alan W. (ed.) *Patterns of Myth*. George Braziller, New York; Part I. Myth and Experience : (1) Charles H. LONG, *Alpha : the myths of creation*, 1963, xxii+264; (2) Alan W. WATTS, *The two hands of God : the myths of polarity*, 1963, xx+261; (3) Joseph L. HENDERSON and Maud OAKES, *The wisdom of the serpent : the myths of death, rebirth, and resurrection*, 1963, xxiv+262. (Part II : *The human image* : will deal with the father god, the goddess, the hero).

Rev. . Katherine LUOMALA, *AA* 66, 961 62.

131. WIDENGREN, Geo. *Die Religionen Irans*. "Die Religionen der Menschheit", Stuttgart, 1965.

..French transl of this by L. JÖSPIN *Les religions de l'Iran*, Payot, Paris, 1968, 422..

Rev. : (German) Gustav GLAESSER, *EW*, 16, 374; (French) P. GIGNOUX, *RHR* 178 (1), 76 77.

132. ZAEHNER, R. C. *The Dawn and Twilight of Zoroastrianism*. Weidenfeld and Nicolson, London, 1961, 371.

..parallels with Vedic rel ..

Rev. . J. DUCHESNE GUILLEMIN, *I-IJ* 7, 196-207.

133. ZAEHNER, R. C. *Concordant Discord : the interdependence of faiths*. OUP.

. analysis of mystical trad of India, China, Islam, and Christianity.. (whereas Indian rel. is mainly concerned with the

and individual's release from this world the Confucians in China seek to weld time and eternity together in a harmonious human society, theoretically, the two traditions could meet in Catholic Christianity)

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1 AGEHANANDA BHARATI The Hindu renaissance and its apologetic patterns *JAS* 29 (2), 1969-70

2 AGRAWALA, V S The Puranas and the Hindu religion *Pur* 6 (2), July 64, 333-364

Pur concepts of various deities based on Vedic rel. discusses Brahma Vṛṇa Rudra Śiva Śakti Śānda Gopesa, etc metaphysical cosmogonical truths in Vedas recast in the form of Pur legends

3 ALLENDES, M A Relacion entre religion y filosofia en el pensamiento hindu *An Univ Chile* 123, No 135 1965, 131-152

4 ANANTHACHARYA, E *Suparna A Symbol and Suggestion* Bharadwaj Ashram Vijayawada, 1962, xvi+xvi+283

the integral unity of Vedic outlook (*suparna*) is vivification of author's *Vision of Aryan Glory* (1935) (Agni is the central embryonic concept of original existence creative powers of the ultimate waters of reality *yajna*)

5 ANANYANANDA, Swami *Essentials of Hinduism* Ramakrishna Vedanta Centre, London, 1969, 20

6 ATREYA, B L What is Hinduism? *Dar Int* 6 (2), April 66, I-IV

7 BADAR, K Development of religious thought in India *Iqbal* 13, July 64 31-77

8 BANERJEA, J N *Pauranic and Tantric Religion* Calcutta Univ, 1963

introd. discussion on evolution of rel. systems in ancient India
Rev P. K. K. MENON, *JIII* 44, 894-96

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Vol II ancient Śaivism and its contribution to the spiritual culture of India Yoga, Bhakti Lila etc

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based on arch and epigraph evidence orthodox Vedic practices were widely prevalent, but pure Vedism had no practical or independent existence

11 BANERJEE, P Aspects of Hinduism a study *IAC* 15 (1), Jan 66, 31 45

(H.—mass of beliefs and practices derived from manifold sources)

12 BAREAU, Andre, SCHUBRING, W, VON FURER HAIMEN DORF, C *Die Religionen Indiens III Buddhismus Jnismus Primitivevolker* Kohlhammer, Stuttgart, vi+302+1 map

Rev P HACKER *OLZ* 63 190 91

13 BARTH, A *The Religions of India* (Authorised translation by J WOOD) Chowkhamba Sk Studies, Vol 25 1963, xxiv+309

6th ed reprint

14 BARUA, P R. Early Buddhism and Brahmanical doctrines *JASPak* 12, Dacca, 1967, 1 93

discusses four items (1) doctrine of *atman* (2) caste (3) Vedic ritual animal killing (4) position of gods acc to B Brahmanical doctrine forms an integral part of early Buddhism as the latter arose out of it partly in rivalry with and partly in modification of existing Br systems of Buddha's day

15 BASHAM A L *Hinduism Concise Encycl of Living Faiths* (ed R. C ZAEHNER) Hawthorne Books, New York, 1959, 225 260

16 BASHAM, A L The rise of Buddhism in its historical context *As an Studies* 4 (3), Manila, Dec 66, 395 411

later Vedic period and the beginning of Buddhism

17 BASU, A Der Gottesbegriff in Hinduismus *ZMR* 47, Oct 63, 270-281

18 DE BECKER, Raymond *L'Hindouisme et la crise du monde moderne* Éd Planète L'Encycl Pl, 21, Paris, 1966, 255

19 BENZ E Indische Beiträge zur Theologie der Gegenwart *Zeitschr für Rel und Geistesgeschichte* 19 (4), 1967

20 BESWICK, Ethel *Tales of Hindu Gods and Heroes*. Jaico Publ House, Bombay, 1960, 288

(meaning of the Cosmic God : one in himself but assuming a trinitarian aspect and a plurality of presences in the world) .

Rev M SCALIGERO, *EW* 13 (4) 392

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(synopsis of Ph D thesis 1966) from IV civil to the beginning of the Christian era concept of a origin of a , a in various periods, *tapas* and *samnyasa*

22 BHANDARKAR, R G *Vaishnavism, Saivism, and Minor Religious Systems* Indological Book House, Varanasi, 1965, 167

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23 BHARATI, A Symbolik der Berührung in der hinduistisch buddhistischen Vorstellungswelt *Studium Generale* 17 (10), Berlin, 1964

24 BHARGAVA, P L The Aryan conception of divinity through the ages *Wjs Or* 1, 1967 68, 15 19, 84-87 (Also in *SP*, 23 AIOC, 1966, 192-93)

25 BHAT, E Shankaranarayana *Hindudharmada Parichaya* (Kannada) Sri Ramakrishna Prakashan Bhagamandala, 648

Rev S V, *Ved Kes* 55 516 17

26 BHATT, Siddheshwar *Smṛtikāla men vaidika evam pañca-
rastra vicaradīarū ka sambandha* (Hindi) *NPP* 69 (3), 1965, 403-414,

27 BHATTACHARJI, Sukumari *The Indian Theogony* A comparative study of Indian mythology from the Vedas to the Puranas CUP, 1970, xiv+398

I Gods of Śiva group (Varuna, Yama, Nirṛti and Yamī Rudra-Śiva), II Gods of Viṣṇu group (Sun gods, Asvins, Indra, Viṣṇu, Kṛtā), III Gods of Brahma group (Bṛhaspati, Tvastr, Prajapati, etc) (acc to B, the organic nature of the sphere of relations bet the gods does not obey the laws of a system, but follows a continual process of unpredictable illumination of the mystic or Rṣi or Yogin)

Rev H KRICK, *WZKSA* 16, 207 09, W D O'FLAHERTY, *BSOAS* 34, 166 68, M SCALIGERO, *EIV* 20, 502 03

28 BHATTACHARYA, D P The position of God in Advaita philosophy CR 177, Nov 65, 135-140

29. BHATTACHARYA, G. Monotheism vs polytheism ALB 25, 1961, 423-28

30. BHATTACHARYA, S A study of the cult of devotion ALB 25, 1961, 587-602

śravaṇa kṛtana, smarana are an adaptation from *Up*, *pādasevā*, *arcana vandana* from Tantric worship, *dāśya sakhya, ātmanivedana* are positive achievements that prepare the votary to merge his identity into the Infinite

31 BHATTACHARYA, S *The Philosophy of the Śrīmad Bhagavata* Vol II Religion Vishva-Bharati, Santiniketan, 1962, xvi+294

(traces origin of Bhagavatism in Vedic lit)

32 BHATTACHARYA, Naren The Indian mother-goddess. MR 111, April 62, 273-278 (Also in ISPP 11 4, 1970, 329 398; to be contd)

earth goddess in IV and Vedic lit Sakti Vamadevyā-sāman . Vavata and Udgatī, etc

33 BIARDEAU, M Religions de l'Inde *Problèmes et méthodes d'hist des rel*, PUF, 1968, 75 77

34 BIARDEAU, M , ESNOUL, A -M , SHRADDHANANDA, Swami Religions de l'Inde. *Ann Ec prat htes Et* 78, Paris, 1970-71, 150-172.

35 BIARDEAU, M Études du mythologie hindoue *BEFEO* 54, 19 45, 55, 59 105, 58, 17 89

36 BISHOP, Donald H Reflections on Hinduism and contemporary India *Pr Bh* 73, July 68, 310-314

37 BISWAS, Dilip Kumar The cock motif in Skanda worship *JAIH* 1 (1-2), 1967-68, 9 16

cult of Kartikeya has absorbed influences from the cults relating to Brahman Rudra Śiva Agni Ganga Kartikas Surya association of cock with kar is due to the influence of solar cult cf *Nir* XII 13 for association bet cock and sun also *TS* V 5 18, *MS* III 14 15 *VS* 24 35

38 BOLLE, Kees W Remarks on bhakti *ALB* 24 (3 4), Dec 60, 113 124

a 'personal' element is basic in bh *Svetasv* VI 23, Satarudr ya (*TS* 4 5)

39 BON MAHARAJ Swami Hindu religion *The Gaudiya* 12 (1), Sept 67, 19 22

40 BORSANI, G *Contributo allo studio sulla concezione e sullo sviluppo storico dell'Apsaras* Milan, 1938, x+130.

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Rev W Wüstr, *WZKM* 48, 317 18

41 BOUQUET, A C *Hinduism* Hutchinson Univ Library, rel series, London, 1966, 160

3rd ed. of *IBD* II 48 24, 2nd ed, 1962

42 BROWN, John Francis *Hinduism* Hawthorne Books, New York, 1967, 128

(transl from original French)

43 BROWN, W N Mythology of India 227-330

in *IBD* III 47 ~6

44 BROWN W N La vache sacrée dans la religion hindoue *Annales écon, sociét, civiles* 19, July Aug 64, 643 664

45 CHAKRVARTI, Rasmohan Worship of mothergod *Suma* 3 (Bharatiya Sanskriti Vidyapeeth, Bangalore), Mar 71, 19 24.

46. CHAKRAVARTY, D. N.; CHAKRAVARTY, Usha. Invocation of the rains ranging from the Rig Veda to Rabindranath. *Folklore* 3 (2), Nov. 62.

47. CHATTERJEE, Satis Chandra. Hinduism *SJ Comm. Vol.*, Ind. Philos. Cong., 1950, 119-130.

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acc to D Herakles (mentioned by M)=Indra, Dionysos=god and culture hero of primitive non Aryan tribes, probably principal deity of the Mundas D accepts the etymology *vrtra* Gk *érthros*

Indra=Kṛṣṇa what seems in *RV* no more than a tendency towards monotheism becomes a fact in *AV* M must have had acquaintance with the world of Veda (Indra committed incest with his daughter Uṣas died at an early age Rock Aornos thrice assaulted and repulsed by Herakles, Aornos=Aurnavābha Vrtra)

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acc to D Hindu polytheism is not at all a phenomenon of rel degradation nor of left-over primitivism it is as valid as, perhaps more valid than monotheism wh being the result of an abstraction, impoverishes rel reality wh is plural in its essence monism is only an attempt to give a theological interpretation to the theory of substracts all rel is Visnuism all sciences are Brahma all transcendental knowledge is Sivaistic D seeks to explain the significance of the gods as it appeared to the Hindus themselves H embraces wholeheartedly all the gods, even those with whom India had not concerned herself

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the divine power Śakti as the Goddess (5) secondary gods (6)
the representation and worship of deities ch 1 D establishes
the theory of polytheism as an epistemological method towards
reaching the unknowable also nature of the Ultimate and the
cosmic sacrifice

Rev T W Gervais *AP* (Nov 64) 512 13, Paul HACKER *OLZ*
(1969) 498 502 Stella KRAMRISCH *JAOS* 88 553 60 J MAVALWALA
AA 68 241-42 G TUCCI *EW* 18 250 Royal W WEILER *JAS*
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at one level H concerned with the transcendental or the idea
of *mokṣa* at a second level with *dharma*, at a third level it
has to do with a variety of rites and beliefs wh are mostly magi-
cal *mokṣa* leaves speculation about God entirely free from dogmas,
dharma (in wh *va nadharma* is dominant) is rigid and irrational,
the rites and magical beliefs are empty and have often produced
reactions

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Dhṛtarāstra, Aryaman into Vidura divine sovereignty is procured
only thro the loss of the means of procuring that sovereignty
(every hero of MBh. except Yudhishthira is characterised by some
physical deficiency)

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Rev V GAMPERT, *OLZ* (1962), 527 29

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I observed Hinduism and Brahmanism, II the choice of salva-
tion the renouncer, III comparison the place of the Tantras,
IV devotion and possession V the sect H the rel of caste
and of renunciation has developed by integrating (in Brahmanism)
and by tolerating (in the sects) the products of the renouncers
thought and mysticism addition to group rel of individual rel.
H. as the dialogue bet. the renouncer and the man in the-
world

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occurs comparatively late in Hindu texts like the term itself plastic representations of the doctrine are rare never a really living element in the rel of the masses outcome of a process of reformulation of more or less traditional triadic conceptions under the influence of an increasing tendency to monotheistic theory diff triads mentioned in Vedic lit diff bet 'triad' and 'trinity' *trimurti* idea developed from ancient cosmological and ritualistic speculations re triple char of an individual god trinity and Samkhya doctrine of three *gunas*

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Rev Klaus FISCHER *EW* 18, 238-39

- 179 MOOKHERJI, S B Some aspects of Hinduism *Pr Bh.* 66, April 61, 175 179

- 180 MOOR Edward *The Hindu Pantheon* Indological Book House, Varanasi, 1968 xvi+401

a new ed (first ed 1864) with add plates condensed and annotated by W O SIMPSON based mainly on classical sources

- 181 MUDALIAR, N Murugesu New light on the Linga cult *Bh Vid* 28, 1968 (1971), 48-54

Linga cult in Vedic age (no evidence to support the view that phallus worship was in vogue in *RV* age) no evidence of Linga cult in IV civil Linga means only the characteristic mark of others use a *linga* cosmic Puruṣa invaders like Kuṣanas identified the cylindrical pillars as phallus following the cult prevalent in Central Asia Linga cult has no connection with phallic cult Linga as symbol of effulgent self luminous light the cult introduced in the Āgama period

- 182 MURTHY, N K Narasimha *Sandhyopasane madabeke* (Kannada) Prabha Mudranalaya, Bangalore, 1970, 84

detailed explanation of the *mantras*

185 NAGARAJA RAO, P Hinduism and inter faith dialogue
BITCM 1972 152 163

186 NAGARAJA RAO P Hinduism its philosophy and outlook on life *Tapovan Prasad* 10 (11), Nov 72, 5 17

187 NAHAR, R. S *Bhakti andolana ka adhyayana* (Hindi)
from Vedic times to the present century

188 NAKAMURA H A critical survey of Indian religions and philosophy chiefly based upon Japanese studies (Jap) *Acta Asiatica* No 5, 1963 1 75

189 NANDIMATH S C Saivism in the Vedic epic, and pauranic periods *JKU (H)* 12 1968 1 21

190 NANDY, Santosh Kumar A critique of Max Weber's conception of the ethic of India *VBQ* 32 (3 4) 1966 67 277 304
apropos *VBD* II 48 145

191 NARANG G C *Glorious Hinduism* New Book Society of India, New Delhi, 1966

192 NAVARATNAM K. K *Studies in Hinduism* Shantiniketan, Jaffna 1963, 263

seeks to present a true picture of Hinduism in the light of modern research and with ref to its mystical and spiritual content

Rev V. A. DEVASENAPATHI *BJ* (22 11 64) 67 69, S RAJGOPALAN,
Ved. Kes 51 197 P. S. SASTRI *Pr Bh* 70 77

193 NIKHILANANDA, Swami Social values in Hinduism *SP*,
26 *ICO* 1964, 182 183

the teaching of the Hindu thinkers First idealize the real,
then realize the ideal

194 NIKHILANANDA Swami *Hinduism its Meaning for the Liberation of the Spirit* Sri Ramakrishna Math Madras, 1968,
189

(Indian ed) later editions in 19 0 71 and 72 first ed, New York, 1958 see *VBD* II 48 104

Rev R. BALASUBRAHMANIAM *Pr Bh.* (Nov 0) 526-27, J GONDA (on American ed.) *Tjd voor Fla.* (1959), 538-39, P. VARADACHARI, *BJ* (20-4 69), 73 74

195. NIRVEDANANDA, Swami. *Hinduism at a Glance*. Ramakrishna Mission Calcutta Students' Home, 1969, 271.

revised ed of VBD II 48 105

196. NITYABODHANANDA, Swami. Myth-making in the three states *Pr. Bh* 71, Mar. 66, 109-118.

distinct role of mythology in the domain of rel cf *Mandūkya Up* (1) myth is a formula that condenses the fundamental values of the world and 'situates' man in it, (2) it abolishes the opposition bet values like good and bad, and proposes to man the acceptance of the totality of values, (3) it does not imply the giving up of reason, but the enriching of it, (4) it attests to the personality of man, (5) it enshrines transcendence..

197. NITYABODHANANDA, Swami. *Mythes et religions de l'Inde*. Gustave-Paul Maisonneuve et Larose, Paris, 1967, 205+ plates.

198. NIYOGI, Bhavani Shankar. *Bauddha dharmaci vaidika pārśvabhumi* (Marathi). *Yugavani*, July-Aug 1970.

199. O'FLAHERTY, Wendy Doniger. The origin of heresy in Hindu mythology. *Hist Rel* 10 (4), May 71, 271-333.

two levels of heresy—orthodox and heterodox explicit heresy within orthodox Hinduism necessity of evil necessity of heresy.. mythology of the origin of heresy (*Maitrāyaṇīya Up* . Bṛhaspati, for the sake of Indra, created doctrine of *avidyā*) Śiva as outcast and heretic

200. ORGAN, Troy Wilson. *The Hindu Quest for the Perfection of Man*. Ohio Univ Press, 1970, x+439.

Hinduism as quest—for reality, for spirituality, for integration; for liberation the ideal of the perfected man the way of thought, of action, of devotion, of discipline human catholicism

Rev John M. KOLLER, *PEIV* 21, 340-41, M. P. PANDIT, *Ved As* (Nov 70), 323

201. PANDE, Trilochan. Tree worship in ancient India. *Folklore* 5 (5), Calcutta, May 64.

202. PANDEY, Kapil Deva. *Madhyakalina sahitya men avataraśāda* (Hindi). Chowkhamba, Varanasi.

203 PANDEYA, Rājendra *Prarambhika bauddha dharma tatha brahmana dharma* (Hindi) *BAIHA* 1, 1967, 97-100

Buddhism as reaction against Ved c r tual sm and caste system,
Buddhist philos — outcome of pre existing Br way of thinking
the word *sramana* found in *TĀr*

204 PANDIT, M P Guru sisya tradition *Pr Bh* 68 (7),
July 63, 387-393

205 PANIKKAR, K M *Hinduism and the West, a study in challenge and response* Panjab Univ, 1964 53

206 PANIKKAR R Le fondement du pluralisme herme-
neutique dans l'Hindouisme *Archivio* 12 1962 243 269

207 PANIKKAR, R Algunos aspectos de la espiritualidad
hindu *Historia de la Espiritualidad*, Flors Barcelona, 1968,
466 474

208 PARRINDER, E G Recent views of Indian religion
and philosophy *Rel' Stud' (G B)* 1 (1), Oct 65, 109 123

209 PARTHASARATHY, K B Philosophical bases of Bhakti
Pathway to God 4 (1), Nov 69, 49-59

Ved c origin of B

210 PENSA, C Some internal and comparative problems in
the field of Indian religions *Numen* 19 (Supplement Problems
and Methods of the History of Religions") 1971

followed by d scuss on

211 PILLAI, Govind Krishna *Hindu Gods and Hidden
Mysteries* Kitab Mahal, Allahabad 1960, 126

212 PITT, Malcolm *Introducing Hinduism* Friendship
Press, New York, 1955

213 POLITELLA, Joseph *Hinduism (its scriptures, philo-
sophy and mysticism)* Crucible, Iowa City, 1966, viii+122

214 POMERANTZ, G S Le modele religieux europocen
trique et les religions 'paradoxaes' de l'Inde le Bouddhisme
et l'Hindouisme (Russ) *Tartu ruki Ulik Toimet* 201, 1968,
250 265

215 PRABHAVANANDA Swami *The Spiritual Heritage of India* George Allen and Unwin London 1962, 374

(with the assistance of Frederick MANCHESTER)

Rev V G NAIR *The Maha Bodhi* 70 (11) 379 81

216 PRITHIPAL D New problems in Hinduism *Pr Bh* 73, Jan 68 8 18

foundation of Hinduism unquestioned not on of Being as the only Reality (Buddhism stresses Becoming as the only Reality) history ceases to be an absolute *samāra* is world of duality the Real is non dual phenomenal existence has an ambivalent character so has man *samāra* is not history is a mythworld timelessness is a value temporal existence is suffering *dharma* must compromise with the concrete social situation in which the Hindu finds himself traditional subordination of duty to right can a Hindu remain a Hindu if he ceases to belong to a caste? Can he transcend hierarchy for the sake of planning resilience and inclusiveness—basic virtues of Hindu mind Karma as ordinary action is natural inherent in the biological nature of man Niskama Karma is moral action of the highest order

217 PROCAPIO Mario *Le religioni indiane* R A D A R Padova, 1968, 67

218 PULLICH Frits *Brahmanisme og Hinduisme* Gyldendal Copenhagen 1962 133

219 RADHAKRISHNAN S The Indian approach to the problem of religion *PEW* 9 (12) 1959 36 38

220 RADHAKRISHNAN S *Weltanschauung der Hindu* Holle Verlag Baden Baden 1961 153

(German transl of R's *The Hindu View of Life* by Rudolf JOCKEL)

Rev P HACKER *ZDMG* 115 409 13

221 RADHAKRISHNAN S The distinctive character of Indian religion *BJ* 19 (3) 39 1972 25 32

222 RAJAGOPALACHARI C *Hinduism doctrine and way of life* Bhavan's Book Univ Bh Vid Bh, Bombay 1970 101

3rd revised ed.

223. RAJU, P T Religion and spiritual values in Indian thought. *PEW* 9 (1-2), 1959, 38-47 (Also in *ABORI* 40, 302-375)

224. RAMACHANDRA, K *Hinduism in Nutshell* The Rel Digest, Telangania (Ceylon), 1972, 101

225 RAMASWAMI SASTRI, K S The fundamental concepts of Hinduism *KKT* 28 (3-11), 1964 65

226 RANGANATHANANDA, Swami. Hinduism Part I, *BJ*, 10-8 69, 101-106, Part II, *BJ*, 24-8 69, 30 34

227. RANGANATHANANDA, Swami Contribution of Hinduism to humanity *Pr Bh* 74, Sept 69, 392 399

228 RAU, H Zur Vielarmigkeit der indischen Gotterbilder *Indo Asia*, Stuttgart, 1967, 162-170

229 REGAMEY, C Die Religionen Indiens *Christus und die Religionen der Erde* III (ed Franz KONIG), Herder, Wien, 1961

(distinguishes bet Devas, forces of nature and Adityas, maintainers of over all cosmic order)

230 RENOUE, L L'origine du culte des images dans l'Inde *Revue française*, 1949

231 RENOUE, L Les religions de l'Inde *Diogene* 21, 1958, 139-144

(rev of *CHI IV The Religions Early Indian Rel Thought* by P D MEHTA, *Aspects of Early Visnuism*, by J GONDA, *The Wonder that was India*, by A L BASHAM, *Beginn der Philosophie in Indien*, by W RUBEN)

232 RENOUE, L (ed) *Hinduism* George Braziller Great Religions of Modern Man, New York, 1961, 255 (Also, Washington Square Press, New York, xiii+226)

Part I Introduction general characteristics of H, its origin and hist evolution significant feature renunciation Indian society the intermeshing of societal structure with dictates of rel (H is described as a wisdom rather than as a spirituality)

Part II 37 texts in transl chronologically arranged

REV E BENDER *JAOS* 82, 414 15 K EUGSTER *Artylos* 7, 211, P HACKER *ZDMG* 115 409 13, P HORSCH *As Stud* 16, 156, D RIEPE, *PEW* 15, 75 76

233 RENOUE L *The Nature of Hinduism* Walker Co Sun
book SB5 New York 1963 155

transl. from French by P EVANS

234 RENOUE L *L'Hindouisme* Ed Garnier Frères Paris
1967, 300

(see VBD II 48 118) R outlines the aspects of H pull
ing in diff d rect ons—rel in vardness and purely external forms,
popular as well as learned attitude renunciation and achievement

Rev R ta DI FRANCESCO *EIV* 20 217 18

235 RENOUE L *Religions of Ancient India* Mun Man,
Delhi, 1971, x+139

reprint of VBD II 48 119

Rev (on 1953 ed) V M BEDEKAR *ABORI* 41 195 98

236 RONCONI P Filippini *Religioni dell India* 2 volumes
Ist Univ Orientale Naples 1965 Vol I 249 Vol II, 201

237 ROY S N *Surya upasana ka adi pauranika svarupa*
(Hindi) *Bharatiya Sahitya* 8 (2) April 63 27 37

238 ROY S N On the chronological and historical analy
sis of a puranic legend on phallic worship *JOIB* 17 (2), Dec 67
123 128

Pur passages don't shed any light on the origin of phallic
worsh p give a philosophical garb in order to adjust non Vedic
elements in Vedic trad

239 RUBEN W *Die gesellschaftliche Entwicklung im alten
Indien Bd 3 Die Entwicklung der Religion* Inst. fur Orientforsch
ung der Deutschen Akad der Wiss zu Berlin, 67, 1971, 499

240 SAKSENA S K *Hinduism Stud Gen* 10 1962,
625 632

241 SAMPLRNANANDA *Evolution of the Hindu Pantheon* Bh.
Vid Bh, Bombay 1963 102

242 SAMPLRNANANDA *Hindudevaparivara ka vikasa* (Hindi)
Mitra Prakashan Allahabad, 1964 219

see 241 also c

Rev B I AGA ADDATTA *GAP* 17 291 92

243 SANKALIA, H D The snake in Indian mythology *BJ* 5 (11), 28 12-58, 57 61

244 SARAN, A K Review of *CIS* 4 *The Eastern Anthropologist* 15 (1), 1962, 53 68

ref mainly to DUMONT's essay on "Renunciation" (83 above)
(the essay recognizes a fundamental heterogeneity or dichotomy in Indian thought thro the ages)

245 SARASVATI, Chennakesavan The climate of Indian thought *Pr Bh* 71 (2), Feb 66, 60 66

Hinduism, as a rel indebted to the philos background of the people of India it is a combination of social practices and ethical ideals

246 SARMA, D S. *Renascent Hinduism* Bh Vid Bh, Bombay, 1966, 261

247 SARMA, M V Srirama On the advent of Sri Kṛṣṇa *Ved Kes* 52 (2), June 65 123-126

ref to *Kṛṣṇa Up* and *Gopālatāpanṣa Up*

248 SASAKI, Genjun H Sanskritic Hinduism and Peasants Hinduism *The Annual Report of Res in Otani Univ*, 19, Tokyo, 1966

249, SASTRI, D K *The origin and development of ancestor worship in India* Calcutta, 1966

250 SATAVALEKAR, S D *Hindu samskr̥teḥ ekatmakata Am ṭalata* 2 (4), Feb 66, 6 8

251 SCHNEIDER, Ulrich Zur indischen Religionsgeschichte *Zeitschr für Rel und Geistesgeschichte* 17, 1965, 169 174

review article on 107 above (discusses among other things, the views of BERTHOLET and FRAUWALLNER)

252 SEN, Amulyachandra *The Hindu avatars suggestions for their historical identifications* Saraswat Library, Calcutta, 26

avatara stories may have originated from reports about the great kings of other lands (Babylon Egypt etc) phonetic similarities

Rev A BHATTACHARYYA *East* 1 (1), 180-81, N K BOSE, *Min I* 49, 113

253 SEN K M *Hinduism the world's oldest faith* A Pelican Book, A515 1961 160

(1) nature and ideas of Hindu schools of thought (2) evolution of Hindu thought (3) collection of extracts from Hindu scriptures

Rev R CAYENNE *Bj* (15 4 62) 81 82 G R FRANK *QJG* 6 151 52 J GONDA *Tijd voor Filos* 27 802 09 B G ROY *VBQ* 28 (3) 284 85 D M SUBRAHMANYAM *AP* (Nov 62) 515 16

254 SENGUPTA Bratindra Kumar *Traditions of New Year in India* *Pr Bh* 68 April 63 155 157

year as Vedic deity (RV I 164 48) AV XII 1

255 SETH S P *Hinduism its evolution and interpretation* *Hemisphere* 11, Mar 67, 9 13

256 SHARMA B R *Hinduism and the Vedas Saktidipam*, Mangalore 1965

257 SHARMA Munshiram *Bhakti ka vikasa* (Hindi) Chowkhamba Vidyabhavan Varanasi 1969 807

258 SHARMA Srutisila *Bauddhadharmasya vedamulatvam* *Amṛtalata* 4 (4), Feb 68, 17 21

259 SHARPE Eric J *Thinking about Hinduism* Lutterworth Educational World Religions, London 1971, 60+illustr

Rev A. R. S. *AP* (Feb 72) 84

260 SINGER Milton (ed) *Krishna Myths Rites and Attitudes* East West Center Press, Honolulu, xvii+277

Rev L. S. *JAOS* 88 378

261 SINGH Madan Mohan *Brahmanism as described in early Buddhist texts* *JBRS* 45, 1959, 177 183

262 SIRCAR, D C *Studies in the Religious Life of Ancient and Medieval India* Mot Ban, Delhi 1971 292

Chh 1-3 Origin of Vedic worship from Rgvedic to post Gupta period Bhakti in RV Ch 6 and 15 on Śakti worship

263 SIVANANDA Swami *Hindu Gods and Goddesses* Yoga-Vedanta Forest Academy, 1963, 215

264 SIVAPUJANA SIMHA *Kṛṣṇavatara ki kalpana* (Hindi) *Vedavani* 13 (4), 17-19, (5), 8-11.

K. was not avatara of God

265. SKURZAK, Ludwik Indian asceticism in its historical development *ALB* 31-32, 1967 68, 202 210

(see *VBD* II 48 138) *RV* X 136 (Munusukta) can't be regarded as a source in this context *Br* give no indications *Up* data about ascetics (*BAU* IV 4 22, III 5 1, VI 2 15 *Ch Up* V 10 1, VIII 5 3) *ĀpDS* (II 9 21 22) is the first to mention Parivrajaka and Vanaprastha

266 SLATER, Robert Lawson. Modern comparative studies of religion and the Hindu traditions *ALB* 31 32, 1967 68, 144-151

267 SMITH, R Morton Religion of India death, deeds and after *JOIB* 15, 1966, 273 301

268 SOGANI, Kamal Chand Some religious concepts common to the Upanisads, the *Bhagavadgīta*, and Jainism *Bh Vid* 24, 1964, 32-40

269 SOLOMON, Ted J Early Vaisnava bhakti and its autochthonous heritage. *Hist Rel* 10 (1), Aug 70, 32 48

bhakti in the sense of exclusive adoration to personal deities not a prominent feature of the Veda no genuine *b* in Varuna Vasistha relationship because it is confined to Vasisthas only while *b* has a public char in its availability to all classes and because Varuna's char is too transcendental and passive for *b* origins of *b* cannot also be searched in certain theistic *Up* (like *Svetāvatara*) origins of *b* may be discovered in aboriginal Indian rel *b*, wh was prior to Vaisnavism was incorporated into the latter (Dravidian goddesses incorporated into Vaisnavism early Vaisnavism and Nagas, so too early Vaisnavism and vegetal and fertility symbolism)

270 SPRATT, Philipp The Hindu personality *IR* 64, July 65, 337 41.

271 SPRATT, Philipp *Hindu Culture and Personality* Manaktalas, Bombay, 1966 viii+400

a large sweep phil and ethics sacrifice mythology caste mother fixation, Hindu society etc acc to author the Indian

modal char is not punitive as is that of the Western man it is narcissistic

Rev AGEHANANDA BHARATI *JAS* 26 519 20

272 SRIRAJ The dog in Indian mythology, legend, and history *OT* 5 (2), April 61, 47 60

Sarama in *RV*, Yama's two dogs etc

273 SRIVASTAVA V C Studies in the origins of the solar cult and sect in India *PIHC* (27th Session), 1967, 69-70

(summary) sun worship as a cult and sect came to be first established by Epic and Pur periods its antecedents can be traced back to Vedic lit Rohita in *AV* as sun god, but raised to supreme godhead sun worship in later times

274 STAAL, J F Über die Idee der Toleranz in Hinduismus *Kairos* 4, 1959, 215 218

275 VON STIETENCRON, H *Indische Sonnenpriester Samba und die Sakadvipiya-Brahmana Eine textkritische und religions geschichtliche Studie zum indische Sonnenkult. Schriftenreihe des Sudasien Instituts der Univ Heidelberg, Bd 3, 1966*

(D ss München 1965) Bhavisyapur and Sāmbapur sun-cult thro Samba founding of an Indian sun temple, inviting sun worshipping Maga Brahmanas from Śakadvipa to India for that purpose

Rev H HUMBACH, *IJ* 12, 43-47

276 SUBRAHMANYAN, N Hinduism and secularism *BITCM*, 1, 1966, 1 21, 2, 1966, 216 233

matja-oriented Ind. phil. is the very antithesis of secularism wh. means involvement in the temporal Karma theory denies that hist., social reform and economic development are matters of our choice H. is basically non secular, average Hindu will generally recoil from secularism

277 SUHR, Elmer G Krishna and Mithra as Messiahs. *Folklore* 77, 1966, 205 221

H. carries in his attributes and activity many features wh. can be favourably compared with the eclipse phenomena author hazards the suggestion that the battle of Kurukshetra like other manifestations connected with the messiah reflects the conflict bet. the moon and the eclipsed sun

278. SUNDARARAJAN, K. R. *Hinduism*. Panjabi Univ., Patiala, 1969, x+128.

279. SURYANARAYANAMURTHY, C. (ed.) *Śrī Lalitā Sahasranāman*. Ganesh and Co., Madras, 1962, xix+166+30 (Sk.).

..in the preface, ed. brings together the views of scientific philosophers of the West to show that modern scientific thought approximates *Up. phil.*...worship of Mother-Goddess in various periods..

Rev.: A. D. PUSALKER, *AP* (Mar.64), 133.

280. SYRKIN, A. Ya. Characteristics of the Hindu pantheon (Russ.). *NAA* 5, 1966, 250.

..analysis of Vedic gods, Indra, Agni, Uṣas, etc.; finds parallels in early Christian pantheon..

281. TAPASYANANDA, Swami. Hindu (Vedantic)_idea of god. *Ved. Kes.* 53 (5), Sept. 66, 227-232.

282. TAVAKAR, N. G. *The Gandharvas. The Apsarases. The Yakshas and the Kinnaras*. Bombay, 1971, viii+104.

..G. originally hostile towards the Aryans and their gods, they are not diff. from Nāgas.. A. were truly perfect women of ancient times .K.-cult is foreign..

283. THIEME, P. Beseelung in Sprache, Dichtung, und Religion. *Paldeuma* 7 (4/6), 1960, 313-324.

..VBD III. 36. 42A..

284. THIRUVENKATACHARYULU, S. *Hindu-Mata-Punaruddharanam* (Telugu). Masulipatam, 162.

..hist. evolution of H. thro. the ages..

285. TOKARZ, F. Les systèmes " théistes " et " athées " de l'Inde (Polish). *Rocz. Filoz.* 15 (1), 1967, 73-88. (English transl.: "Theistic and atheistic Indian Systems", *Folia Orientalia* 9, 1968, 131-150).

286. TOPOROV, V. N. Parallels to ancient Indo-Iranian Social and mythological concepts. *Kulper, Fel. Vol.*, 108-120.

..definite proximity bet. I-I (specially Ir.) and Slavonic vocabulary for social and rel. concepts . (1) Slavonic reminiscences of

Mitraic terminology, (2) Demon adversaries of Indra and their correspondences in a Russian folk tale. Usyna=Vyamsa..

287. *Traditional Cultures in South East Asia*. Orient Longman (for UNESCO), 269

"Hinduism and Buddhism" by T R V MURTI .

288. UDAYAVIRA *Īśvara ke mukhya nama "om" ka upa-^tyoga* (Hindi) *GKP* 21 (7-8), 1969, 395-398

289. UPADHYAYA, Baladeva *Bhagavata-sampradaya* (Hindi) NPS, Varanasi, 680.

290 UPADHYAYA, Baladeva *Bharatiya vānmaya men śrī rādha* (Hindi) Bihar Rashtra Bhasha Parishad, Patna, 522.

291. VISHVA BANDHU. Vaidika samkalpa sandhya. *VJ* 19 (5), Aug 70, 47 56 (as app).

292 WADIYAR, J C Grass-roots of Hindu faith. *BJ* 13 (23), June 67, 23-24

three fundamental traits of H law of Karma, theory of Puruṣarthas, theory of Avatāras unity in Hindu rel. system brought about thro (1) common scriptures, e g, Veda, etc.; (2) common rel. practices, etc, (3) concept of spiritual progression, (4) respect for higher values of life .

293. WALKER, B *Hindu World An encyclopaedic survey of Hinduism*.

. see . *VBD* III 35 68 .

294. WAYMAN, Alex. Climactic times in Indian mythology and religion *Hist. Rel* 4 (2), 1965, 295-318.

established correspondences bet. the decisive times of day, year, etc., and human life .

295. WAYMAN, A Early Bhakti. *Civilization of India Syllabus* (ed. J. ELDER), Univ. of Wisconsin Press, 1965.

. man's relationship to the sacred in the Veda precluded B in the sense of love for the lord, for, in the worship of Varuṇa the mood was of utter helplessness before a mighty feared power ("stern father"). in respect of Indra, mood was solicitation of former comradeship and favours ("indulgent mother")..

296 WEBER, Max *The Religion of India The Sociology of Hinduism and Buddhism* The Free Press, Glencoe, 1960, 392

reprint of VBD II 48 145 (notion of charisma)

Rev Dale RIEPE, JAS 22, 506 07

297. WHITE, Charles S J Kṛṣṇa as Divine Child *Hist Rel* 10 (2), Nov 70, 156 177.

enthusiasm of the Aryan pastoralists for cattle two streams of Ind. trad coalesce to provide the context for the imagery of the myth of child K (1) trad wh views Viṣṇu together with the herds of the early Aryan community, (2) later influences coming with the entry of new tribes into India either Abhiras or Gujars (in this second case, some evidence for the influence of Christian ideas relating of K. to the sun cult may be a hist necessity

298 WOLFF, Otto *Die Offenbarungsgrundlage des Hinduismus in ostlichem Denken und westlicher Forschung Zeitschr für Rel-und Geistesgeschichte* 15, 1963, 196 208

299 YOUNGER, Paul *The Indian Religious Tradition* Bharatiya Vidya Prakashan Varanasi, 1970, 138

Background, Formative Period, Consolidation, Survival IV Civil, Rgvedic civil, Up (author's Ph D Dissertation Princeton Univ, 1965 *The Birth of the Indian Religious Tradition Studies in the Indian Concept of Dukkha*)

300 ZAEHNER, R C *Hindu and Muslim Mysticism* Univ. of London, the Athlone Press, 1960, viii+234

Rev T GELBLUM BSOAS 25, 173 76, M SCALIGERO, EIV 13, 78 79, A. SCHIMMEL, OLZ 60, 491 93

301. ZAEHNER, R C *Hinduism* Home Univ Library OUP, London, 1962, 272

(it is the very ambivalence of the key concept of Dharma that both gives to H its distinctive flavour and sets up within it a tension that is never wholly resolved)

Rev K. GURU DUTT AP (June 63), 265 66, J GONDA, *Tijdschr Philos* 26 (1), 143, M P PANDIT, *Ved Kes* 50, 451

49 VEDIC RELIGION AND MYTHOLOGY.

1. AGRAWALA, V S Vedic symbolism *Bharati* 6 (1), 1962 63, 95 105

main purpose of Vedic hymns is to state in a symbolical form the truths of cosmic creation. Vedic deities may also be explained in terms of central nervous system

2 AGRAWALA, V S *Vamana aur virat* (Hindi) *GKP* 17 (1), 1964, 62-66

3 AMARASIMHA *Ekesvaravada aur veda* (Hindi) *Vedavani* 17 (7), May 65, 12-13

Veda is monotheistic

4 ANANTASUBRAHMANYAM, T G *Rgvede strīdevataḥ Gaurāṇi* 10 (8), 58, (9), 17-20

Aditi, Dyāvapṛthivī, S'ṭa, Uṣas, Surya, Indranī, Vak, Ilā, Sarasvatī, Bharatī, Saranyu, Sinvālī, Śraddha, Aranyanī

5 APTE, V M *Vīṣa Kapi—the ape-man in the Rgveda* *SP*, 21 AIOC, 1961, 3-4

V = Vṛga constellation the setting sun also called "ape" or Vṛga forming part of the figure of Orion

6 BERGAIGNE, A *Le religion védique d'après des hymnes du Rig-Veda* Libr Honoré Champion Bibl de l'École des hautes études, 36, 53, 54, 117, Paris, 1963, Vol I, xxvi+329, II, 512; III, 370, IV, 145

reprint

Rev P HORSCH, *Is Stud* 18-19, 397-99

7 BHAGAVADDATTA *Atmasamarpana* Gurukul Kangri Univ, Haridwar, 1953, 175

self-surrender of a Vedic devotee to Agni, Indra, etc. who is *dāśraṇ*?

8 BHAGAVADDATTA *Daivyam mithunam*

Rev VIDYANIDHI, *GAP* 16-426

9. BHAGAVADDATTA. *Medhajajña men viśnu aur agni ka samanvaya* (Hindi) *GAP* 17 (4), 1964, p. 233

RV I 21-12

10. BHAGAVADDATTA. *Indragṇī* (Hindi) *GKP* 17 (4), p. 234.

11. BHAGAVADDATTA. *Indrāvarunau* (Hindi). *GKP* 17 (11), 1965, 605-607.

. *RV* I. 17.

12. BHARATI, H L N. Studies in comparative mythology. *Mys Or* 2 (2), Sept. 69, 29-36.

. Vedic and Iranian mythologies

13. BHAT, G. K. *Vala* : a scrutiny. *SP*, 23 AIOC, 1966, 18-20.

. *V.* = originally the person or the cave that guarded the cow; later transformed into cloud

14. BHATTACHARYA, Bhavaniprasad. *Vaidika mantron ke devataon kā svarūpa aur mahattva* (Hindi). *VJ* 21 (3-4), 1972, 239-242.

15. BIHARILAL. *Vaidika dharma ki sarvabhaumikata* (Hindi). *Vedavāṇī* 19 (1), Nov 66, 38-41.

16. BLOOMFIELD, M. *The Religion of the Veda* The Ancient Religion of India (from Rig-Veda to Upanishads). Indological Book House, Varanasi, 1972, xv+300.

. reprint of 1908 ed .

17. BOSE, A. C. Bhakti in Vedic prayers *BJ* 17 (1), 9-8-70, 129-132.

. Vedic prayers classified acc. to *santabhava*, *dāsabhava*, *īśabhava*, etc .

18. CHATURVEDI, Giridhar Sarma. *Veda men avatārātada* (Hindi). *Kalyāṇa* 37 (7), July 63, 1011-1013

19. CRAWFORD, S Cromwell. Values and worship in the early Vedic period. *Tapovan Prasad* 10 (5), May 72, 8-13.

20. DANDEKAR, R. N. Vedic mythology. *Hindi Vishvakosha*, Varanasi, 1964.

21. DANDEKAR, R. N. Vedic religion and mythology : a survey of the work of some Western scholars *JUPHIS* 21, 1965, 1-53.

- 22 DANDEKAR, R N Vasistha as religious conciliator *K R Cama Or Inst G J Vol*, 1969, 237 248

see VBD III 32 28 V made special efforts to bring about a compromise bet. the ancient Varuna cult and the new Indra cult

- 23 DANDEKAR, R N Varuna, Vasistha, and Bhakti *Wije sekera Fel Vol*, 1970, 77 82

most of the essential features of the classical doctrine of Bhakti anticipated in Vasistha's hymns to Varuna

- 24 DANDEKAR R N *Vedatila viśvadarsana* (Marathi) *Navabharata*, Jan 72, 22 42

see 25 below

- 25 DANDEKAR, R N Universe in Vedic thought *Gonda Gratulatory Vol*, 1972 91-114

from the points of view of cosmology cosmography, mythology, and ethics eschatology see VBD III 48 68

- 26 DANGE, Sadashiv A *Rgvedatila yatu ani yatudhana* (Marathi) *Navabharata* 17 (10), July 64, 12-16

yātu=a destructive and always demonic force, occurs in contrast with ṛta

- 27 DEVASTHALI, G V *Vaidika dharma, vatacala va bhavitavya* (Marathi) *Sahitya ani Samskṛti*, Nagpur, 1972, 50 ff

- 28 DHAVALIKAR, M K. The origin of Saptamātrkāś *BDCRI* 21, 1963, 19 26

RV testifies to the existence of S in early Vedic period plastic representation of S in some IV figurines author establishes similarity bet. Rgvedic and IV depictions of S acc to him S were water-deities (later representing the seven rivers)

- 29 DIKSHIT, Vinod *Ekam sad vipra bahudha vadanti Samskṛta Saketa*, 15-1 70, p 2

- 30 DUMEZIL, G *Carna* (Dieux latines et mythes védiques, 5) *REL* 38, 1960, 87 100

C, patron of physical force the *rucra* identified with *puru-*, analysis of RV I 187, *puruḥṣa* (1 124 12) in an Uṣas hymn may ref. to a ritual performed in the early morning

31. DUMÉZIL, G. Les trois fonctions dans le Rgveda et les dieux indiens de Mitani. *Med. van de Kl der Lett*, Kon. Acad. van België, 5 (47), 1961, 265-293.

..reply to THIEME's crit. in *J40S* 80, 301-317 (90 below)

32. ELIZARENKOVA, T. Ya An approach to the description of the contents of the Rgveda. *Renou Comm. Vol*, 1968, 255-268.

. main gods of the RV described with the help of lists of distinctive requests addressed to each of them, functions of gods can be deduced from these requests : contents of the hymns of RV can be described by means of a model consisting of two parts : an explicative one comprising a no. of levels made by oppositions of the corresponding distinctive units, and an appellative one comprising requests—the second part being in accordance with the first one..

33. GANGESHVARANANDA, Swami. *Īśvarasya vedaikavedyātvaṃ. Sūr.* 48, 125-132; 153-162.

34. GNOLI, G. L'Iran e l'ideologia tripartita. *SMSR* 36, 1965, 193-210.

. tripartite ideology in Iran and in Veda .

35. GRISWOLD, H D. *The Religion of the Rigveda*. Mot. ban., Delhi, 1969.

! . reprint of 1923 ed ..

36. HILLEBRANDT, A. *Vedische Mythologie* : 2 Bände. Verlag Georg Olms, Hildesheim, 1965, x+1045.

. reprint of 2nd ed , Breslau, 1927-29. 2 vol. in one.

37. IVANESCU, G. Indo-European divinities borrowed from the peoples of the Near East and the Mediterranean (Roum.). *S40* 3, Bucarest, 1961, 117-127.

. (1) Indra, Tyndareos, Taranos, Donar, (2) Varuṇa, Ouranos; (3) conclusions re the original home of the Aryans .

38. IVANESCU, G. The formation of the Vedic pantheon. *SP*, 26 *ICO*, 1964, 127-28.

. gods like Dyauh and Parjanya inherited from proto-IE tribes; borrowed from the peoples living in Iran and the valleys Syrderia and Amurderia by the proto Aryans are gods like Indra, Varuṇa, Aditi, Viṣṇu, Rudra (Śarva), because the names of these gods

can't be explained thro IE linguistic material author does not accept DUMEZIL's theory but agrees with the view of MACHÉK that the IE gods represent the members of a divine court conceived acc to the model of the court of the tribal chief, acc to I, this soc al explanation of MACHÉK must be combined with the naturalist c explanation

39 JAGANNATHA *Devatasvarupamimamsa* GKP 19

Sk rendering of Sri AUROBINDO's work serially see VBD III 52 10

40 JAIN, Ramachandra The Asura problem SP, 22 AIOC, 1965, 223 224

su 4-dr nking Aryans=suras, non sura-drinkers=asuras (=the sramanised devas) Asuras=Purvadevas final cleavage bet. suras and asuras by circa 800 B C

41 JANAMEJAYA *Vaidikayugam dharmikajīvanam* GKP 14 (2), 1961, 38 41

42 JOHNSON Gosta Varuna and Dhṛtarāstra III 9, 245 265

P and K. in MBh. represent Devas and Asuras a dualistic conception of the world serpents as related to K. similar names excursus on MBh I 108 11 list of Dhṛtarāstra's sons correlated with Vedic rel

43 JOSHI, J R. *Minor divinities in Vedic mythology and religion* Univ of Poona 1970, x+2+581

Ph D thesis typed

44 JOSHI, S B *Aditi va ambhṛṇī devī* (Marathi) *Navabharata* 19 (4), 31-40 (6), 1 4, (8), 12-16

Devī-cult is pre Vedic Āmbhṛṇī (Aditi)—superior to all male gods see VBD III 50 21-22

45 JOSHI, S B *Devī aditi-ambhṛṇī yameya cadhautaratīla tulaneta lakṣata janyacya gostī* (Marathi) *Navabharata* 19 (9), June 66, 4-8

Aditi in RV as Rudra's w fe, in TV as Viṣṇu's w fe (Mādhva-cult alone includes Āmbhṛṇī'sūktā in its daily worship) see VBD III 50 21 22

46 KAPUR, Karmanarayana *Vaidika dharma ki vīśeṣātān* (Hindi) *Vedavani* 23 (4), Feb 71, 3 11

47 KARAPATRA, Swami *Bhajanīyatattve matantarant siddhantaś ca* Sur 43 (3)

Vedic Bhakti

48 KEITH, A. Berriedale *Religion and Philosophy of the Veda and the Upanisads* Mot Ban, Delhi, 1969.

reprint

49. LAHIRI, Ajoy Origin of demonology in the Rgveda *PIHC* (26th Session)

see *VBD* III 52 15

50 VAN DER LINDEN, C. W. J. *The concept of Deva in the Vedic age* Utrecht Univ, 1954, 131

doctoral dissertation

51 MACDONELL, A. A. *The Vedic Mythology* Indological Book House, Varanasi, 1963, 189

reprint

52 MAJUMDAR, Ramaprasad Place of Buddhism, Jainism, and other so called non Aryan cults in the Rgveda *SP*, 23 AIOC, 1966, 20-22

53 MINOCHEHR HOMI, N. D. The parallelisms between Mitra-Varuna in Rgveda and Mithra-Ahura in Avesta *PAIOC* (21st Session) 2 (1), 1966, 10-13

54 MODAK, B. R. Magic in Atharvavedic literature *JKU* (H) 13, 1969, 8 30

55 MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus* Ernst Klett Verlag, Stuttgart, 1966, 203+73 line-drawings+18 photo

(reprint from *VBD* III: 35 25) see *VBD* III 48. 1 8

56 NAUDOU, Jean Ternary structures in the Brahmana and Upanisad *SP* (ISC) 4, 1972, p 2

short presentation of DUMÉZIL's view. D's views already anticipated in *Yir* Vedic origin of three *ganas* of Santhya

57. OGIBENIN, B L Notes on the structure of myth in Rgveda (Russ) *UZTGU*, Trudy po znakovym sistemam, 2, Tartu, 1965, 192-197

(1) myth in *RV* is expressed by means of the fairly identical units of its content, (2) an achronic myth, in wh the temporal dimension is disregarded, is thus formed

- 58 OGIBENIN, B L The problems of Vedic onomastics: personal names in the Rgveda (Russ) *Strukturnaja tipologija jazykov*, " Nauka ", Moscow, 1966, 216-224

discusses names of Vedic divinities in connection with Vedic myths in wh they are involved (Bṛhaspati is viewed as demurge because of his special role and position in Vedic cosmogony)

- 59 OGIBENIN, B L An essay in Vedic mythology (Russ) *NAA* 3, 1967, 127-131

(English gist on p 236) re DUMEZIL's theory suggests that social and rel functions in his model be treated as a system in wh the first two implicate the third

- 60 OGIBENIN, B L *The structure of the mythological texts of the Rgveda the Vedic cosmogony* (Russ) " Nauka ", Moscow, 1968, 115

structural description together with its interpretation, of the mythical content of *RV* Vedic cosmogony viewed in broad perspective as ' language ' of the Vedic mythology

- 60A OGIBENIN, B L Sur le symbolisme du type chamanique dans le Rgveda (Russ) *Toid orientalistika alalt* 1, Tartu, 1968, 140-152

symbolism of the centre of the universe, world tree, and tree of life in *RV* functional and structural characteristics of the Vedic deities allowing their comparison with these symbols

- 61 OGIBENIN, B L Myth message in metasemiotic research —social science information *Essays in Semiotics* (ed J KRISTOVA, J REY-DEBOVE, D J UMIER), Paris, 1971, 335-342

content of the cosmogonic myth in *RV* viewed as an early attempt to formulate basic principles of the human communication by means of symbols and signs

62. OLDENBERG, H *Die Religion des Veda* 1970, x+608
reprint of 3rd and 4th ed, Stuttgart, 1917

63 OMKARANANDA, Swami *Vedon men saranagati mahima* (Hindi) *Kalyana* 36 (3), Mar 62, 779-781

64 PANCHOLI, Badriprasad *Manahpūtam samacaret GKP* 20 (4)

serially Savitr, Parvata Dhata (20 > 306-07)

65 PARANJPE, G R *Dharma ani sampradaya 2 vedaka lina dharma* (Marathi) *Gitadarśana* 5 (8), Aug 72, 15-16, 49-52

65A PARANJPE, V G *Vedic Religion* (according to the hymns of the Rgveda) Āryasamskr̥ti Prakasana, Poona, Vol I, 1969, 4+xxviii+328, Vol II, 1971, 4+523

English transl. of 6 above incomplete

66 PENDSE, S D *Vaidika vanmayatila bhagavatadharmaca vikasa* (Marathi) Venus Prakashan, Poona, 1965, 19+154

Bhagavata cult is not only Aryan in its origin and char., but its roots are to be vividly seen in Rgvedic rel. itself. Rgvedic worship of the sun Savitr and Bhaga forms the basis of the cult. epithet Bhagavan is connected with Rgvedic Bhaga see *VBD* III 48-96

Rev T G MAINEKAR, *ABORI* 46 181-82

67 PHILLIPS, Harold Barry *Some ways of sadhana according to the Vedas* *Pr Bh* 67, Aug 62, 344-346

God of Vedas is both immanent and transcendent—both in the world and heaven. upward path to god means for it (1) need to love one another, (2) being truthful in thought, word, and deed, (3) purity of body and mind, (4) *prāṇayāma* quotations from Vedas

68 PRABHAVANANDA, Swami *Vedic Religion and Philosophy*. Sri Ramakrishna Math, Madras, 1968, 171

VBD II 49-39 5th impression

69 PRIYAVRATA *Vaidika dharma men jivana ka laksya* (Hindi) *Vedavani* 13 (11), Sept 61, 11-14

70 PRIYAVRATA *Vaidika dharma aur upasana* (Hindi) *Vedavani* 14 (5-11)

71 PRIYAVRATA *Vaidika dharma aur rastronnati* (Hindi) *Vedavani* 14 (12), Oct 62, 16-19.

- 72 RAGHURAJAMISRA Chakravarti *Vedesu devadevata-tattvayor vimarsah Tripathi Fel Vol*, 1965, Sk 15 25

distinction in Veda bet Deva and Devata Devatas may be *celana* or *acetana* but Devas are essentially *celana*

- 73 RAY Pramod Ranjan Devotion in the Rgveda *Bharati* 3, 1969 70 51 60 (Also in *SP* 25 AIOC 1969, p 23)

diff bet magic and devotion

- 74 ROY, Ramkumar *Vaidika Purakathasastra* Chowkhamba Varanasi 1961

(Hnd transl of MACDONELL's *Vedic Mythology*)

- 75 SAMIKSAKA *Vaidika devatamce abhinava daršana* (Marathi) *Prajnaloka*, Nagpur 11 (3) 139 152, (4) 208 212

criticism of R N DANDEKAR's views on Vedic mythology embodied in *VBD* II 52 7

- 76 SATAVALEKAR S D *Vedoktadharmena manavakalyanam* *GKP* 14 (6) Jan 62 189 194

- 77 SATAVALEKAR S D *Sarire devanam nivasah Amrtalata* 4 (3) Nov 67 6 8

VS 34 56 AV X 8 1 2 XVIII 8 9

- 78 SHARMA B R Rgvedic religion *TTD Journal*, Tirupati, 1963

- 79 SHARMA Munshiram *Isvara ka astitva* (Hindi) *Veda vani* 22 (11) Sept 70 2 5

three indications RV VIII 100 4 *urva jātani abhi asmi mahā / tasya mā p ad o verdhayant / adard a bhuvana dardar mi*

- 80 SHARMA Munshiram *Veda men isvara ka aisvarya* (Hindi) *VJ* 21 (3 4) 1972 96 100

- 81 SHARMA Vijay Shankar *Devasura samgraha* (Hindi) *Vedavani* 15 (11) Sept 63 9 14

not hist but symbolical

- 82 SHENDE N J The Devas in the Vedic literature *SP*, 21 AIOC 1961 11 12

. *Saṁ* Devas were originally mortal, first to reach Svarga thro
yajna (first stage), *Br* every sacrificer became a Deva after
 death—Agni at one end and Viṣṇu at the other (second stage),
Up Devas as mere aspirants for the attainment of the highest
 (the last stage) see *VBD* III. 52 16

83 SHIVAGANESHA MURTHY, R S More light on Vedic
 pantheon. *SP*, 26 AIOC, 1972, p 378

84 SITARAMIAH, G Vedic brahmanism in the Samyutta
 Nikaya *Mys Or* 1 (1), Mar 67, 22 26

85 SIVAPUJANASIMHA *Vedon men nṛsimhavatara ki kālpana*
 (Hindi) *Vedavani* 19 (1), Nov 66, 81-85

RV I 154 2 is believed to suggest Nṛsimha, this is unwarrant
 ed, no avatara conception in Veda

86 SUDAMA PRASAD *The Essence of Vedic Religion* Arya
 Samaj, Delhi, 26

87 SUDHAKARA *Vedoktam buddhyanukulam isvarasvarupam.*
GKP 14 (4), Nov 61, 127-130

serially

88. SURYAKANTA *Vaidika Devasastra* Meh Lach, Delhi,
 1962, 40+456+32

Hindi transl of MACDONELL'S *Vedic Mythology* full quotations
 from Veda with accent see 74 above

89 SURYAKANTA. *Vaidika dharma evam darsana* 2 Vol.
 Chowkhamba, Varanasi

Hindi transl of KEITH'S *Religion and Philosophy of the Veda and*
the Upaniṣad

90 THIEME, Paul The 'Aryan' Gods of the Mitanni Trea-
 ties *JAOS* 80 (4), Oct Dec 1960, 301-317

the four gods mentioned on the Boghaz Koi tablet are men-
 tioned together also in *RV* (X 125 1) and *AV* (III 4 4) in
RV they are not unoften celebrated as protector of treaties or
 contracts see 31 above

91 THOMAS, E G Some Vedic gods and etymologies,
Philologia 1, 1921-22, 197-204

to seek natural phenomenon for every god leads to unsatisfactory results linguistic science is not fully competent to unravel the truths of religious history three points need to be taken into account (1) survival of pre Aryan ideas (2) continued influence of peoples of other races (3) independent origin of similar beliefs and myths

- 92 TILAKASIRI J Imagery in Vedic mythology *PAIOC* (23rd Session), 1969 275-282 (Also in *SP*, 23 *AIOC*, 1966, III, 1-2, and in *Arch Or* 39, 1971 76-83)

surveys the early Vedic theories of cosmology and cosmogony examining in particular the function of analogy in shaping of creationist myths mythopoetical symbolism in Veda is as important as the mythoreligious for in it are seen the germs of the later developed poetical and religious imagery of Sk

- 93 TOPOROV, V N From observations concerning the etymology of words of mythological character (Russ) *Symposium on etymology*, Inst Russ Jaz, Moscow, 1967 11-21 (Also in *Etimologiya* 1967)

traces of Vedic *vrtrahan* Old Ir *verethragha* in Slavonic traditional phraseology connected with Vedic Mitra

- 94 TULLYSEEGAR, W Vital value in the Vedic god idea *Hibbert Journal*

- 95 UPADHYAYA, Baladeva *Dharma aur darsana* (Hindi) Sarada Mandir, Varanasi, 310

- 96 UPADHYAYA, Baladeva *Dharmo visvasya jagatah prastitha* *Sur* (Diamond Jubilee No), 1966, 115-122

- 97 URSEKAR, H S The sun in the Rgveda *Bh Vid* 28, 1968 (1971), 55-63

Surya Savitr, Pusan, Visnu see *VBD* III 51-111

- 98 VARENNE, J La religion vedique *Encycl de Pléiade, Hist des Rel*, Vol I, Gallimard, Paris, 1970, 577-625

- 99 VARMA, Satyakama *Vaidika devanada* (Hindi) *GKP* 23 (1-2), 1970, 104-113

- 100 VARMA, V P The Vedic religion and the origins of Buddhism *JBRS* 46, 1960, 276-308

..a long pre Buddh. hist. of the forces and trends wh. served as the foundations of B. .. germs of Buddh., protest in some *RV*-hymns.. Vedic roots of spiritual idealism; Vedic scepticism as one of the roots of B.; Up. and B. revolt against sacrificial system.. (B. as a social revolution and as Eastern Indian movement)..

101. VEDANTASASTRI, H. The Vedic religion *versus* the religion of the Indus valley. *PIHC* (22nd Session), 172-173.

..cult propagated by Śiva and upheld by his staunch follower Nandīśvara is the Tantric cult in its original form; while the rel. adhered to by Dakṣa and upheld by Bhṛgu is the Vedic rel. ..this is the conflict bet. IV rel. and Vedic rel.. later compromise bet. the two was effected thro. the efforts of the Aryan Pontiff Brahmā..

102. VIDYALAKSHMI, A. K. *Rta-varuṇa-sabhyatā* (Hindi). *Saptasindhu* 12 (7), July 65, 18-26. (Also in *Pariṣad-Patrikā* 7. 3, Oct. 67, 33-38).

..Rta represents a culture wh. existed before *RV*..that culture is at least 10 to 15 thousand yrs old..

103. VIDYAMARTANDA, D. D. Catechism on the Vedic dharma and Arya Samaj. *Vedic Light* 4, 1970.

..serially..

104. VIMALAJI. *Vaidika deva vijñāna aur maharṣi dayānanda* (Hindi). *Vedavāṇī* 21 (6), April 69, 6-10.

105. VOHRA, A. *Bhaktibhāvanā aur vaidika śānmayā* (Hindi). *VJ* 11 (9), Nov. 62, 27-31.

106. YOGENDRA. *Sādhyaśād Iṣṭadevatasaṁprajogah*. *GKP* 22 (4), 1969, 174-175.

107. YUDHISTHIRA, Mimamsaka. *Vedapratiṣṭhā devaṇ kṛti* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 6-9.

..among Vedic deities, 11 are primary ones; they are called Rudras; their *trīṣṭita* (I. 136. 11)..

50. MAJOR DIVINITIES OF THE VEDA.

(1) Agni:

1. ABHAYADEVA. *Jāgarūka agni* (Hindi). *Vedavāṇī* 13 (8), 14-17.

2. AGRAWALA, R. C. Agni in early Indian art. *JIH* 43 (1), April 65.
3. AGRAWALA, V. S. Fire in the Rgveda. *EW* 11, Mar. 60, 28-32.
4. AGRAWALA, V. S. A study in the symbolism of Agni. *Bhāratī* 6 (1), 1962-63, E 21-42
based on *RV* I 1
5. AGRAWALA, V. S. Agni (Hindi). *Vedavani* 17 (3), Jan. 65, 5-8.
 - . serially threefold nature of Agni
6. ANGOLD, Francis H. The importance of fire in Indian mythology. *AP* 42 (5), May 71, 217-221.
7. DANDEKAR, R. N. Some aspects of the Agni-mythology in the Veda. *JOIB* 11, 1962, 347-370
 - . emphasises distinction bet mythological Agni and sacrificial fire
 - . discusses Narāsaṃsa, Tanūnapat, Vaisvānara, Apāṃ Napat, Angiras, Atharyu, etc
8. GUPTA, Nolini Kanta. A Vedic story. *Seer Poets*, Aurobindo Ashram, Pondicherry, 1970
 - evocation of Vedic Agni see *VBD* III 53.52..
9. HARLE, J. C. Two images of Agni and Yajñapuruṣa in South India. *JRAS* 1962, 1-17
 - . a statue on the north Gopura of the Natarāja temple at Chidambaram represents Agni and not Yajñapuruṣa; an image of Y. exists in Jambukesvara temple on the island of Śrīrangam., supported by *RV* IV. 58.3
10. KANTAWALA, S. G. Rgvede 'gnidevata. *Surabhāratī* 9, 1971, 63-68.
11. MANI, Chandrachud. *Vaidika devata agni* (Hindi). *Tripathi Fel. Vol*, 1965, H 131-136.
12. OJHA, Radhakanta. Agni—eka vaidika viśeṣaṇa (Hindi). *Prajña* 15 (2), Mar. 70, 184-187.

13. OTTEN, H.; MAYRHOFER, M. Der Gott Agni in den hethitischen Texten und seine indo-arische Herkunft. *OLZ* 60 (11-12), 1965, 545-552.

..Vedic Agni..

14. SAHAI, Bhagwant. An interesting image of Agni from Bihar. *JBRS* 52, 1966, 108-111.

..Agni, an imp god in Veda, was in course of time reduced to the status of a Dikpāla, therefore, rare sculptural representations..

15. SATISH CHANDRA. *Vaidika laukika agniyon kṝ samdarśana* (Hindi). *Vedañāl* 16 (7), May 64, 3-7.

..five Agnis in *ŚPBr*...

16. SCHRÖDER, F. R. Heimdall. *PBB* (T) 89 (1), 1967, 1-41.

..H. substantially similar to Agni..

17. SHENDE, N. J. Agni in the Brahmanas of the R̥gveda. *ABORI* 46, 1965 (1966), 1-28.

..birth and forms of A., Agnyādhāna; Agnihotra, Agnyajoma, etc...

18. SURJANDAS, Swami. *Vaiṣṇānara-svarūpa-vivēcana* (Hindi). *Vikrambharā* 4 (1-2), 1967, 83-98.

(ii) *Aditi*:

19. AGRAWALA, V. S. Aditi. *Vedañāl* 13 (6), April 61, 4-6.

20. BAILEY, H. W. The lady of the house. *Vijayakera Fel. Vol.*, 1970, 75-76.

A = *ṝṣṭiṣa pātā* (*AV* VII. 6. 2), *pātā* (*RV* IV. 55.3). concept of A. as lady of the house, mistress of the household, Indra is seen to be "the general rector or director of the house". celestial household modelled on society system, Vedic divinites = idealised society on earth.. in ancient Iran, the terminology developed from *ru...māhāṛja-māta* + *ap̄a*, *ap̄a* = *spāntas* = sons of the house..

21. JOSHI, S. B. *Devī aditi va vīṣṇu* (Marathi). *Narabharata* 18 (10), July 65, 19-24.

22 JOSHI S B *Aditi va ambhṛm devī* (Marathi) *Nava bharata* 19 (1), Oct 65, 14-18.

see VBD III 49 44 45

23 PANDIT, M P *Aditi and other deities in the Veda* Sri Aurobindo Study Circle, Madras, 1957, 185

elaborate study of Aditi Surya, Maruts rejects naturalist = interpretation Aditi blends Impersonal and Personal, Surya = supreme light and life in the firmament Maruts = progressive illumination of human mentality

Rev DHARMADEVA GKP 13 319

(iii) *Asvinau*

24 AGRAWALA, R C *Aśvins in sculptures from Rajasthan* *JIH* 41 (1), April 63

25 AIYAR, T K Krishnaswami *Asvinam darsanam kiñcit* *SP*, 22 AIOC, 1965, 209-210

26 BERNOLLES J Le "symbolisme" du damier sur les poteries de la haute époque asiatique et le mythe solaire des Asvin-Dioscures *RHR* 168, 1965, 117 154

(ref to PRZYLUŚKI's view re Asvins as two cavaliers attending upon the Mother Goddess)

27 BOSCH, F D K De asvin goden en de epische tweelingen in de oudjavaanse kunst en literatuur *BTLV* 123, 1967, 427 441

28 CHAPEKAR, N G Nasatya *ABORI* 45, 1964, 29-37

N are celestial divinities presumably they are stars. N and Asvina are interchangeable terms

29 HAMSARAJ *Vedon ke vaidya aśvi kumaron ka vaijñānika rahasya* (Hindi) *Vedavani* 24 (4), Feb 72, 25 26

A = Prana and Apana body = *devatāsamūha*

30 JOG, K P The Asvins in the Rgveda and their traces in the later literature *J Bom U* 33 (2), Sept 64, 1 50, 34 (2), Sept 65, 1 65

(sections from doctoral thesis) exalted position of A. as succouring gods, more allied to Indra.

31. JOG, K. P. The Aśvins in the Matsya and Agni Purāṇas. *Pur.* 7 (2), July 65, 254-261. (Also in *SP*, 21 AIOC, 1961, 37-38).

..shows how these 2 *Pur.* have retained the Vedic char of A. ..

32. KANTAVALA, S. G. Aśvinā. *JMSUB* 16 (1), April 67, 9-15. (Also in *SP*, 23 AIOC, 1966, III. p. 2).

..A. in Veda and *Pur.* ..birth and parentage, derivation of the name; epithets, form and locality; association with ritual

33. MULLER, Reinhold F. G. Die beiden indischen Götter-ärzte. *Arch Or* 28 (3), 1960, 399-413.

..study of Vedic Aśvins from the pt. of view of medical science and practice..

34. PRABHU, R. K. The riddle of the Aśvins. *JOIB* 15 (2), Dec. 65, 203-218.

..see : *VBD* II. 50 17..riddle can be solved on the basis of the Arcutic theory..A., purely of stellar origin, A.=the twin stars Punarvasū in the Mithuna Rāsi of the present Hindu luni solar zodiac..evidence of the rites connected with Pravargya..

35. SCHWARZ, W. Germanische "Dioskuren". *Bonner Jahrbücher* 167, Keverlaer, 1967.

36. SRIVASTAVA, V. C. The Aśvins in the R̥gveda. *JAIRS* 30, 1964-65, 51-62.

. physical basis of A. was solar in the dual aspects of fertility and light..idea of these gods goes back to IE period, but the name is Indian..

(iv) *Indra* :

37. BAJPAI, K. D. Indra in early literature and art. *BAIIIA* 1, Saugar, 1967, 21-24. (Also in *SP*, 23 AIOC, 1966, p. 175; *PAIOC*, 23rd Session, 1969, 363-371; *Rtam* 1, July 69, 126-130).

38. BHAT, G. K. Minor R̥gvedic enemies of Indra : Śambara. *JBomU* 38, Oct. 69, 1-10. (Also in *SP*, 24 AIOC, 1968, 6-7).

..sequel to *VBD* III. 42, 13..Ś.=a non Aryan foe of Indra, originally in connection with Divalāsa, later on transformed into a cloud-demon..

- 39 BHARILAL, Sastri *Vrtradyasura* (Hindi) *Vedavani* 17 (1), Nov 64, 49-52

no descriptions of real wars

- 40 BOSCH F D K. Indras strijd met Vrtra *BTLV* 124, 1968, 241-261

41. DAIVARATA *Indrayajña* Rishikula Yogashrama, Gokarn, 1960, 89

Indra worship with Vedic hymns

Rev V KRISHNAMACHARYA, *ALB* 29, 290-291

- 42 DANGE, Sadashiv A *Indra ani dyarapṛthivi* (Marathi). *VSMV* 1963, Nagpur

examines Indra's exploit of releasing heaven and earth

- 43 DANGE, Sadashiv A. Survivals in the R̥gvedic Indra myth. *NUJ* (H) 15 (2), April 65, 166-188

seeks to interpret the legend of 'release of waters or cows' by Indra. Vrtra=serpent encompassing earthly waters *apsu*=chaos, *apsuyut*=overpowerer of chaos *danu*=cave *danava*=cave-dwellers in the exploits of Indra lurk the survivals of the folk belief in a demon guarding water places

- 44 DEVASTHALI, G V. Indra and his devotees. A study based on the R̥gveda. *R. Dravid Fel. Vol.*, 1971, E 30-40

- 45 ELIZARENKOVA, T Ya, TOPOROV, V N. Semiotic notes about Vedic Indra (Russ.) *Tezisy II letnej skoly po istoričnym modelirujuščim sistemam*, Tartu, 1966, 49-50

an attempt at a semiotic interpretation of Indra's prominence in the R̥gvedic pantheon and of its prehist.

- 46 GANGULI, Kalyan K. Indra: a tribal hero who became a god. *PIHC* (24th Session), 1961, 87-88

Indra represented as not being in harmony with Nature; he belonged to the Kauṣika clan

- 47 GODBOLE, G H. Indra in the R̥gveda and the Atharva-veda. *SP*, 21 AIOC, 1961, 236-237

- 48 GONDA, J. A note on Indra in Purāṇic literature. *Pur* 9 (2), July 67, 222-261.

..Indra's inferior position .study of *Mārkaṇḍeya P* (3rd cent. A. D.) and *Viṣṇu P* (3rd 5th cent. A. D.). many Vedic features preserved in Pur. Indra—or transformed by combining other or new elements.

49. GONDA, J. The Indra festival according to the Atharva-vedins. *JAOS* 87, 1967, 413-429.

..two Atharvanic descriptions of Indra festival : focussing attention of king and his priest on the necessity of celebrating the festival.. Viṣṇu also included for the offerings erection of Indradhvaja as the starting pt. of the ritual..

50. JAYADATTA. Indra kī māyā (Hindi). *Vedavāṇī* 20 (6), April 68, 4-8.

. ref. to *RV* VI. 47. 18..

51. JOSHI, Maheshwar N. A study of Indra in the *R̥gveda*. *SP*, 26 AIOC, 1972, p. 509.

. god of thunderstorm and war..

52. KAPADIA, B. H. Characteristic activities of Indra. *SVUOJ* 14 (1), June 71, 1-8.

..for the Vedic poet, the Vṛtra-fight is a kind of creation myth..

53. KAPADIA, B. H. The place of Vṛtra-fight. *JOIB* 21 (4), June 72, 283-290.

. place of Indra's fight with V. is the sky high up above..

54. KRAMRISCH, Stella. The banner of Indra. *Art and Thought* (Coomaraswamy Fel. Vol.), 1947, 197-201.

..*RV* IV. 24. 10, VIII. 1. 5..

55. KUIPER, F. B. J. [Indra-Vṛtra contest represents an Aryan myth of creation] *Museum* 52, 198-200 (on *VBD* II. 54. 16); *BTLV* 107, 1951, 72; *MKNALV* 14, 1951, 219.

..mountain against wh. Indra directed his assaults was primordial mountain (floating on the surface of cosmic waters) on wh. resided Vṛtra or the power of resistance of the inert chaos, Indra's fight against the dragon describes a stage in the process of creation when gods did not yet have at their disposal Amṛta / Soma, since this, along with all essentials of life (such as water and the sun), was still guarded in the primordial mountain by the serpent representing the nether world, the fact that Indra wins it and causes

the sun to rise constitutes his great creation act, wh is repeated every morning and wh leads up every year, at the time of the winter solstice, to a new crisis (*VBD* II 54 16 *vajra*=demon slaying potency of the cult *vajra* concept out of Soma stone concept Indra Vṛtra fight, originally a cult representation of Soma pressing)

- 56 KULKARNI, S N Fresh light on Vedic Vṛtra. *SP*, 22 AIOC, 1965, 226 227

V =volcano

57. MISHRA, Harimohan Kashshu and Kausika *SP*, 25 AIOC, 1969, 18-19

Kashshu the national god of the Kassites (1750 1175 B C), may be identified with Kausika, that is, Indra

- 58 MODHEY, S G Indra-Vṛtra myth in the Epic *SP*, 26 AIOC, 1972, p 71

(a) Vedic traits preserved, (b) Vedic traits obscured, (c) new traits introduced

- 59 RASTOGI, Sudha The later development of the Rgvedic concept of Indra *SP*, 22 AIOC, 1965, 235 236

- 60 SCHMIDT, H-P *Bṛhaspati und Indra Untersuchungen zur vedischen Mythologie und Kulturgeschichte* OH, Wiesbaden, 1968, viii+260

B is a late-comer among Vedic gods acc to S, B, "Lord of praise", was originally an epithet of Indra, who combined in his person priestly and royal functions (cf Vala myth Indra together with Angirases, frees the cows identified with dawn, in that myth, I is simultaneously the royal sacrificer, who distributes booty from the battle to priests as gifts, and priestly leader of singers. The human king, who represents Indra in the ritual was originally a priest king too), B is a secondary personification of the priestly aspect of Indra, wh was made when, in the course of the consolidation of the class system and the progressive specialization of the ritual, the Vedic king relinquished his priestly prerogatives to professional priests

Rev O V HANUBER, *ZDMG* 121, 207 208, P HORSCHI, *As Stud* 24, 66 63, V G RAHULKAR, *ABORI* 50, 109 112

- 61 SILARMA, Lakshmikanth. *Bauddha dharma men indra* (Hindi) *Medha* 6 (1-2), 1968 69 (1971), 53-70

..Indra quite popular in early Buddhist times, accepted in the Buddhist pantheon..Indra in Buddhist lit, not very diff from Indra in Vedic lit...

62. SHENDE, N. J. Indra in the Brahmanas of the *Rgveda*. *Bh. Vid.* 24, 1964, 46-58.

63. SRIVASTAVA, V. C. A new approach to the personality of Rigvedic Indra. *JAHRS* 31, 1965-66, 165-178.

64. SRUTISHIL SHARMA. *Śaurya kā devatā--indra* (Hindi). *Vedavāṇī* 14 (2), Dec. 61, 8-10.

65. TOPOROV, V. N.; IVANOV, V. V. Le mythe indoeuropéen du dieu de l'orage poursuivant le serpent; reconstruction du schéma. *Claude Lévi-Strauss Fel. Vol.*, Paris, 1969, 1180-1206.

..an analysis of the Vedic hymns of Indra and Parjanya from the viewpt. of the reconstruction of the IE mythologeme of the storm-god and his adversary..

66. TOPOROV, V. N.; IVANOV, V. V. To the reconstruction of the character of Veles-Volos as of an adversary of the Thunderer (on the basis of secondary sources). (Russ.) *Semeiôtike, Tezisy dokladov Letnej školy po storičnym modelirujuščim sistemam* 4, Tartu, 1970, 47-50.

..about the connection bet. the Slavic god Veles and Vedic Vṛtra and Vala..

67. UDAYAVIRA. *Vaidika indra* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 33-36.

..where, in the Veda, Indra is represented as creator and basis of the world, he is to be understood as Brahman..

68. VENKATASUBBIAH, A. On Indra's winning of cows and waters. *ZDMG* 115, 1965, 120-133.

..apropos the view of Lüders on Indra's conquest of Vṛtra and overthrow of Vala..that view not acceptable..heavenly cows are not heavenly rivers..mention of release of cows and waters follows a conventional pattern; there is no borrowing in any of the myths..

69. VIHARILAL. *Śambara aur indra* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 80-82.

(v) *Pūsan*

- 70 KRAMRISCH, Stella Pusan *JAOS* 81, 1961, 104-122

Savitṛ, Pūsan, and Surya refer to the same symbol in the cosmos, the sun the main image in wh the presence and activity of Pūsan is invoked is that of his *path*

- 71 *Rgvedatīla pūsan devata* (Marathi) *Prerana* 1 (1-7), 1967.

serially

(vi) *Yama*

- 72 ANKLESARIA, B T Yama Khshaeta *JCOI* 38, 1956, 41-59

comparison with Vedic Yama (*yamo rāja*) .

- 73 BARUA P R. The conception of Yama in early Buddhism *JASpak* 9 (2), Dec 64, 1 14

- 74 BHATTACHARJI, Sukumari Yama and Chinese eschatology. *IHQ* 37 (2-3), 1961, 126 134

as Buddhism travelled bet China and India, Yama's figure as a death judgement god became clearer and more well-defined both in Buddhist and Hindu mythology, till the old Vedic patron god gave way to the formidable figure of epic Yama

- 75 DUMÉZIL, G *La sabha de Yama*. *JA* 253 (2), 1965, 161-165

descriptions in Veda, *MBh.*, and Iranian mythology examines the question of correspondence bet Yama and Yima

- 76 KARMARKAR, A P Yama, the god of death of the Dravidians *Indica* 4, 1967, 7 10

Y is said to be king of the south, dark in colour, *mahis* as vehicle lord of death, in his dialogue with Yamī, Y refers to something not being in accordance with the Aryan path *Māhikas* were an imp proto Indian totemic tribe (*mahis* as totem) acc. to Pur, *Māhikas* belonged to the south on the basis of this evidence, author concludes that Yama Yamī were originally Dravidian

- 77 RAM GOPAL *Vedon men yama ka svarūpa* (Hindi). *Vedavani* 16 (1), Nov 63, 26 32.

Saramā=Ujās Sīrameyau=Aborātre Yama=Mityu .

78. REDDY, Y Gopal Some interesting icons of Yama and his consort Dhūmorna. *JAHRS* 30, 1964-65, 105-111

79. TRIVEDI, Ram Govind *Rgveda men yamaraja* (Hindi). *Tripathaga* 8 (4), Jan 63, 105-114.

Y seems to be god of sacrifice in Vedas Y and Varuna mentioned together in X. 14 7, does it suggest identification of Y. with Mitra ? (such identification in Iran) .

80. WAYMAN, A. Studies in Yama and Mara *I-IJ* 3, 1959, 44-73; 112-131.

names of Yama . those stemming from Vedic lit his companions
Y. is the male side of mankind, the maker of laws, the judge .
he is both the Dionysian and the Apollonian man two strains in
Y divine Y of solar nature, the prototype of immortality,
fearful Y, personification of evil in man and of his inevitable
death (epic and Buddhist Y) solar Y is the Form (*rūpa*) or
the fiery wind, when Yamī is the Name (*nāma*) or a river or
ālayavijnāna, the mental earth .

(vii) *Rudra-Siva*

81. AGRAWALA, V S *Rudravivecana* (*kucha mantron para vicara* (Hindi). *Vedavani* 14 (5), Mar. 62, 7, 8, 17.

82 AGRAWALA, V. S *Visapayi snah. Amṛtalata* 2 (1), May 65, 8-13

83 AGRAWALA, V. S. *Sivaka visapana* (Hindi) *Kalyana* 39 (5), May 65, 907-910

see 82 above

84 AGRAWALA, V. S. The meaning of Mahādeva. *Pur.* 7 (2), July 65, 291-299.

. Śiva in Linga form and human form

85 AGRAWALA, V S *Śiva Mahadeva, the great god: an exposition of the symbolism of Śiva* Veda Academy, Varanasi, 1966, vi+66+illustr.

86 BANNERJEE, P. Some aspects of the early history of Śaivism *I-AC* 14 (3), July 65, 215-231.

. IV civil, Vedic, post Vedic .

87 BHANDARI V S Rudra as the supreme god in the Yajurveda NUJ 16 (1) Oct 65 37 42 (Also in SP 22 AIOC 1965 212 14)

R n IV represents the monotheism of the Vedic age Tryambaka—one representing the three powers of Supreme God i.e. creation preservation and destruction

88 BHARATI H L N The Trimūrti Siva and its relation to the Hittite Teshub SP 22 AIOC 1965 157 158

89 BHATTACHARJI Sukumari Rudra from the Vedas to the Mahabharata ABORI 41 1960 (1962) 85 128

with his ghora and rova forms Rudra embodies in his person the dual principle of life and death he is the closest approximation to the abstract concept of Fate the All powerful (whose concept has in the Epic age supplanted all the other Vedic gods)

90 CHAKRAVARTI Amiyakumar Rgvede lingadevasyopasana SSPP 47 (9) Jan 65 197 202 47 (12) April 65 260 263

(Sk transl by MADHUSUDANA VEDANTASASTRI) ś nā is not phallic symbol the word l n g a has no bad sense

91 CHAKRAVARTI A K Rgveda lingadevatara upasana (Bengali) Bharatavarsha July 65 129 138

l n a p a t k a see 90 above

92 CHAUDHURI N K Is Siva a Vedic deity? Kamakoti Vani 3 (11 ff) 1971 72

ser ally Ś is Vedic ś t nadeva one who is given to sensual pleasures

93 CHAUDHURI N K Siva and Rudra are identical Kamakoti Vani 4 (9) Sept 72 23 31

94 CHAUDHURI N N Vedesu puranesu ca bhagavatah śi vasya tattvairahasya n ca Pur 8 (2) July 66 258 270

author refuses the views (1) that Vedic Rudra is different from his Pur and Tantric counterpart (2) that Ś is originally a non-Aryan deity (3) that Ś is destruction of Dakṣa's sacrificial symbols the conflict between non-Aryan republican and Aryan monarchical forms of govt (4) that the l n g a form is non Vedic and non-Aryan l n g a p a t k a and l n g a symbolise the earth and the sky

- 95 DANGE, Sadashiv A Tryambaka (the genesis of the concept) *JOIB* 19 (3), Mar 70, 223-227

the most original concept underlying the word *t* is that of triple fire fostered by the triple water mothers, this concept was later transferred to Rudra-Siva in one of the aspects of cosmic fire

- 96 DAS, Maheshwar Is Siva a non Aryan deity? *SP*, 26 *AIOC*, 1972, 488-489

Ś is Vedic Aryan god conceived as *Visvāmūrti* - *linga*=ultimate subtle cause

97. DAS GUPTA, Kalyan Kumar Vatuka-Bhairava and Vedic Rudra *JASBen* 9 (3-4), 1967, 260-261

V B always represented in images as accompanied by dog, Vedic Rudra Siva is associated with dogs *AV* XI 2 30 R with howling dogs *VS* 16 28, *KS* 17 13, *MS* 2 9 c R as *śrapati*

- 98 DAVE, S S Vedic Rudra and Indus valley Pasupati *SP*, 24 *AIOC*, 1968, 11-12

assumes that Sk. was the state lg of IV civil, Rudra was the chief of state, *Dasa*rajna=a civil war within the decadent IV empire, both camps having Aryan and non Aryan leaders

- 99 GANGADHARAN, N The eleven Rudras *SP*, 26 *AIOC*, 1972, p 246

in Vedic lit. R is said to be a form of Agni, ref to 11 Rudras in the count of 33 gods, names of these 11 Rudras not given, *GS* mention names of 12 forms of Agni, of wh one is Rudra *MBh* gives 3 diff lists of 11 Rudras

- 100 GONDA, J Śiva in Indonesia *WZKSA* 14, 1970, 1-31

101. GRÉGOIRE, H ; GOOSSENS, R., MATHIEU, M. *Asklēpios, Apollon Smintheus et Rudra*

VBD II. 50 77 Ask., son of Ap., originally the god of mole hills and the founder of mole cult in a certain Yajus formula, mole is called Rudra's animal, therefore, R and Ap identified

- 102 GUPTA, Sudhir Kumar Coconut (*tryambaka*) in the Rgveda is the origin of Siva cult *Śodha Bharatī* 1 (1-2), Dec. 65, 43-60

(revised version of *VBD* II 50 78 IV Śiva is later development of Rgvedic Rudra, Śiva-cult is Vedic the word *tryambaka*

occurs only once in *RV* (VII 59 12), it means coconut, and the Maruts in *RV* VII 56 59 ref to the coconut waters later conception of Siva with Uma Kumara Ganesa matted hair, serpent, *trishula* bull etc rooted in the figurative description of various forms and qualities of coconut

103 IWASAKI, S Rudra and the Śulagava sacrifice in Grhyasūtras (Jap) *JIBS* 12 (2), 1964, 814-820

104 JAIN Raj Kumar *Vṛṣabhadeva tatha siva sambandhi pracya manyatajen* (Hindi) *Anekanta* 18 (6), Feb 66, 276-280

the names of Rudra mentioned in *ŚPBr*, all these used as epithets of Agnideva Vṛṣabhadeva as another name of Agnideva Jaina trad recognises V as Siva his way as *śivamārga* his *mokṣa* as *śivagati*

105 JOSHI, S B *Devi aditi va rudra siva danata* (Marathi) *Natrabharata* 18 (12) Sept 65, 15-24

106 LONG Joe Bruce *Visions of terror and bliss a study of Rudra Siva in pre Puranic Hinduism* Chicago Univ, 1970, 408
doctoral diss. typed

107 LONG, J Bruce Śiva and Dionysos—visions of terror and bliss *Numen* 18 (3) Dec 71 180 209

seeks to describe and interpret certain divine modalities or modes of manifestation wh the two deities possess in common I General remarks concerning Ś. and D II Structural parallels in the char and cult of Ś and D there is evidence to indicate Aryan and Vedic origin for Rudra Rudra Śarva is markedly reminiscent of Sarva or Saurva the god of divine sheath in *Avesta* the core of Rudra's char is Indo Ir and as early as *SYV* (c. ca 1100 1000 B C) the somewhat strange and apparently non Vedic elements were adopted by him from certain local non Aryan peoples possibly Dravidian and tribal

108 MUNSHI, K M *Blaratiyasamskrteḥ adimasrotah śivah* *Sk Bh* 21 (56), 1971 3-4

(Sk. rendering of original English article)

108A NIGAM SARMA Rudra *GKP* 21 (7-8), 1969, 399-403

109 NITYABODHANANDA Swami Siva (interval between enjoyment and its negation) *Pr Bh* 73, Mar 68, 105 111.

..author deciphers the lg of some of the myths centering round Śiva (symbol of renunciation and bliss)..

- * 110. O'FLAHERTY, Wendy Doniger. Asceticism and sexuality in the mythology of Śiva. Part I. *Hist. Rel* 8 (4), May 69, 330-337; Part II. *Hist. Rel* 9 (1), Aug. 69, 1-41.

. (doctoral diss *Asceticism and sexuality in the mythology of Śiva in the Sanskrit Purāṇas*, Harvard Univ., 1962, viii+335 : typed) (A) paradox is the very heart of Ś mythology, contrast bet erotic and ascetic trad in Ś mythology not the "conjunction of opposites" *tapas* and *kama*, two forms of heat, therefore closely related in human terms, not mutually exclusive Ś and Brahmacarin of *AV* . Ś, as 'married ascetic' or 'rhythmic yogin' ..(B) sex and asceticism in Indian rel. . (E) Vedic antecedents of Ś . (1) Rudra, god of destruction, (2) *Irā*, phallic god of fertility, (3) Agni, the erotic fire, (4) *Apa* and the pine forest sages, (5) the golden seed of fire..

111. O'FLAHERTY, Wendy Doniger. The symbolism of the third eye of Śiva in the Purāṇas. *Pur.* 11 (2), July 69, 273-224.

. the third eye as emblem of ascetic ~~power~~ *power*, ~~symbolized~~ *symbolized* in erotic context .

117 SARMA Ram Gopal *Saiva parampara men ekata ke sutra* (Hindi) *Sarasvati* 67 (1 2), Feb 66, 121-122.

brought about amity bet. Aryans and non Aryans

118 SRIVASTAVA, Somachaitanya *Tryambaka* (Hindi) *Savita*, Sept 70, 182 187

119 TOPOROV V N About some characteristic features of the Hittite SAL SU GI rituals in connection with some Parallels in other traditions (Russ) *Toid orient alalt* 1-Trudy po vosto-kovedeniju I, Tartu 1968, 284 297

contains an analysis of mythological conceptions connected with Rudra

(viii) *Varuna* (*Mitra, Adityas, etc*)

120 ALI, Mohammed *Aryaman and Airyaman in the light of the Brahmanas and the Avesta* SP, 26 AIOC, 1972, p 337

both der ved from a common I I divinity while Aryaman has no separate individuality Airyaman in *Avesta* is a more developed de ty

121 CHRISTANANDA Pancras *God Varuna in Rgveda Samhita* Pontifical Gregorian Univ , Rome, 1966

doctoral diss.

122 DANDEKAR R. N *Varuna, Vasistha, and bhakti Wijesekera Fel Vol* , 1970 77 82

see VBD III 49 23

123 DEVASTHALI G V *Varuna in the Satapatha Brāhmana* SP, 21 AIOC, 1961, 22 23

V was originally a *yajupradhāna* deity was over shadowed when he came into contact with sacrifice regained his position thro Vayu who helped him in Agnyadhana

124 DUCHESNE GUILLEMIN, J *L'expansion de Baga IV Eilers Fel Vol* , 1967 157 158

Bhaga in Vedic rel with Aryaman—vehicles of Mitra B : counterparts in Sogdian and Avestan

125. DUMÉZIL, G *Le troisième souverain*

VBD II 50 102

Rev H. LOMMEL, *Oriens* 7, 381 85126 ELIZARENKOVA, T Ya Once more on the Vedic god Varuna (Russ.) *UZTGVU*, Vypusk 201, Tartu, 1968, 113-122

a study of the correlation bet. Indra and V in *RV* comparison of their characteristics, described as consisting of a no. of elementary units, i.e. epithets, relations, motifs, and plots a hypothesis concerning the pre *RV* state, when the level of magic power (cf. DUMÉZIL) represented by Mitra Varuna modelled all the three functions of the gods

127. GERSHEVITCH, I *The Avestan Hymn to Mithra* CUP, 1959, xv+357

introd., transl., and comm. interpret of Rta Varuna's function as god of waters

Rev F. BERNHARD *OLZ* (1961), 179 81, O. KLIMA, *Arch. Or.* 29, 133 36, F. B. J. KUIPER, *IJF* 5, 36-60, P. TEDESCO *Lg* 36, 125 37

128 GHOSH, Manomohan Varuna his identification *IHQ* 35 (4), Dec 59, 281-294

V = var + ūga var, vāri = water V = one who covers with water
V was originally a serpent god Mazdaism = Varunism *m nū*
some of its unacceptable features

129 GHOSH, Manomohan Identity of Varuna and Jehova *SP*, 25 AIOC, 1969, p. 11.

on the basis of Veda, Old Testament, and other hist. material

130 GONDA, J *The Vedic God Mitra* Orientalia Rheno-Trajectina, 13, Brill, Leiden, 1972, viii+147

M, originally an Indo-Ir. god, from Persia, worship of this divine figure spread to Anatolia and thence to Rome and many parts of the Roman empire, the pre-hist. Indo-Aryans brought the worship of M. also to India. G. deals with such themes as M. and his relation to Varuna, to light, to Agni, and to the sun, *saiya*, *dharma*, *santi*, M's eye, M's various functions and relations, invocations, M's char., post-Vedic M.

131 HAMP, Eric P. Varuna and the suffix *una*, *I-IJ* 4, 64 65

(*ur*=**uer* 'speak + *una*) also considers *taruna*, *mithuna*
arjuna *vayuna* *śakuna* *karuna* *dharuna* etc

- 132 JACOBSON, Roman The Slavic god Veles and his Indo European cognates *Pisaní Fel Vol*, 579-599 (Also in *American Contributions to the sixth Intern Congress of Slavists*, Mouton, 1968, 125-128)

pagan Slavic god Veles (=possessing essential insight) is clearly related (from the points of view of comparative mythology and phonetic correspondence) to Vedic Varuna

- 133 KAPADIA, B H Varuna connected with water in the Samhitas and the Brahmanas *JGJRI* 18, 1961-62, 9-11

- 134 KUIPER, F B J Remarks on *The Avestan Hymn to Mithra* *I II* 5, 36-60

(rev article on 127 above) Mitra sun god (HILLEBRANDT), god of fire (LUDERS) god of contract (MEILLET, THIEME), nocturnal sky (NYBERG), juridical god (DUMEZIL)—none of these theories is acc to K., adequate M's char must be defined in opposition to Varuna: V=personification of the regressive force of the nether world (=subterranean waters and nocturnal sky) M=personification of progressive force fundamental imp in Old Aryan mythology of oppositions like life death *purandhi ardi* M is that aspect of the nether world wh is turned towards the upper world and cooperates with the heavenly gods he is the link that connects both cosmic moieties and as such he is the mediator par excellence, the personified Contract that realizes the Totality by a balance of antagonistic forces

135. KUIPER, F B J The bliss of *aša* *I II* 8, 1964, 96-129

considers Varuna and his place in the Vedic pantheon

- 136 LENTZ, Wolfgang The 'social functions' of the old Iranian Mithra *IV B Henning Mem Vol*, 1970, 245-255.

M=striving of man to act acc to the rel by telling the truth and by behaving in a balanced way and with liberality to his neighbour (this sense derived from two Avestan texts. Ir evidence does not support MEILLET's suggestion (1907) viz, M=deified contract Vedic Mitra=friend by contract word *mitra* derived from root *mā* to measure 'measure to friendliness' (generally derived from *mā* to exchange)

137. LUDERS, H *Varuna* I and II

. *VBD* II 50 107-108

Rev (on Vol I) B BANERJEE, *JASBen* 1 (3), 267-69,
R. GNOLI, *BIY* 4, 127, L. RENOU, *Erasmus* (1952), (on Vol II)
J GONDA, *Oriens* 13-14, 398-410, P THIEME, *ZDMG* 113, 683-694.

138. MALLIK, Madhusudan Mithraism *VBJ* 32 (2),
1966-67, 148-154

traces the origin of the cult of Mitra Mithra and its spread in
various parts of Europe and Asia discusses the connection
of Mithraism with bull sacrifice

139. MINOCHEHR HOMI, N D Some parallels between
Mitrā Varuṇa and Mithra Ahura in the Rgveda and the Avesta
SP, 21 AIOC, 1961, p 238

140 RENOU, L Varuna dans l'Atharvaveda *Paideuma* 7
(*Festgabe für H Lommel*), 1960, 300-306

(denies any connection of V with the night, except *RV* VIII
41.3 V clasps the night in his arms)

141. SANKAR SIMHA *Varuṇa vidhana* (Hindi) *GKP* 18 (7),
371-373

142 SHENDE, N J. Āditya and Ādityas (in the Rgveda
Brahmanas) *Mitashi Fel Vol*, 56-86.

143. THIEME, P. *Mitra and Aryaman*

VBD II 50 111

Rev M. A. MEHENDALE, *BDCRI* 26, 63-67, V PISANI, *Paideia* 17,
135-37, L. RENOU, *OLZ* (1959) 3-4, B SCHLERATH, *ZDMG* 111,
228-31

144 THIEME, P Varuṇa in the Mahabharata *SP*, 26 ICO,
1964, p 252.

epic V not so far removed from the Rgvedic one as is commonly
believed, the speculative predications of V in the *Br*, however,
appear not to have had a deep influence on the more popular
picture of the god V (like Mitra and Aryaman) is originally an
ethical concept, not a 'nature deity', in the first instance, he is
guardian of truth as expressed by speech all his other traits are
connected with, and follow from, this basic char

145 THIEME, P Patañjali über Varuṇa und die sieben
strome. *Morgensterne Fel Vol*, 1964, 168-173.

(*vr*=*uer 'speak + *una*) also considers *taruna*, *mithuna*, *arjuna*, *vayuna*, *sakuna*, *karuna*, *dharuna* etc

- 132 JACOBSON, Roman The Slavic god Veles and his Indo European cognates *Pisani Fel Vol*, 579-599 (Also in *American Contributions to the sixth Intern Congress of Slavists*, Mouton, 1968, 125-128)

pagan Slavic god Veles (=possessing essential insight) is clearly related (from the points of view of comparative mythology and phonetic correspondence) to Vedic Varuna

- 133 KAPADIA, B H Varuna connected with water in the Samhitās and the Brahmanas *JGJRI* 18, 1961-62, 9-11

- 134 KUIPER, F B J Remarks on *The Avestan Hymn to Mithra* *I II* 5, 36-60

(rev article on 127 above) Mitra sun god (HILLEBRANDT), god of fire (LUDERS) god of contract (MEILLET, THIEME), nocturnal sky (NYBERG) juridicial god (DUMEZIL)—none of these theories is, acc to K, adequate. M's char must be defined as opposition to Varuna's V—personification of the regressive force of the nether world (subterranean waters and nocturnal sky). M=personification of progressive force fundamental imp in Old Aryan mythology of oppositions like life-death *purathdhi ardti*. M is that aspect of the nether world wh is turned towards the upper world and cooperates with the heavenly gods he is the link that connects both cosmic moieties and as such he is the mediator par excellence the personified Contract that realizes the Totality by a balance of antagonistic forces

- 135 KUIPER, F B J The bliss of asa *I II* 8, 1964, 96-129
considers Varuna and his place in the Vedic pantheon

- 136 LENTZ, Wolfgang The 'social functions' of the old Iranian Mithra *W B Henning Mem Vol*, 1970, 245-255,

M=striving of man to act acc to the rel by telling the truth and by behaving in a balanced way and with liberality to his neighbour (this sense derived from two Avestan texts. Ir evidence does not support MEILLET's suggestion (1907) viz, M=deified contract. Vedic Mitra=friend by contract word *mitra* derived from root *md* to measure, measure to friendliness" (generally derived from *md* to exchange)

137. LUDERS, H *Varuna* I and II
• *VBD* II 50 107-108

Rev : (on Vol. I) B BANERJEE, *JASBen* 1 (3), 267-69;
R. GNOLL, *EW* 4, 127; L. RENOU, *Erasmus* (1952), (on Vol. II)
J. GONDA, *Oriens* 13 14, 398-410, P. THIEME, *ZDMG* 113, 683-694.

138. MALLIK, Madhusudan. Mithraism. *VBQ* 32 (2), 1966-67, 148-154.

. traces the origin of the cult of Mitra Mithra and its spread in various parts of Europe and Asia discusses the connection of Mithraism with bull sacrifice

139. MINOCHEHR HOMJI, N. D. Some parallels between Mitra-Varuna and Mithra Ahura in the Rgveda and the Avesta. *SP*, 21 AIOC, 1961, p. 238.

140. RENOU, L. Varuna dans l'Atharvaveda. *Paideuma* 7 (*Festgabe für H. Lommel*), 1960, 300-306.

..(denies any connection of V. with the night, except *RV* VIII. 41 3 . V. clasps the night in his arms) .

141. SANKAR SIMHA. *Varuna-vidhana* (Hindi) *GKP* 18 (7), 371-373.

142. SHENDE, N. J. Āditya and Ādityas (in the Rgveda Brāhmanas) *Mirashi Fel. Vol*, 56-86.

143. THIEME, P. *Mitra and Aryaman*.

..*VBD* II. 50 111..

Rev. M. A. MEHENDALE, *BDCRI* 26, 63-67, V PRANI, *Paideia* 17, 135-37, L. RENOU, *OLZ* (1959) 3 4, B. SCHLERATH, *ZDMG* 111, 228-31.

144. THIEME, P. Varuna in the Mahābhārata *SP*, 26 ICO, 1964, p. 252.

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145. THIEME, P. Patañjali über Varuna und die sieben ströme. *Morgensterne Fel. Vol*, 1964, 168-173.

P conversant with the role of V as guardian of truth (*RV VIII 58 12*) P suggests that one shd study grammar in order that one cd become *satyadeva* (like Varuna)

146 THIEME, P Die vedischen Adityas und die zarathustrischen Amesa Spentas *VBD III 32 93 397 412* (Also in *PICHR 10th Session, 1961, 145 146*)

147 TOPOROV V N Once more on the nature of Vedic Mitra in connection with the problem of reconstruction of some ancient Indo Iranian notions (Russ) *Tezisy dokladov 10 2 letnej shkole po vtorichnym modelirujuschim sistemam, Tartu, 1966, 50 52*

about the relations bet. Mitra and Varuna in connection with the opposition natural cultural some facts for the reconstruction of M's image in connection with iconographic data traces of Mitraic terminology

148 TOPOROV V N Parallels to ancient Indo-Iranian social and mythological concepts *Kuiper Fel Vol , 108 120*

VBD III 48 286 1 Slavic reminiscences of Mitraic terminology
Ved yat slav jatati etc

(ix) *Vishnu*

149 AGRAWALA, V S *Vāmana aur vishnu* (Hindi) *Rajasthan Univ Stud 1, Feb 65 1 7* (Also in *Kalyana 38 9, Sept 64, 1148 1151*)

author gives philosophical interpretation of Vamana legend occurring in Ved c 1 t

150 AUDUMBARKAR. *Vaisnavam cintanam GKP 17 (1), 15-17*

151 BANERJEE, P Early history of Vaishnavism *I AC 13 (2) Oct 64 120 129*

V in Satb Br Up

152. BHAGAVADDATTA *Vishnu devata* (Hindi) *GKP 17 (1), 76-158*

discourse on the basis of Veda and Br ..

153. BHAGAVADDATTA *Visnu aur bhakti* (Hindi). *Vedavani* 17 (1), Nov. 64, 52-55

. *gāyatrī as the source of bhakti*

154. BHAGAVADDATTA *Visnu devata* (Hindi) Gurukul Kangri Univ., 1964, 14+268

see 152 above V = Agni sakti, Sipivisṭa = Vamana

155. CHAUBEY, B. B. *Visnu and his three steps* *IPC* 10 (3-4), 1965, 81-85

three phases of the sun (1) duration from rising up to culmination, (2) from culmination up to sun set, (3) third step situated in the region below the earth (AV, ŚPBr, Bhāgavata P)

156. DUMÉZIL, G. *Le dieu scandinave Vidarr* *RHR* 168, 1965, 1-13

identification of the functions of Vidarr with those of Vedic Viṣṇu. Vidarr rescues space from the primordial monster by means of his foot, both gods are givers of space, the two words derived from *vi* denoting the idea of separation or distribution or ordering used in the context of reclamation of space (ref the views of WIKANDER re similarities bet MBh and Scandanavian cosmic mythology)

- 156A. GONDA, J. *Aspects of Early Visnuism* Mot. Ban., Delhi, 1969, ix+270.

reprint of VBD II 50-116

157. GONDA, J. *Visnu's name Aniruddha* *Riam* 1 (1), July 69, 63-71

does not occur in *Saṁh* and *Br*, used indirectly in later *Up*

158. GUPTA, Sudhir Kumar *Dayananda bhasya men visnu ka svarupa* (Hindi) *GKP* 17 (1), 46-61

. D's views on the etymology of the word and nature of god

159. IYER, Rajgopal *Visnu aur unakī sahityika mahatta* (Hindi) *GKP* 17 (2), 181-82

160. JAGADISH CHANDRA *Visnuh karmani pasyata* *GKP* 17 (1), 11-12

161. JAISWAL, Suvira *Foot print of Visnu* *PIHC* (26th Session), 1964, 90-91

three steps of Ved c Viṣṇu historically the three steps of V are *samārohaṇa viṣṇupada* and *gayasūras* (carving of V's foot prints and worshipping them was in vogue and is epigraphically attested in 5th cent A D)

- 162 JAYADATTA, Sastri *Viṣṇusukte vamanavataarakatha-śamka tannirasasca* GKP 21 (7 8), 343 346

no trace of Vamanavataara in Viṣṇu sūktas

- 163 KARAMBELKAR, Usha *Vṛṣakapī* (Marathi) *Nayabharata* 23 (9) June 70 44-49

V is sun in the form of Viṣṇu

- 164 KENY L B The iconography of Viṣṇu Narayana a study with historical perspective *PAIOC* (22nd Session) 2, 1966, 169 176

some of V's emblems are traceable to Vedic lit

- 165 KUIPER F B J The three strides of Viṣṇu *W N Brown Fel Vol*, 1962, 137 151

Ved c V far from being a mere asst of Indra must have been conceived mythologically as standing bet the two parties in the Vṛira fight V originally belonged to the nether world tho representing (like Aditi and Anumati) its auspicious aspect wh was opposed to *am/as* V's first step corresponds to the nether world (wh includes the earth) his second step to the upper world but his third step is a mystery not perceptible to the human eye for it corresponds to the totality of the opposed moctes as compared with the *thesis* of the primordial world and the *antithesis* of Indra's creation V's third step is the *synthesis*

- 166 MAHESHWARANANDA, Swami *Viṣṇu tattvam* GKP 17 (1) 18 21

- 167 NARAHARI BHATTA *Vedesu viṣṇutattvam* GKP 17 (1), 33 35

word *viṣṇu* derived from *viś* to pervade and *viś* to enter

- 168 RAGHUVIRA *Viṣṇuvahanam* GKP 21 (1 2), 38 40

- V is the sun sun's rays are his vehicle

- 169 RAMANATH *Viṣṇorṇu kaṇ viṛyaṇi pravocam* GKP 17 (1), 30-31.

170. SAMBA-DIKSHIT, D. *Viṣṇuḥ paramah*. GKP 17 (1), 22-25.

171. SAMARPANANANDA, Swami. *Ko'yaṁ viṣṇuḥ*. GKP 17 (1), 8-10.

..V. is *yajña*; *yajña* is collective *yogakṣema*..

172. SARMA, M. V. Sridatta. The dwarf incarnation of Vishnu. *Ved. Kes.* 51 (7), Nov. 64, 387-393.

173. SATAVALEKAR, S. D. *Viṣṇu* (Hindi). GKP 17 (1), 42-43.

174. SHARMA, B. N. Vamana and Visnu. *Pur.* 8 (2), July 66, 246-258.

..Vedic origin of Vāmana-Trivikrama..

175. SHARMA, B. N. Viṣṇu-Trivikrama in literature, art, and epigraphs. *EIV* 18 (3-4), 1968, 323-334.

..clearly Vedic origin (*RV* I. 154).. Vāmana incarnation mentioned in *TS* II. 1. 3. 1, *ŚPBr.* I. 2. 5. 5, *TB* I. 7. 17, *AB* VI. 3. 7, etc...*ŚPBr.* identifies Vāmana with *yajña*..

176. SHENDE, N. J. Visnu as Āditya (in the Vedic literature). *JBomU* 29 (2), No. 35, Sept. 60, 39-47.

..see : *VBD* II. 50. 121..

177. SIAUVE, Suzanne. *Les noms védiques de Viṣṇu dans l'Anurayakhyāna de Madhva*. Publ de l'Inst. Fr. Indolog. 14, Pondicherry, 1959, ix+99.

Rev. : C. PENSE, *EIV* 12, 73.

178. UDAYAVIRA, Sastri. *Ko'yaṁ viṣṇuraidikah*. GKP 17 (1), 37-40.

179. VIDYANIDHI. *Viṣṇudevatā-vimarśah*. GKP 17 (1), 2-7.

180. VIRASENA. *Vaidika viṣṇu* (Hindi). GKP 17 (1), 67-75.

(x) Soma :

181. BHISE, Usha R. Soma in the Rgveda. *SP*, 24 AIOC, 1963, 8-9.

S as a particular plant and its juice also regarded as the Supreme Light S compared with the sun, identified with the moon

182 BHARILAL *Soma kya hai?* (Hindi) *Vedant* 16 (1), Nov 63, 51 54

183 BOYCE, Mary Haoma, priest of the sacrifice *W B. Henning Mem Vol*, 1970, 62 80

Iranians exposed to winter cold of Central Asia and the Persian plateau, were meat-eaters, by slaying animals ritually, they believed they killed only the body, releasing the creature's spirit to go on high Zor: evidence on this pt. collected together for Vedic evidence *Ait Br II 1*

184 BROUGH, J Soma and *Amanita Muscaria* *BSOAS* 34 (2), 1971, 331 362

rejects Wasson's theory S = Fly agaric (213 below) if S was a mushroom why the elaborate Vedic process of pounding out and filtering the juice? *sistu* does not mean 'stalk', it is the name of the plant itself Soma plant was fibrous or stringy rather than of fleshy texture of a mushroom *mada* by S is neither intoxication nor inebriation but something like 'possession by the divinity'

RV X. 119 not composed by a poet under the influence of Soma the artifice of its structure excludes this no evidence in *RV* that S was hallucinogenic *dhāman* hardly means 'form' *avamehanti* (IX 74 4) = pour down as rain, *peracah* = fertilizing

185 DANGE, Sadashiv A Three stages in the advent of Soma *JOIB* 14 (1) Sept 64, 62 69 (Also in *SP*, 26 *ICO*, 1964, 88 89)

(1) Soma's being in the sky in the midst of 'cows', (2) its position on the mountain in the form of a plant which is itself called cow (3) sacrificial pressing of the plant in Soma vessel

186 DHARMADEVA *Vaidika somavisayaka bhranti vivarana* (Hindi) *GKP* 13 (9) p 11

187 ELIZARENKOVA, T Ya, TOPOROV, V N Mythical notions of mushrooms in connection with the hypothesis of the original nature of Soma (Russ) *Tezisy dokladov 4 letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1970, 40 46

role of mushrooms in Russian mythology and folklore analysed
(ref to 213 below)

- 188 DE FÉLICE, Philippe *Poisons sacres, Ivresses divines
Essai sur quelques formes inferieures de la mystique* Paris, 1936

describes Soma plant in up to-date terms *Sarc breu* and similar plants used as substitutes towards the end of Vedic period emetocathartic effect of Soma Somarasa = a special beverage of common Indo Ir period, reserved exclusively for rel. ceremonies and drawn from a toxic plant species of the plant can't be determined

- 189 HUMMEL, Karl Aus welcher pflanze stellten die arischen Inder den Somatrank her? *Mitt der Deutschen Pharm Gesell und der Pharm Gesell der DDR*, April 1959, 57 61

rhubarb best satisfied the requirements

- 190 IHAGATA, Bhikku The cult of Soma CR 168 (3),
Sept 63, 265-273

Soma of the Vedas is Indian equivalent of Roman Bacchus and his Greek counterpart Dionysos or Egyptian version of Osiris the herb Soma, 24 varieties of S, S and other rel. Soma ritual and mystery teachings of Kaula tantra S and moon moons (Soma's) marriage with Tara and birth of Budha

- 191 INGALLS, Daniel H H Remarks on Mr. Wasson's
Soma JAOS 91, 188 191

re 213 below (1) accepts W's identification of S with fly agaric, (2) rejects W's contention that there is evidence in RV of S having been drunk in the form of urine of the person who had already consumed S (I gives a diff interpretation of IX. 74. 4), (3) identification of S with an hallucinogenic mushroom opens up a new approach to Vedic rel. (Agni and Soma are great channels of communication bet. the human and the divine, two poles of RV hymnology are Soma hymns and Agni hymns Agni hymns are reflective, mythological, they seek for a harmony bet. this world and the sacred, Soma hymns concentrate on an immediate experience)

- 192 VAN ITALLIE, L Soma Haoma de heilige plant der Indiers en der Perzen *Natuurwetensch Tijdschr* 19, 1937, 1, 9 11.

investigates *ser aridam* arrives at no definite conclusion

- 193 KAPADIA, B H The ascent of Soma *SVUOJ* 3 (1-2),
1960, 77-78

...it is a mythic process.

- 194 KAPADIA, B H Soma in the poetic setting *VIJ* 2 (1) 1964, 47-54

see *VBD* II 50 128

- 195 KAPADIA, B H Gifts and favours of Soma *SP*, 23rd AIOC, 1966, p 12

not much connection bet S's gifts and his char

- 196 KETKAR G V *Kutryameya chatrya va vaidika samśodhana* (Marathi) *Sunday Sakala* (3869), p 5

WASSON's suggestion (213 below) confirms TILAK's theory of Arctic Home

- 197 KOOGER, J P Het raadsel van de heilige Soma plant der Indo Iraniers *Pharm Tijdschr voor België* 44 (7), 1967, 137-43

summarizes major theories re Soma concludes that the mystery still remains unsolved

- 197A KUIPER F B J Review of Wasson's *Soma IJ* 12, 279-285

re 213 below parallels in Old Nordic mythology suggest that Soma cult was a proto-IE innovation and that *sauma has taken the place wh *medhu had in the older rel the Soma-cult may have been borrowed by Proto-IE from some foreign culture after their split as a separate community Soma along with Agni got a central place in the mythology particularly in the cosmological myth Soma like Agni belonged to the primeval world of undivided unity wh was the realm of Father Asura (X 124.3) Soma identical with the inauspicious and dangerous god Varuṇa the botanical identity of the plant was of minor imp to ritualists their main concern being the reiteration of the sacred act itself killing of Soma Soma identified with the world tree

- 198 LEVI STRAUSS C Les champignons dans la culture A propos d'un livre de M R G Wasson *L'Homme* 9 Paris, 1969

re 213 below

- 199 LINDNER, P Das Geheimnis um Soma *FF* 9, 65 ff

- 200 LOMMEL, H Soma *FF* 11, 21

- 201 MAIDIHASSAN, S The popularity of Soma plant at the beginning of alchemy *IJHM* 7 (2), Dec 62, 26-36

(" in Somarasa and its attributes, we have the dawn of Hindu alchemy -P. C. RAY) alchemy and Soma-cult are cults-of immortality acc to the animist, S, as plant, had body and soul—the individual soul made the specific herb or plant of Soma juice, the cosmic soul decided the longevity of the herb S cd. donate its quantum of cosmic soul to any other body S—ephedra e. is ever-green (an attribute of herb of immortality) or at least not changing its colour quickly on storing, e bears red berries (redness=blood), e buried along with the dead (A. STEIN) Also MAHDIHASSAN, 'Alchemy in the light of its names in Arabic, Sk., and Gk. , *Janus* 49, 1961, '66, "Elixir, its significance and its origin", *JASPak* 6, 1961, 502 ff, HAKIM, S J B and MAHDIHASSAN, "Essences, a class of alchemical preparation", *Medicus* 24, Karachi, 1962, 257 ff

202. MUKHERJEE, B Pavamana Soma *SP*, 26 AIOC, 1972, p 366

pavamana primarily signifies that wh flows viz., light, wind, water (the three life giving elements united in S)

- 203 MULLER, Reinhold F. G Soma in der altindischen Heilkunde *F Weller Fel Vol*, 1954, 428-441

- 204 PANDEYA, Indiracarana *Rgvēda men soma* (Hindi), *SP*, 24 AIOC, 1968, 20-21

- 205 PATIL, G M Soma, the Vedic deity *OT* 4 (1-2), 1960, 69-79.

S., tho declared as a terrestrial deity, was not a deity in the real sense of the term, it was an earthly sacrificial plant

- 206 QUZILBASH, N A Ephedra of the Rigveda *The Pharmaceutical Journal*, London, Nov 60, 497-501

Soma and Haoma are identical in Baluchistan *Ephedra pachyclada* is locally known as *Uma* and *Usem* (connected with *Ir Haoma*), it is interesting to note that in parts of Kafiristan and Nooristan bordering along the Western frontier of Chaural State, *Ep pach.* is still known by the name of Soma acc. to Q, Soma *latā* and Soma are quite different, *Somalatā* or climbing Soma of the post Vedic period is a climber (ident fied as) *Uel pu acida*, Roxb

- 207 SATAVALEKAR, S. D *Vaidikasomah Sag* 1 (1), 1964, 12-15

, S = Soma plant, not moon

208 SHANMUGAVELAM Soma, the elixir of longevity
JTSM 19 (3), 1966, 1-4

209 SRIVASTAVA, J G The Soma plant *QJCrude Drug Res* 6 (1), 1966, 811 ff

attaches imp to the agency of bird, Soma plant is *sahasravalka* (having a thousand boughs) i.e., it has several stems from a root stock, it has a tuberous root concludes in favour of *S. Ephedra*

210 SRUTISILA SARMA *Vaidika soma* (Hindi) *Vedavani* 13 (7), 8 12

211 THATTE, W D Soma plant *BJ* 15 (11), 29-12-68, 57 58

S grows at a height of 17,000 ft in the Himalayan terrain in Nepal

212 TYLER JR, Varro E The physiological properties and chemical constituents of some habit forming plants Soma Homa, divine plant of the ancient Aryans *Lloydia* 29 (4), Dec 66, 284 ff

discards *Periploca aphylla* as a possibility the idea that a bird brought down Soma is understood as Soma seeds being dispersed by birds in mountains Soma, a plant with CNS stimulating properties, still remains hidden from modern man

213 WASSON, R Gordon *Soma Divine Mushroom of Immortality* Ethno mycological Studies No 1, Harcourt, Brace, and World, Inc, New York, 1968 xiv+382+24 plates in colour+10 figures+maps tables (Also Mouton the Hague)

W D O FLAHERTY has contributed a ch on Soma in Indian lit and earlier theories re Soma W identifies Soma with *Amanita muscaria* or mushroom Fly agaric F used as sacred by many tribes in Siberia see 184 187 191 196, 197A, 198 above

Rev A BAREAU *JA* 257 (1969) 173 76 *RHR* 177 (2) 236, F B J KUIPER *IJ* 12 279 85 Weston LA BARRE, *AA* 72, 368 73, M SULLIVAN *JAOS* 91 346 47

214 WASSON, R Gordon *Soma* comments inspired by Professor Kuiper's review *I-IJ* 12, 1970, 286 298

re 197A above the priests knew the original Soma (=F) until the final batch of hymns was added h minimises the imp

of Soma's identity and of the knowledge of the plant possessed by the Vedic poet priests. It's almost exclusive concern with Vedic mythological and ritualistic thought the burch and P as the source of the legend of Tree of Life Axis mundi etc

215 WASSON, R. Gordon The Soma of the Rig Veda what was it? *JAOS* 91 (2) 1971, 169-187 with plates and map

paper prepared for 28 ICO Canberra Jan. 71 S identified with fly agaric *Amanita muscaria* L.

51 MINOR DIVINITIES OF THE VEDA.

1 AGRAWALA, V S Aja *JassamRS* 14 1960 113-115

2. AGRAWALA V S The one footed goat *ALB* 25 1961, 117-122.

Aja and Aja Ekapād are identical principles, signifying the 'unborn Prajapati', the unmanifested source of creation which is transcendent and beyond the operation of numbers Ekapād symbolizes the principle of no motion or rest

3 BHANDARI, V S 'Aja Ekapād' in the Yajurveda *VSMV* 1970-1971, 204-305 (Also in *SP* 25 *AIOC*, 1969, 29-30)

A. E. may be identified with Virāḥ Purusa or with the embodied *IV*

8 VAIDYANATHA, Sastri Vedic Āpaḥ - a philosophical interpretation *VL* 4 (3), May 70, 69 75

9 RAMACHARI, C The three Aptayas and their descendants (in the Vedic and post Vedic literature) *Mys Or* 3, 1970, 138-145

10 ELIZARENKOVA T Ya, TOPOROV, V N On the ancient Indian goddess Usas and her Baltic parallel Usins (Russ) *Indiya v drevnosti*, Moscow, 1964, 66 85

Vedic Uṣas has a mythological parallel in the Latvian folklore personage Ūsins Usins Vedic Baltic, and East Slavonic data prove the IE origin of the myth of a deity of dawn

11 JOSHI, J R Usas *Dandekar Fel Vol*, 1969, 157-162

12 KULKARNI M B Usas in the Brāhmanas *SP*, 25 AIOC, 1969, p 17

13. PANDEYA, Shri Chandra *Rgveda men usa ka vaijñanika svarupa* (Hindi) *Prajña* 15 (2), Mar 70, 6-14

RV I 123 8 acc to TILAK this is a description of phenomenon to be seen in arctic region SAMPURNANANDA contradicts him and asserts that it refers to Ind an astronomical situation *RV* III 61 8 Vedic description confirmed by modern measurements

14 PATIL, Vasant S Usas the muse of the Rgvedic poetry *SP*, 26 AIOC, 1972 p 368

points of similarity bet U and *pratiḥha*

15 ZARUBIN, L A The image of the Dawn in the Rgveda and in the East Slavonic folklore (Russ) *Izdat el'stvo " Nauka"*, Moscow, 1965, 33 39

16 DEVASTHALI, G V Epithets of the Rbhus in the Rgveda *JA* (3rd Series) 2 (2), April 67, 11 24 (Also in *PICO*, 26th Session, III 1, 1969, 36 44, *SP*, 26 ICO, 1964, 99 100)

about 45 epithets of R out of wh about a third seem to be exclusively used for them D discusses these latter R, originally mere human beings soon became entitled to Soma, they were the first among human beings to secure Soma

17. SHARMA, B. R. The Vedic Rbhus : whom do they represent ? *SVUOJ* 5 (1-2), 1962, 53-58.

..R. represent the solar deities presiding over the rays of the sun
..legend traced back to IE period unique phenomenon of the
arctic region represented thro R three *sarasis* . polar phenomena
of (1) sun and his rays at the decline of winter, (2) sun in
summer, (3) sun and light gradually disappearing in the eve of
winter..

18. SURJANDAS, Swami. Kaśyapa-svarūpa. *SP* (ISC) 4, 1972, p. 2.

..K. described as the source of the universe

19. BEDEKAR, V. M. Kubera in Sanskrit literature, with special reference to the Mahābhārata (from an earth-spirit to a god). *JGJRI* 25, 1969, 425-451.

..K. in Vedic lit. : *AV* VIII. 10. 23. *ŚPBr.* 13. 4. 3. 10, *T Ī* I. 31. 1. 6, *ĀcŚS* 10. 7. 6, *ŚGS* 1. 11. 7, *ĪDS* III. 11, *KaśyGS* I. 11..

20. MODHEY, S. G. God Kubera in the Rāmāyaṇa. *JOIB* 21 (4), June 72, 299-306. (Also in *SP*, 25 AIOC, 1969, 93-94).

..K. in Vedic mythology : god of robbers, evil spirits, his name indicates ugly appearance; in *GS*, he is shown to be friendly with Īśana..K.=Hindu Pluto .

21. AGRAWALA, V. S. Meaning of Ganapati *JOIB* 13 (1), Sept. 63, 1-4.

- 24 DESHMUKH P R *Ganesarahasyadarśanacī dūsarī*
bajū (Marathi) *Navabharata* 18 (4), Jan 65, 24-30

ref to 32 below

- 25 DESHMUKH, P R *Murtipuja va ganapatī* (Marathi)
Navabharata 18 (5) Feb 65 19

origin of idol worsh p in IV civil Viradevas of IV civil equat
ed with Brahmanaspati of Veda Ganapati worsh pped by IV
people

- 26 GETTY, Alice *Ganeśa—a monograph on the Elephant*
faced God Mun Man, Delhi, 1971, xxviii+103

reprint of VBD I 115 7

- 27 JABALIA, Braj Mohan *Ganapatī* (Hindi) *Viśvambhara*
7 (3), 1972, 3 5

- 28 MITRA, Haridas *Ganapatī* *Vishvabharatī*, Santiniketan,
11+120

- 29 MUKHOPADHYAYA, Manisha Some aspects of Ganapati
JAIH 3, Calcutta, 1969-70, p 268

- 30 RAMASUBDRAMANIAM, V The Ganapati-Vināyaka
Gajanana worship - analysis of an integrated cult *BITCM*, 1971,
97 153

- 31 SARKAR, A Ganesa the god of the people *Ind Mus*
Bull 1, 1969, 84 87

- 32 SHEMBAVANEKAR, K M *Ganesa rahasya darsana*
(Marathi) *Navabharata* 18 (1) Oct 64, 22 27

Ved c and later Ved c G originated from *omkāra* G is called
vināyaka because he is connected with *vināya* G, essentially a
deity of the Brahmanas

- 33 SHRIKRISHNA *Srīganesamīmamsa* Laxminarayana Press,
Banaras, 1963, 63

(ref to 26 above) G is an Aryan god, his ant quity reaches
as far back as RV

- 33A PANCHOLI, Badriprasad *Go tatha jarathustri mata*
(Hindi) *VJ* 14 (2), April 65, 5-7.

cow as symbol of creative power in Avesta as in Veda

34. BHATTACHARYA, Ramashankar. *Itihāsapurāṇa men candravijñāna* (Hindi). *Āj* (28-2-60).

35. DIKSHITAR, V. R. Ramachandra. [about the Moon] *IA* 62, 1933, 175 ff.

36. *La Lune : mythes et rites*. Égypte, Sumer, Babylone, Hittites et Hourrites, Canaan, Israel, Iran, Inde, Cambodge, Japan, Chine, Sibérie. Éd. du Seuil : Sources Orientales 5, Paris, 1962, 374+9 illustr.+2 maps.

..“ Moon in Indian myth and ritual ” by J. VARENNE .acc. to V., while the moon figures prominently in Indian social life and in lit., there was no lunar cult as such..Hindu liturgical calendar is lunar..transl. of relevant texts.. problem re. Soma : moon..

Rev. : S. G. F. BRANDON, *BSOAS* 26, 227-28; G. LANCZKOWSKI, *ThLZ* 89, 591; M. RIEMSCHEIDER, *Orientalia* 32, 458-60; M. SCALIGERO, *EIW* 14, 266-67.

.. 37. PANDEYA, Sricandra. *Bhāratīyavāṇimaye candrah*. *Sūr*. 42 (7-9).

..serially..

38. URSEKAR, H. S. The moon in the *Rgveda* (a neglected luminary). *JASBom* 33, 80-96.

..see : *VBD* II. 51. 20 a..

39. JOSHI, Hariprasad S. The origin and development of Dattātreya worship in India. *JMSUB* 13 (1), April 64, 72-74.

..see : *VBD* III. 48. 149..concept of trinity..in *RV*, only three original gods : Agni, Vāyu (or Indra), Sūrya..first triad of Agni ..same concept in *Up*..MD seal represents trinity icon..actual ref. to Dattātreya in *Jābāla* and *Śaṇḍilya Up*...

40. WADIYAR, J. C. *Dattātreya : The Way and the God*.

..*VBD* II. 51. 27..

Rev. : ANON., *Self Realization* 37 (3), 21-26; S. CHENNAKESAVAN, *PEIW* 10, 67-68.

41. DAS, S. R. Mother-goddess Durgā and her worship. *Bharatiya Lokayana* 5, Calcutta, 1966, 20-25.

42. RABINDRAKUMAR, Siddhantashastree. The conception of goddess Durgā through the ages. *Pr. Bh.* 68, Oct. 63, 509-511.

..Vedic and pre-Vedic char. ..

43. BOLLE, Kees W Remarks on Devī symbolism *OH* 6 (2), 1958, 91-104

influence of the Veda Devī of the Tantras has her root in the Vagambhṛnīya sukta (*RV* X 125) and similar suktas ritual interiorization in Veda and Tantra

- 44 CHAKRABARTY, A K *Rgvede devīpūja Bharatavarsha* 51 (1, 5), Calcutta Oct 63, 610-624

25th Khilasukta in *RV* *TĀ* also contains Mantras about Durga *Bṛhaddevatā* ref to Vak, in the form of Durga Durga not non Vedic

- 45 CHAKRABARTY, A K *Rgvede devī uma Bharatavarsha* 52 (1, 4), Calcutta, Sept 64, 410-419

U in *Kena Up* *Iṣ* 12 also in *TĀ* X

- 46 HARTMAN, Carl Gustav Different interpretations of Devī and Kālī in Mundaka Upaniṣad 1 2 4 *Rtam* 1 (1) July 69, 151-154

D = goddess K — black goddess see *VBD* III 22-55

- 47 DAVE, M P *Dyavapṛthivī* heaven and earth *Bull Chuni Lal Gandhi Vidyabhavan* 12-13, 1965 66, 1-17

divine parents of gods and men

- 48 CHATTERJEE, Chinmayee Notes on the concept of Nārāyana *SP* (ISC) 4, 1972, 16-17

the concept developed in the period of *Br* and *Ār* *SPBr* 13 16 1, *TĀ* 10 11 2, *Nārāyana Up*

- 49 TOPOROV, V N, IVANOV, V V About the Byelorussian reflexion of a group of Indoeuropean words connected with the storm god cult (Russ) *Belaruskaja leksikalogija i etymologija*, Moscow, 1968, 58-59

some Byelorussian linguistic and mythological parallels to the Vedic Parjanya

- 50 CHATURVEDI, Giridhara Sharma *Vedesu pitarah* *SS* 18 (3), 27-35

51. KSHIRASAGAR, D B *Rgvede pitṛsvarupam* *Sag* 9 (2), 1969,

52 WARAY, G S. The concept of Pitrs in Vedic culture *SP*, 24 AIOC, 1968, p 35

53 TRIPATHI, Gaya Charan *Rgveda men puramdhi* (Hindi). *PP*, 1968, 25 ff

54 BAILEY, H W The beneficent earth *KRCamaOIGI Vol*, 1969, 1-3

cult of earth, associated with sky as productive pair is of the earliest type of mythopoeia attested in IE lgg bedded in a stratum far earlier than the personalised oecarchia of Indra, Visnu, etc. in *RV*, Ksam and Dyauh in close dual contact correspondences in Saka of Khotan

55 SASTRI, P S [Earth] *IHQ* 30, 101 ff

56 TUCCI, G Earth in India and Tibet *Eranos-Jahrbuch* 22, Zürich, 1954, 323 ff

57 AGRAWALA, V S Prajapati (Hindi) *Vedavani* 15 (1), Nov 62, 11 15

22 *sahjnds* of P

58 BHATTACHARJI, Sukumari Prajapati as time the creator. *Anviksa* 3 (2), 4 (1), Jadavpur Univ, Mar 69, 25 36

P not an IE god but an indigenous creation, P is Kala of later mythology, long and chequered career of P myth analysed.

59 YUDA, Y Development of the idea of Prajapati in the Brahmanas (Jap) *Suzuki Gakujustu Zaidan Kenkyu* 4, Tokyo, 1967 (1968), 148 ff

60 BHAGAVADDATTA. *Brhaspati aur valasura (vasana) vinasa* (Hindi) *GKP* 24, 1972

serially

61. FATONE, Vicente "Brahmanaspati, 'El Señor de la Ple-garia'" *Imprenta Lopez*, Peru 666, Buenos Aires, 1940, 1-62.

62 SARASVAT, Sarasvati Brhaspati, the lord of speech in the Rgveda *JDSUD* 1 (1), Dec 71, 63 66

B dominated the sphere of speech in *RV*, this aspect of his char served as a link bet. *RV* B and B of post Vedic lit. —

- 63 SARASVAT, Sarasvatī *Taittirīya saṃhita men brhaspati* (Hindi) SP, 26 AIOC, 1972, 375-376

B closely related to ritual as guardian of sacrifice, partaker of Soma, helper in Vedic construction etc

- 64 SCHMIDT, Hanns-Peter *Brhaspati und Indra*
VBD III 50-60

- 65 VENKATESWARAN, C S *Brhaspati and Brahmanaspati in the Rgveda* VS, Tirupati, 1967, E 1-3

in Br and Br (who are identical) we find a successful grafting of the sacerdotal functions and intellectual qualities of Agni and the physical might and martial traits of Indra, other constituents of B's character are Savitr's special quality of stimulating good thoughts and Varuna's moral pre-eminence

- 66 JHALA, Samkara Simha *Puranon men brahma* (Hindi) *Sodhapatrika* 20 (2), 1969, 37-45

Brahma in Vedic lit

- 67 CHAUDHARI, J P *Brahma kauma* (Hindi) *Vedavani* 17 (1), Nov 64, 17-19

Manusmṛiti I 89, 13, *Ch Up* 3 19, *SPBr* I 7 4 1, *RV* 1, 61 7, I 164 33

- 68 VIRENDRA *Veda men brahma* (Hindi) *Vedavani* 14 (1), Nov 61, 30-35

- 69 MALAMOUD, Ch *Manyuḥ svayambhūh* *Renou Comm* Vol, 1968, 493-507

abstract divinities Manyu among them *RI* 1 83 84 = 11 IV 31 32 VI is the original tension tending towards will / action fundamental intentionality

- 70 NIGAM SARMA *Marudganah* *GKP* 20 (1-2), 1967, 39-43.
ever youthful warriors

- 71 SATAVALEKAR, S D *Vedaamantresu virapurusanam varmanam* *GKP* 18 (1-2), 1965, 35-36

Maruts (mar + ut)—those who fight on till death

72. DINANATH *Vaidika kala men mahalakṣmī ka astitra* (Hindi). *Prerana* 12 (11), Nov 65, 28-31.

..Śrīsūkta clearly indicates worship of Mahālakṣmī..some RV ref. to L, e. g., I. 42. 1..

73. SRIVASTAVA, V. C. Rohita in the Atharvaveda. *QJMS* 58, 1967-68, 121-130.

. R., a divinity wh. was solar in char. originally special creation of AV..acc. to author, three tendencies—ritualistic, pantheistic, and idealistic—helped to raise R. to supreme godhead

74. RAI, Govind Chandra. Is Lakṣmī an Aryan Goddess? *Folk-lore* 3 (3). Mar. 62.

75. AIRI, Raghunath. Vak, a deity in the Ṛgveda. *SP*, 23 AIOC, 1966, p. 175.

76. BROWN, W. Norman. The creative role of the goddess Vāc in the Rig Veda. *Kuiper Fel. Vol.*, 393-397.

..V. in RV is devoid of anthropomorphic qualities, lacks even a minimum mythology; in post RV, blended with Sarasvatī..in RV and AV, V. represents the ultimate elevation of the magic power of the holy sound, within a limited priestly circle, V. rivals the masculines, Prajāpati, Viśvakarman, Puruṣa, Bṛhaspati-Brahmanaspati, and neuters Brahman and *tad ekam* cf RV X. 71, 125, I. 164 (V.=*tad ekam* of I. 164. 46) V. represented in I 164 as the supreme authority in the universe..V. produced the raw material of the universe, the means for organizing it, and taught Agni (who taught the gods) how to use that means (I 164)..

77. PANSE, G. M. *Vageva viśvā bhuvanani jājñe* : Word is a creative power. *SP*, 23 AIOC, 1966, 28-29.

78. ROSU, A. Vacaspati. *MIO* 7 (2), 1959, 184-193.

79. SHARMA, B. N. Vamana in literature and art. *Pur.* 12 (1), Feb. 70, 54-64.

..see . *VBD* III. 50. 174 175..V. is clearly of Vedic origin..

80. KAPADIA, B. H. Vayu as the first drinker of Soma. *The Vikram* 4 (2), May 60, 22-25.

..confirmed on the basis of ref. from 9th Maṇḍala..

81. MAJUMDAR, M. R. Iconography of Vayu and Vayuworshippers of Gujarat. *Ghurye Fel. Vol.*, 1954, 277-283.

..*VBD* II. 51. 50 .Ṛgvedic Vayu .*śakṣa* of Maruts in Veda is deer..Vayu—chiefly 'god'; Vāta—the 'element'..

- 82 APTE, V M Vṛsakapī, the ape man of the Rgveda
QJMS 53 (1) April 62, 1-10

RV X 86 (transl with exegetical notes) nearly all gods of *RV* are gods of light ancient civilization on the temperate shores of the once ice free and open Arctic ocean before it froze over 11 000 yrs ago poets wove around star groups or constellations figures of animals like horse bull etc Vṛsakapī is Mrganakṣatra—represents the (setting) sun in Orion

- 83 AYYAR, S Mahalinga Sakti *Kamakoti Vani* 2 (10),
Oct 70, 17 18

worship of Sakti as goddess is a fundamental feature of Vedic rel three aspects in wh she is worshipped (1) Vak, (2) Lakṣmī (3) Bhavani or Parvati

- 84 BHATTACHARYA, N N Saktism and mother right *The Sakti Cult and Tara* (CASAHC, Calcutta Univ), 65-73

see 87 below some of the pre Vedic non Aryan groups were probably matrarchal polyandric peoples they had a cosmogony based on the principle of sexual dualism Vedic Aryans who were patriarchal dropped the female element

- 85 LALYE, P G Historical background of the concept of Sakti in the Devī Bhāgavata Purana *SP*, 25 AIOC, 1969, 255 56

worship of Rudra and female deity in Vedic times § ideas in *Up* and *Sūta* as

- 86 SHARMA, Vaidehi Saran *Saktipuja ke mulasrota—Veda, Upanisad* (Hindi) *Saptasindhu* 12 (6), June 65, 75-77.

traces of Śakti worship in *IV* also in *Veda* and *Up* Dev'sukta, Rātrasukta Śr'sukta etc

- 87 SIRCAR, D C (ed) *The Sakti cult and Tara* CASAHC, Calcutta Univ, 1967, 189

Origin and evolution of the cult of Sakti

Rev Chintaharan C IAKRAVARTI *IJ* 5 (2) 257 58

- 88 AIRI, Raghunath *Vag vai sarasvati* *SP*, 24 AIOC, 1968, p 1

Sarasvatī as goddess of speech not ref to anywhere in *RV* mentioned (1) as a deity of atmospheric region having water, etc., as her chief elements, and (2) as river goddess.

89 AIRI, Raghunath Rgvedic Sarasvatī—the goddess of the warrior class *SP*, 26 AIOC 1972, 336 337

characteristics of S akin to those of Indra therefore S exalted as goddess of battle S allied with Maruts

90 DAVANE G V The goddess Sarasvatī in Sanskrit literature *JBomU* 37 No 73, Oct 68, 70 77 (Also in *SP*, 22 AIOC, 1965, 28-29)

in *RV* S = (1) a holy river forming the boundary of Brahmā varta (2) deity connected with ceremonies performed on her bank (3) tho not actually ref to as Vak, indications in *RV* of S's intimate connection with 'good words' and intellect in *Br* S was identified with Vak later development as Vidyadevatā.

91 GODBOLE, N N Rgvedic Sarasvatī *SP*, 21 AIOC, 1961, 10 11

S rises in Simla range flows thro Rajasthan, disappears near Hanumangarh in the sandy desert her further course up to Ran of Cutch terminates in the Lower Nara Canal

92 GUPTA, Anand Swarup Sarasvatī as the river goddess in the Puranas *PAIOC* (22nd Session) 2, 1966, 68 80 (Also in *SP*, 22 AIOC, 1965, 32 33)

S in *RV* (3 full suktas) the name S River goddess (*devitāmā*, *nad'itāmā*), *AV* mentions 3 Ss, transformation of goddess into river

93 KHAN, Mohd Israel Sarasvatī as a physician in the Yajurveda *SP*, 25 AIOC, 1969, 365 367

94 KHAN Mohd Israel *Puranon men sarasvatī kī pratima* (Hindi) *PP* 2 (1), 1969, 53 62

S in *RV*, river in *Br.*, Vak in *Pur* goddess

95 KHAN, Mohd Israel *Puranesu sarasvatīpratimasvarūpanirupanam* *Viśva Samaskṛtam* 6 (2 3), 1969, 132 140

see 94 above S in Ved c lit.

96 NOBEL, J Das Zauberbad der Göttin Sarasvatī. *Schubring Fel* Vol, 1951, 123 139

97 PANCHOLI, Badriprasad *Rgveda men sarasvatī* (Hindi). *Vedānt* 17 (8), June 65, 7 13

S. in *RV*, not a river, wisdom granting goddess

98 SASTRY, M P L [Sarasvatī] *PO* 6, 1941-42, 190 ff

99 SAXENA, D P Sarasvatī—an example of transformation of a geographical feature into an abstract deity *Agra Univ JR, Letters*, 15 (1) Jan 67, 67-69

100 CHAPEKAR, N G Savitā *IA* (3rd Series) 2 (1), Jan 67, 29-33

when the sun is below the horizon invisible but near enough to shed his light on this earth he is called Savita, when he becomes visible he is called Sūrya

101 DANDEKAR, R N New light on the Vedic god, Savitr *R Dravid Fel Vol*, 1971, E 1-21

revised version of *VBD* I 114-47

102 DEVARAJ, V *Surya savita, racayita aur posaka* (Hindi) *GKP* 19 (4-5)

103 SRIVASTAVA, V C The original nature and significance of Savitr in Rigvedic religion *JAHRS* 29 (1-2), 1963-64, 48-56

S not an abstraction divinity nor representing an aspect of Asura Varuna concept nor connected with Indg period, nor a descriptive epithet of Tvastṛ he was the spiritual and divine self of the solar body in charge of stimulative and generative potency of the sun connected with sacrifice his main function was to make the soul of human being glow with inner virtues of truth, goodness, and beauty

104 AGRAWALA, V S *Bhagavan surya ka caritra aur usaka adhyatmika artha* (Hindi) *Vedavani* 14 (1), Nov 61, 20-25

105 BANERJEE, J N Sūrya Adityas and the Navagrahas *JISOA* 16, 1948, 47-100

sun-god in the Veda development of sun-cult thro Vedic lit.

106 HAMSARAJ *Veda men sūrya ke ratha ke sata ghode aka vaijñānika alankara* (Hindi) *Vedavani* 25 (1), Nov 72, 7-8

seven primitive colours figuratively represented as the sun's seven horses also=sun's ray

- 107 MILLER, Jeanine The sun as enlightenment in the Rgveda *Yoga Quarterly Rev* 4, July 72, 37-63

RV VIII 6-10 this stanza alludes to the fundamental theme of the Vedic quest for enlightenment, the deepening of understanding pursuit of light, truth which found its most appropriate symbol in the sun Agni—ruler of thought (*IV* 6-1) attempt to examine the sun in *RV* in the psycho-spiritual field search for light extends from the Vedic to beyond the Upanishadic age

- 108 PANDEY, D. P. *Surya* Leiden Univ., 1939
doctoral diss.

- 109 SHUKLA, Shashi *Vaidika, laukika samskrita surya stutiyon men surya devata ka roganivaraka rupa* (Hindi) *SP*, 24 AIOC, 1968, 30-31

e.g. *RV* I 181, I 50 II 13, *AV* I 22 1, VI 81, II 32, etc

- 110 TIWARI, Shashi *Vaidika tatha laukika sūryastutiyon men stuta suryadevata se brahmatva ki ora* (Hindi) *SP*, 25 AIOC, 1969, 36-37

Rgvedic Surya gradually becomes Parabrahman Narayana

- 111 URSEKAR, H. S. The sun in the Rgveda *Bh Vid* 28, 1968 (1971) 55-63

Sūrya=orb of the sun, Savitr=sun while rising and setting, Mitra=benevolent power of the sun, Pūṣan=beneficent power of the sun

- 112 AGRAWALA, P. K. *Skanda Karttikeya* BHU, Dept. of AIH, Monograph 3, Varanasi

- 113 CHATTERJEE, Asim Kumar *The cult of Skanda Karttikeya in ancient India* Punthi Pustak, Calcutta, 1970, viii+168+32 fig.

Ch. 1 *S in Vedic lit* {Skanda gayatri in *MS*, Skanda yāga as *AVPar*, *ChUp*, *ParCS*, *BaudhDS*}

52 VEDIC DIVINITIES IN GENERAL

- 1 ANIRVAN *Veda mimamsa* (Bengali) Calcutta Sk College, 1965, 241-290

- . deals with Vedic gods (33 in no)..
Rev H. BANERJI, *JASBen* 7, 210.
2. BHATTABHATTA, S. V. *Devatatvavimarśaḥ. Surabhārati* 7, 1969, 62-66.
. acc to Pūrvamīmāṃsā .
3. CHAKRABARTI, Samiran Ch. Conception of Vedic divinity. *CR* 175 (1), April 65, 31-44.
. acc to Kātyāyana and Pūrvamīmāṃsā 33 deities; their classification was image-worship in vogue in Vedic rel. ?..are Vedic gods personifications of nature ?.. do Vedic hymns have their origin in fear ? are Vedic gods many or one ?..
4. CHAKRABARTI, Samiran Ch. An approach to the interpretation of Vedic deity and sacrifice. *SP*, 25 AIOC, 1969, 363-364.
5. CHAKRAVORTY, Amiya Kumar. Vedic deities, the mystery behind their multiple names. *IHQ* 38 (4), Dec. 62, 292-302.
6. CHATURVEDI, Giridhar Sharma. *Vaidika deva ṛṣayaśca*. *SS* 13 (1-4), 1961, 1-22.
7. DESAI, S. G. The minor deities. *Bh. Vid.* 27, 1967, 25-40.
. a study of minor deities in later *Up* .
8. GONDA, J. *Some Observations on the Relations between "Gods" and "Powers" in the Veda*.
..VBD II 52. 11..
Rev. · H P SCHMIDT, *ZDMG* 111, 227 28.
9. GUPTA, Sudhir Kumar. *Rsi dayānanda aur ṛgveda men teṃtīsa devata (Hindi)*. Khurja, 1953.
.."33 Vedic deities" is a classified statement of objects, situations etc. . "3 deities", "1 deity"—also such statements, D. reconciles these statements..
10. JAGANNATHI. *Devatasvarūpamīmamsā*. *GKP* 18 (3)—20 (5).
. serially Sk. rendering of Sri AUROBINDO's *On the Veda*..A's comm. on various *RV* passages .13 chh. ..

11. JAGANNATH *Vaidika devatah* GKP 19, 188 193;
235-240

Sk. version of Sri ACROBENDO's talk

- 12 JOSHI, Harishankar. *Vaidika devata paricaya* (Hindi)
BHU 4th Vedic Jnanasattra, 1963, 8

- 13 JOSHI, J R. Some divine concepts in the Veda JOIB
20 (3), Mar. 71, 199 204

Dhishana, Ratri, medhā, urarā, sītā, bhātī

- 14 KARANDIKAR, A J. *Vaidika aryanee jyotirvijñāna and
vaidika devatamce punardarsana* (Marathi) Poona, 1962, 6+154

Rudra and Namuci, birth of gods, Agni Arjunī, Rbhu, Soma,
Usanas, Tvastṛ, Savitr

- 15 LAHIRI, A Origin of demonology in the Rigveda
PIHC (26th Session), 1964, 34-40

three factors involved (1) racial basis, (2) primitive fear, (3)
economic factors views of diff scholars mentioned

- 16 SHENDE, N J The Devas in the later Vedic literature.
JBomU 30 (2), No 36, Sept 61, 1-10

studies concept of Devas, Asuras, Rakṣases in Vedic lit

- 17 SINGHAL, Jwala Prasad *Rgvedīya aur pauranika
devataon ka antara* (Hindi) VIJ 1 (1), 1963, 57-62

53 LEGENDS, MYTHS, SYMBOLS

- 1 AGRAWALA, V S The symbolism of the three brothers
SP, 21 AIOC, 1961, p 236

RI I 164 1

- 2 AGRAWALA, V S *Solar symbolism of the Boar*. Prithvi
Prakashan, Varanasi, 1963, 37+plates

3. AGRAWALA, V S Vedic folk lore Folklore 6 (1),
Jan 65, 1-2, 4

story of Rbhuv (pregnant with deep metaphysical symbolism it
has descended to the level of folklore) sun and moon signifying
the hot and cold currents of creative energy Uruvāra Uruvā
(U = pregnant lady of psychic energy)

- 4 AGRAWALA, V S *Cyavana aur aśvinikumara* (Hindi) *Vedavani* 23 (8), June 71, 6-12

Nasatya—*prāna* and *apāna* moving about in the nose *cyavana*=deterioration of physiological power Soma=cerebro spinal fluid as long as Asvinau, i e Prana and Apana, can drink this fluid there is no old age

- 5 ARYA, Indradevasimha *Sunahsepa akhyana aur narabali* *eka adhyatmika vivecana* (Hindi) *Vedavani* 25 (1), Nov 72, 3-7

acc to author, S=embodied *jīva* Varuna's *pāṇas*=laws of nature (acc to ed the legend not indicative of human sacrifice, it is indicative of the sacrifice of the evil deeds of a sinner)

6. BAILEY, H W *Sudhana and the kinnari* *Bh Vid* 20 21, 1960 61 (1963) 192 195

- 7 BANATEANU, T *Le mariage des morts et ses reflects dans le folklore indo européen* *REIE* 4, 1947, 170 207

. Vedic and Avestan ref

8. BASU, Santona *Myths and symbols of lotus in the Vedic literature* *VIJ* 9 (1), Mar 71, 26 33

puṣkara mentioned in connection with various deities in *RV* myths re origin of lotus only in *TV Br, Ār*

- 9 BHAGAVADDATTA *Vaidika adhyatma vidya (Valasuravada)* (Hindi) Gurukula Kangri Univ, 1950, 170

on the basis of *Sam* and *Br* Vala=*avarana*, *lāsana* see *IBD* III 51 60

- 10 BHANDARI, V S *The Vedic legend of Cyavana and Sukanya* *SP*, 21 AIOC, 1961, 8 10

C=setting sun S=Līlā

- 11 BHARATI, H L N *The legend of Cyavana and its evolution in Sanskrit literature* *H-YJMU* 21 (2), Mar 62, 43-56 (Also in *SP*, 21 AIOC, 1961, 239 40)

12 ref to C. in *RI* legend of C almost takes a hist form in *MBh*, in later *lur* it loses its original theme.

12 BHARATI, H L N The legend of Suparna through the ages *SP*, 26 ICO, 1964, 64-65

13 BHARATI, H. L N The legend of Vamadeva (the birth of Vāmadeva) *SP*, 25 AIOC, 1969, 4-6

As Br gives the legend of V's supernatural knowledge before birth, not traceable to *RV*, *RV* IV 26 27 refer to Indra's birth

14 BHARATIYA, Bhavanilal *Indra aur gṛtsamada ka kathanaka* (Hindi) *GKP* 21 (7-8), 1969, 392-395

Dayananda's interpretation superior to that of Sayana or of Western scholars

15 BHATTACHARYA, Dipak Three Vedic legends as found in later literature *JBRS* 51, 1965, 8 18

(1) milking of the earth (*1V* VIII 10, *Bhāgarata* P 4 18), (2) Indra Viśvarupa Vṛtra (*TS* II 5 1 3 *ŚPBr* I 6 3 1 17, 4 1-8, *Bhāg* P 6 9 13), (3) Dadhyanc's gift of Madhuvichā to Asvins (*RV* I 116 117 119, *ŚPBr* XIV 1 1 1 25, *Bhāg* P 6 9 52 53 etc) (a) mythological changes rooted in social changes, (b) personification includes two tendencies elimination and addition

16 BHATTACHARYA, Dipak The legend of Nārāyaṇa and Prajāpati *SP*, 26 AIOC, 1972, 34 35

the myth of V lying in waters and Brahmā awakening him for creation has Vedic origin in the story of Agni's birth, story inherited from Harappans is imposed upon IT myth of Agni as son of Dyāvapṛthivī Bṛhaspati and Vāṇu are both evolutes of Agni

17 BOSCH, F D K *The Golden Germ An Introduction to Indian Symbolism* Mouton, 1960, 264+19 illustr +84 tables

Rev W KIRIEL, *OLZ* 57 (1962) 299-300

18 BOSCH, F D K Pratisthā symbols (Additional remarks to Professor Vogel's Monograph on "The Goose in Indian Literature and Art") *Kuiper Fel* 101, 533 538

19. CHRISTINGER, R La délivrance de la caille *As Stud*
16, 1963, 125-133

20 COOMARASWAMY, Ananda K , NIVEDITA, Sister *Myths of the Hindus and Buddhists* Dover Publications, New York, 1968, 400,

repr nt

21 DANGE, Sadashiv A The Garudas *IHQ* 37 (23), 1961, 165-176

Garuda Naga relationship in Vedic lit represents a *duality in unity*
G and N were not two diff tribes but only two phratries or sections of the same tribe

22 DANGE Sadashiv A Kadru, Vinatā, and the wager
Pur. 3 (2), July 1961, 203-214

legend traced to Vedic texts

23 DANGE, Sadashiv A Prajapati and his daughter *Pur*
5 (1), Jan 63, 39-46

legend common in Veda and *Pur* various interpretations sky sprinkling semen in earth stag and sacrifice daughter=female deer acc to author the legend re the incest related to a relic of a kinless society (this view later modified, ref to incest in *RV* indicate ritual sex rather than actual practice see below)

24 DANGE Sadashiv A Savitrī and the banyan *Pur*
5 (2), July 63, 258-66

roots of this legend traced to the Gayatrī Somaharapa tale in Vedic lit banyan associated with Nagas, non Aryan origin of its worship symbolic interpretation of the legend offered

25 DANGE, Sadashiv A Mahanagnī and Apalā *VSMV*,
1966

M and A occur in *RV* Kh la and also in *AV* M=great naked earth her male counterpart Mahanagna, being the Sun, A was the diminutive aspect of M and symbolized the ploughable field on the basis of the identification of woman and field (*Āśtra*), the bride is to be sprinkled over, prior to marriage, with the mantras from the Apalā hymn, for spotless womanhood resulting in fructification

26 DANGE, Sadashiv A Sasarparī and the horse of Sudās
VII 5 (1), Mar. 67, 25-32

..S.=d. of the sun, i.e., Sāvitrī-Gāyatrī. Sāvitrī-Gāyatrī was gift of Jamadagni to Viśvāmitra..

27. DANGE, Sadashiv A. Virgin and the divine seed-layer (RV X. 61). *JIH* 45 (2), Aug 67, 369-393.

..virgin (*Kand*) united with divine seed layer (*Nabhinēd-ṣha*) gain of divine fluid for the fructification of Earth cow 1BD III. 3. 51..

28. DANGE, Sadashiv A. The bull of Mudgala. *VSMV* 1967, 1968, 43-65.

..RV X. 102. unman of the bull in *ṣṣ* (arena of contest, conceptual battle against the evils). Mudgalānī Indrasenā represents the ploughable field called *dharmajyā* and *prithvī* the hymn relates to an annual ploughing ritual.

29. DANGE, Sadashiv A. The bull and the fiery fluid from the *Rgveda*. *JOIB* 17 (3), Mar. 68, 209-229.

..bull (in RV) came to be regarded as the agent of Indra, who, in ritual, symbolically fructified the field and the cows rain is supposed to be urine or secretion of horse or bull turned divine sun is the medium thro wh. the seed or fluid (*indradrasa*) comes..

30. DANGE, Sadashiv A. *Legends in the Mahabharata*. Mot. Ban, Delhi, 1969, 38+385.

..three legends : Garuda, Kaca, Amrtamanthana..traces their sources in Vedic lit. . parallels from non-Vedic and non Indian cultures .

Rev. : P. ROLLAND, *JA* 259 (3-4), 385-46.

- 33 DANGE, Sadashiv A Cosmic foetus and the symbolism of rain from the *Rgveda* *JBomU* 39 No 75, Oct 70, 15

midregion is the *garbha* in the context of rain *apathgarbha*—midregion fire or sun sex ritual for rain originated from the belief that before rain came there was the period of the formation of cosmic foetus

- 34 DANGE, Sadashiv A *Pastoral Symbolism from the Rgveda* Univ of Poona 1970, 15+135.

VBD III 4 12

Rev B B CHOUBEY *VIJ* 9, 402-03

- 35 DANGE, Sadashiv A The vision of Vasukra *JBomU* 40 No 76, Oct 71, 1-26

RV X. 27 29 gam of rain as the kernel of X. 27, gam of rain believed to be a cosmic sex act in one phase V's vision is a methodical one it is inherent in the ritual and the mantras have definite aim the plan of symbols used by V represented on heavenly plane, mid region plane terrestrial plane

- 36 DANGE, Sadashiv A *Ama men pakva* (Hindi) *VJ* 21 (34), 1972, 115 117

jalagarbhādhāna of clouds

- 37 DANGE, Sindhu S Brahma on the lotus *NUJ* 15 (1), Oct 64, 59 67

myth made up of three concepts (1) huge column of light connecting heaven and earth (2) lotus as symbol of unrulled womb (both these concepts are Vedic), (3) divine umbilical cord symbolised by lotus stalk

- 38 DANGE, Sindhu S The earth cow and Prthu's dart *Pur* 13 (1), Jan 71, 79 81 (Also in *SP*, 24 AIOC, 1968, p 52)

RV X. 74 4 101 9 (cow with thousand streams—Prthvī)
AV VIII 10 24 Prthu Vainya milked the earth dart and bow of Prthu have a two fold significance—firstly, it is the symbol of plough share, and, secondly it is the giver of fruit Prthu was the first to start agriculture in a systematic way i.e. by using plough, his bow called *ajagara*

- 39 DESAI, Jehangir M The deluge *JCOI* 35, 1942 58 70

a comparative study of the legend as recorded in Old Testament Hindu scriptures, and Iranian scriptures

39A DE SOUZA, J P The serpent as a symbol of the earth
PIHC (22nd Session), 1959, 174-175

in *Br*, earth is called *sarpārājñī*, *Kadrū* (--the tawny one)
was seer of *RV* hymn : similar not ons in other cultures see 41
below

40 DE SOUZA, J P The eagle as a solar emblem *PIHC*
(23rd Session), 1960, 69 75

eagle of Harappa is solar in char in *RV*, sun is often repre-
sented as bird *garuṁman* in *RV*

41 DE SOUZA, J P The serpent as a symbol of the aquatic
element *PIHC* (25th Session), 1964, 75-76 (Also in *Indica*
2 1, Mar 65, 1 11)

serpent is primarily a symbol of the earth secondarily, as the
child of Mother Earth it is regent of all her treasures including
life giving terrestrial waters *Ahi Budhnya* in atmospheric ocean,
Vṛtra as serpent and his mother *Danu* (=water stream) *Varuṇa*,
god of ocean, carries a kind of waterproof umbrella formed of the
hood of a cobra and called *abhoga*

42 DE SOUZA, J P The serpent as a symbol of life and
immortality *PIHC* (26th Session) 1964, 99 108

43 DHARMADEVA *Tvastrī saranyu samyñaka vaidika akhyana*
ka vastavika rahasya (Hindi) *Vedavani* 21 (6 8)

serially no hist in it

44 ELIADE, M *Mephistopheles and the Androgyne Studies*
in Religious Myth and Symbol Sheed and Ward, New York,
1965, 223

(transl from French into English by J M COHEN) ref to
Vedic and Hindu mythology 'cosmic and eschatological renewal',
'experiences of mystic light', etc

Rev Benson SALER, *im Anth* 69, 262-63

45 ENSINK, J *Mitrasaha*, *Sudāsa's son*, with the spotted
feet *Kuiper Fel* 1 ol, 573-584

study of this tale leads to the conclusion that 'Vedic trad
about *Sudās* have combined with a man-eater story from *Ithāna*
Purāṇa

46. FONTENROSE, Joseph. *The Ritual Theory of Myth* Univ of Calif Publ Folklore Studies 18, Berkeley and L A, 1966, 77

. F demonstrates that RAGLAN's extreme theory that all myths are ritual texts and that all myth ritual complexes go back to a single Ur ritual—that of the annual sacrifice of a divine king—has no basis in hist or in actual ethnographic facts no ethnographic evidence to support FRAZER's conjectures for the ritual killing of the divine king a hist person can become an object of worship and a figure of myth and legend, in such cases myth is prior to ritual (acc to author myths=trad tales of the deeds of *daimones*, i e of gods spirits and all sorts of supernatural and superhuman beings, legends=trad tales of the deeds of heroes men of a distant past, folk tales=trad tales of imaginary deeds and events)

Rev David BIDNEY, *Am Anth* 69, 264 65

- 47 FREEMAN, J M Myth and metaphysics in Indian thought *Monist* 50 (4), 1966, 517 529

oppositions like order disorder, one many, wh the myth describes are sought to be resolved by metaphysics

- 48 FREUND, Philip *Myths of Creation* Washington Square Press, New York, 1965, vi+304+18 illustr

(seeks a clue in mythology to universal characteristics of the mind of man) five basic myth types primeval water, cosmic egg, parts of creator's body world parents fiat creation (ref to Hindu myths) creation of the world as opposed to the creation of man (acc to F, our scientific theories approach myths in structure and content)

Rev Alan DUNDES *AA* 69, 263 64 (this is a continuation of the 19th cent concern with cultural *similarities*—universals—as opposed to the 20th cent American anthropological concern with cultural *differences*—cultural relativism)

- 49 GAUR, R C The legend of Pururavas and Urvashi an interpretation *PIHC* (29th Session), 1968, 60-61

P and U, perhaps real persons of early Vedic days episode of the union of an Aryan hero with a non Aryan heroine throws light on contemporary social set up

- 50 GNOLI, G Lichtsymbolik in Alt Iran, Haoma Ritus, und Erlöser Mythos *Anthropos* 62, 1967, p 567

(from *Antaios* 8, Stuttgart, 1967, 528 549)

51 GOPALAKRISHNAN, M. S. (and others) Myths and values *BITCM*, Part I, 1967, 68-95.

report on a Seminar

52 GUPTA, Nalini Kant A Vedic story *Advent* 20 (2), April 63, 51-55

Agni disappears and hides himself : sacrifice symbolises transition from unconsciousness to consciousness and finally to superconsciousness see *VBD* III 50-8

53 GUPTA, S. M. *Plant myths and traditions in India* E. J. Brill, Leiden, 1970, xii+117+33 pl

54 GUPTA, Sudhir Kumar *Vishvamitra aur nadiyan* (Hindi) *GKP* 21 (9-10), 1969

brings out esoteric significance of the legend

55 HAMSARAJ *Mitravarunau aur utvari ke samyoga se vastiṣṭha (—jala) ki utpatti* (Hindi) *Vedavani* 24 (6), April 72, 10-14

M = Prāṇavāyu Oxygen, V = Udanavāyu Hydrogen, U = Vidyut

56 HOANG SY QUY, Hoang son Le mythe indien de l'homme cosmique dans son contexte culturel et dans son évolution *RHR* 175 (2), 1969, 133-154

myth of primordial Puruṣa in Vedic lit. mixed up with other similar creation myths e.g. that of Prajapati : origin and evolution of the myth of Puruṣa and its influence in *Br* acc. to Sāṃkhya Yoga, Vedānta

57 HORSCH, P. Zur Symbolik orientalischer Religionen. *As Stud* 24, 1970, 129-140

(review article on *Symbolik der Religionen*, ed. by F. HERRMANN, Stuttgart Vol. 4 *Symbolik des Hinduismus und des Jaismus* by W. KIRFEL, 1959, 166, Vol. 5 *Symbolik des Buddhismus* by W. KIRFEL, 1959, 128) (F.N. 19 'five' as a holy no. in Vedic times)

58 IVANOV, V. V. Ancient Indian myth of primeval names-giving and its parallel in the Greek tradition (Russ.) *Indiya v drevnosti*, Moscow, 1964, 85-94

59 IVANOV, V V , TOPOROV, V N Le mythe indo europeen du dieu de l'orage poursuivant le serpent reconstitution du schema *Echanges et communications* 2, Mouton 1970, 1181 1206

60 JAGADEVASIMHA *Indra vrtra dadhica* (Hindi) GKP 21 (7-8), 1969 377-380

61 JUNASU, Brahmadata *Devapi aur santanu ke vaidika akhyana ka vastavika svarupa* (Hindi) *Vedavani* 20 (12)-21 (5), 1968-69

serially

62 KARAMBELKAR, V W *Pururavas and Urvasi* SP, 21 AIOC, 1961, p 237

U =lightning in the sky, P —sacrificial beast strayed from home

63 KARNIK, H R *Prajapati legends in the Satapatha Brahmana* PAIOC (20th Session) 2 (1), 1961, 7-12

64 KARNIK, H R *Some derivative legends from the Satapatha Brahmana* SP, 21 AIOC, 1961, 7 8

legends and their contribution to the science of Ig

65 KHAN, Mohd Israel *The Brahmanic legend of Vak and the Gandharvas* Mys Or 2 (1), Mar 69, 26 31

66 KNIPE, David M *The heroic theft, myths from Rgveda IV and the Ancient Near East* Hist Rel 6 (4), May 67 328 360

RV IV 26 27 (eagle and the Soma) Indra borne by the eagle to heaven motif of eagle who steals elixir of immortality occurs in the mythologies of ancient Mediterranean and Scandinavia Kadru Suparna cycle of tales in later Sam myth motifs (1) cosmic tree and reintegration of contraries , (2) magic plant, (3) the guardian's price

67 KOSAMBI, D D *Myth and Reality Studies in the Formation of Indian Culture* Popular Prakashan, Bombay, 1962, x+187

(myth of Urvasi and Pururavas regarded as an account of a sacred marriage followed by the sacrifice of the bridegroom acc to K this last item is evidence for a matriarchal society) villagers worship gods (besides mother goddesses)—these gods came in with the Aryans and the marriage of a god to a previously unmated goddess indicated a fusion of cults see VBD III 48 157 Rev. RAGLAN, Mar 1963, 215.

68 KRISHNA MURTHY, T S The legend of Ahalya through the ages *Mys Or* 3, 1970, 88-105

earliest ref in *Br* (*SPBr* III 3 4 18, *Sadvishā Br* 1 1 20, *JBr* 11 79 *TAr*)

69 LOMMEL, H Der Welt-Ei Mythos im Rig Veda *Mélanges Bally*, Geneva, 1939, 214-220

70 LOMMEL, H Die Sunahsepa-Legende *ZDMG* 114 (1), 1964, 122-161

crit, comparative study does not agree with WELLER's interpretation (*VBD* II 53 76 acc to W the legend is a synthesis of a Ksatriya and a Brahmana story) acc to L, it is an organic whole

71 LOMMEL, H (ed) *Altbrahmanische Legenden* Artemis, Stuttgart Zurich, 1964, 80.

(German transl. of original Sk legends)

72 LUGOWSKI, A The legend of Sunahsepa (Polish). *Euhemer* 73 (3), 1969, 37 45

transl and comm rationalistic analysis

73 MAIRET, Philip The primordial myths *AP* 34 (1), Jan. 63, 8 12

a note on the works of M ELIADE

74 MATSUNAMI, Yoshihiro The significance of the Puranic Sunahsepa legend *SP (ISC)* 4, 1972, 17 18

Brahma P and *Duī Bhāgarata P*

75 MEHTA, Mahesh The evolution of the Suparna saga in the Mahābhārata *JOIB* 21 (1-2), 1971, 41-65

ref to Vedic antecedents

76 DU MESNIL DU BUISSON, Comte R Le mythe oriental des deux geants du jour et de la nuit *Ghirshman Fel Vol*, E. J Brill, 1970

77 MISRA, Vidya Niwas Vak legends in the Brāhmana literature *PICO* (26th Session) 3 (1), 1969, 109-118 (Also in *SP*, 26 ICO, 1964, p 167)

see *VBD* III 18 16 (1) the dualistic Vak legends are a part of the overall pattern of the *Brāhmaṇa* polarization and are in consonance with the theory of Archetype applied to the Great Mother wh envisages the indifferentiation of the primordial arche type (2) the cosmogonic legends lay the foundation of the Śabda Brahman concept of the grammarians and Kashmir Saivas (3) legends pertaining to the sacred speech as differentiated from the profane speech are the main source of the idea that *saṃskṛta vak* is the speech of the gods and as such the priests shd preserve the purity of speech it is Vak wh infuses life and colour into objects wh otherwise are mere clods of earth

- 78 MOGHE, S G *Cyavana Katha udgama aur vikasa*
(Hindi) *VJ* 21 (34), 1972 228 230

three stages *RV SPBr JBṛ*

- 79 NILAMEGHACHARYA, K V *Prajapati tatkanya vṛttanta*
mīmamsa Pur 6 (1) Jan 64, 79 96

(apropos 23 above) *RV* ref to sexual intercourse bet father and daughter must be to P and his daughter to be understood metaphorically P as *prānapinda* unites w th Rohini

- 80 NITYABODHANANDA, Swami *Mythes et religions de l'Inde*

VBD III 48 197

Rev A BAREAU *RHR* 175 108 09

- 81 PANDEY, U C The legend of Cyavana *Prajña* 10 (1),
Nov 64, 174 81

- 82 PANDEY, U C Prajapati and his daughter *Bharati*
8 (1), 1964 65, 95 102

- 83 PANDURANGI, K T *Upamsad rupakam* Bangalore

- 84 PANIKKAR R The myth of incest as symbol for redemption in Vedic India *Types of Redemption* (ed R J Z. WERBLOWSKY and C J BLEEKER), Brill, 1970

- 85 PAUL, H C Horse—its significance or symbolic imageries *PAIOC* (22nd Session) 2, 1966, 57 64

- 86 PISANI, V L'unità culturale indo mediterranea *Trombettii Fel Vol*, 1936, 212 ff

—ref to flood legend—

87 RAGHUNATH SIMHA *Rgveda katha* (Hindi) National Publishing House, Delhi, 1968

88 RAGHUVIRA, Brahmacari. *Indragastya GKP* 19 (1-2), 1966, 33-34

no hist ref to the embodied soul and the highest soul

89 RAI, Gangasagar *Vaidika akhyana* (Hindi) Chowkhamba, Varanasi

90 RAI, Gangasagar Vamana legend in the Vedas, epics, and Puranas *Pur* 12 (1), Feb 70, 102-40 (Also in *SP*, 24 AIOC, 1968, p 74 "Evolution of the Vamana legend")

I Vamana legend in Vedic lit. (*RV* I 154, I 22, *TS* 3 1 3 1, 1 6 1 5, *At Br* 6 15, *SPBr* 1 2 5 1 5 etc) clear description of Visnu's three strides in *RV*, close association of Indra and Visnu in *RV*—this developed in epics and Puranas, in *RV*, Visnu does not appear as Dwarf—no ref to Bali *Br* connecting link bet *RV* and later epics and Pur, Visnu clearly described as Dwarf in *Br*, he snatched away earth from demons in that form

91 RAJAMOHAN NATH *Ahalyajarah indrah. Amṛtalata* 1 (4), Feb. 65, 73-77.

SPBr 3 3 4 18, *At Ar* 1 12 4

92 RAM GOPAL Vedic sources of the Śarṅgaka legend of the Mahabharata *JGJRI* 25, 1969, 397-401

MBH I 228 32 *RV* X. 142 was composed, acc to *Bṛhaddecatā* by 4 Śarṅga seers (Jaritr, Drona Sarisṛṅva, Stambam tra) *MBh* legend derived from *RV* X. 142

93 RAM GOPAL, Sastri *Pururavaḥ aur urvasī ka akhyana* (Hindi) *Vedaṇi* 24 (3), Jan 72, 37.

RV X. 95 P=cloud, U=lightning transl of the hymn

94 RAM GOPAL, Sastri *Tṛita ka akhyana* (Hindi) *Vedaṇi* 24 (4), Feb. 72, 11-15

not hist, must be interpreted from the *adhyātma* pt. of view
T=a learned person still under the influence of *mohamāyā*
(=kāpa)

95. RAM GOPAL, Sastri *Agastya tatha lopamudra kī katha ka jathartha rūpa* (Hindi). *Vedaṇi* 24 (5), Mar 72, 6-9.

RV I 179 A and L as symbols of man and woman respectively

96 RAM GOPAL, Sastri, SADHU RAM *Dadhyan (dadhica) ki asthayan tatha asvayon ko madhuvidya ka upadesa* (Hindi) *Veda vani* 24 (6), April 72, 3 6

RV I 84 13 symbolic not hist Asvinau=*karmakāṇḍi* and *jñanakāṇḍ* Dadh ca teaches the doctrine of the collaboration of the two for Brahmadevya

97 RAM GOPAL, Sastri, Sadhu Ram *Veda ke akhyanon ka yathartha svarupa* (Hindi) Arya Samaj, Delhi

(1) Pur Ur, (2) Trita, (3) Apala (4) Sarama Pani, (5) Vasistha (6) Dadhyan Asvinau, (7) Agastya Lopa no hist in these legends they embody diff concepts of spiritual char

98 RAU, W Funfzehn Indra Geschichten *As Stud* 20, 1966 (1970), 72 100

transl from Ved c (mainly *JBr*, also *TBr* and *At Br*) Puran c and Kavya sources

99 ROBINSON, H S, WILSON, K *The Encyclopaedia of Myths and Legends of All Nations* Edmund Ward, London, 1965, xi+244

(ed B L PICARD) second impression 23 sections
Rev E WHITE *AP* (June 66), 285 86

100 ROY S N On the chronological and historical analysis of a Puranic legend on phallic worship *JOIB* 17 (2), Dec 67, 123-128

101 RUBEN, W *Waldabenteuer des indischen epischen Helden* Akademie Verlag Deutsche Akad der Wiss, Vortrage und Schriften, 82, Berlin, 1962, 101

pp 34 61 Vedic and pre Vedic (pre Aryan) lit. Cyavana, Sunahsa pa, Kesiin Muni

102 SADHU RAM *Rgveda men varnita akhyanon ka vastavika svarupa* (Hindi) *VJ* 21 (3-4), 1972, 231-233

metaphorical presentation of natural phenomena

103 SAKSENA, D P *Jalaplavana—eka atithasika ghatana* (Hindi) *JGJRI*, 1970, 747-755

104 SASTRI, Dharmendra Nath *Rgvede cyavanakhyanam uttaravaidikasahitye'sya vikasaś ca* GKP 21 (78), 1969, 319-338

(the seeds of the legend, perhaps even in pre Vedic trad.)

105 SATAVALEKAR, S. D. *Suvirayai vispalayai ayasi jamgha Amṛtalata* 3 (3-4), p. 64

106 SCHNEIDER, U. *Der Somaraub des Manu Mythos und Ritual* OH, Wiesbaden, 1971, 112

(Freiburger Beiträge zur Indologie 4) re-interpretation of RV IV 26 and 27 monologues of Indra and Soma—these two hymns belong together—being part of an ancient Soma ritual (main aspects of that ritual can be reconstructed) Rape and Sacrifice of Soma together constitute the primordial deed of Manu the ritual implied is based on analogue magic

107 SCHWABE, Julius *Archetyp und Tierkreis Grundlinien einer kosmischen Symbolik und Mythologie* Verlag Schwabe, Stuttgart Basel, 1966, 270+154 illustr.

Rev. Otto HUTH, *Mundus* 3 (3), 238-39

108 SHARMA, B. R. *Reflection on Suparna in the Vedas* IL 22, 1961

109 SHARMA, Kundan Lal *Urvastipurūrasorakhyanam Vira Samskritam* 3 (4) Aug 66 329-342

110 SHARMA, Vijay Shankar *Varahavatara purakatha* (Hindi) *Vedavani* 16 (6), April 64, 14-17

ref. in Br (e.g. SPBr 14.1.2.11, 3.4.3.19 TS 6.42, TBr 1.7.9.4)

111 SHIV, RAJ. Two legends from the Rgveda KURJ (AH) 3 (2), Sept. 69

112 SIEG, E. *Die Sagenstoffe des Rgveda und die indische Itihasatradition* Libelli 271, 1972, 156

reprint of 1902 ed., Stuttgart

113 SIVAPUJANASIMHA *Jalaplayana aur matsyavatara ka vastavika rahasya* (Hindi) *Paropakari* 7 (3), Jan 66, 9-13

114 SIVAPUJANASIMHA *Dadhici ki asthi se vṛtra hanana ka vastavika svarupa* (Hindi) *Vedavani* 18 (7), May 66, 10-13

115 SIVAPUJANASIMHA ' *Vartika ki vrka se raksa* ' namaka
vaidika gatha ka vastavika artha (Hindi) *Vedavani* 18 (12), Oct
66, 8-11

RV I 112, 116 117 118 *vartika*=Ugas

116 SRIDATTASARMA, M V The horse in Indian lore *AP*
33 (10), Oct 62 458 462

117 SRIDATTASARMA, M V The boar legends of India *Ved*
Kes 49 (7), Nov 62 311-313

ref in *TĀ* (lifting of earth by the boar) *Varāhopaniṣad*

118 SRIDATTASARMA, M V Indian bird myths and legends
AP 34 (4-5), April May 63, 184 188

119 SRIDATTASARMA, M V The serpent in Indian lore
Ved Kes 50 (10), Feb 64, 580 84

120 SUNDARARAMAN, V R Bhṛigu and Varuna *Kamakoti*
Vani 2 (11), Nov 70, 34 35

from *TUp*

121 SYRKIN, A Ja , TOPOROV, V N On triad and tetrad
(Russ) *III Letnjaja škola po vtoričnym modelirujuščim sistemam*,
Tartu, 1968, 109-119

122 TEJOMITRA *Asvibhyam dadhica madhuvidyopadesah*
GKP 21 (7 8), 1969, 351-352

123 THIEME, P Agastya und Lopamudra *ZDMG* 112 (1),
1963, 69-79

RV I 179 studied as Legendenzauber (RV III 33 13
sajakrya last vs of X 108, a magical incantation)

124 TIWARI Shyam *Pauranika jalapralaya ki vastavikata*
(Hindi) *Tripathaga* 10 (4), Jan 65, 29 32

nucleus of the cosmic myth in a local flood

125 TOPOROV, V N Towards the " world egg " myth
reconstruction (Russ) *Transactions of the Tartu State Univ* 198,
1965, 81 99

- 126 TRILOK SINGH The origin of the concept of matsyavata
tara *JBRS* 51, 1965, 19-28

concept of deluge may be the origin this concept can be traced
back to II period if not to IE period

- 127 TRIPATHI, Gaya Charan *Der Ursprung und die Entwicklung der Vamana Legende in der indischen Literatur* OH,
Wiesbaden, Freiburger Beitrage zur Indologie, 1, 1968, xvi+253

Vishnu's three steps in RV (represent movements of the sun across
the sky, or creation by the god of space for man to live in),
Dwarf motif is later Vedic development (intended to trick the
demons rather than to overpower them) author discusses the
connection of the legend with various stages in the development
of pre Hindu and Hindu Weltanschauung

Rev W D O'FLAHERTY *BSOAS* 33, 217-20 U FODZET,
WZKSA 15, 217-18, L. ROCHER, *JAIOS* 91 546-47, D ZBAYTEL,
Arch Or 39 245

- 128 TRIPATHI, Vishwambhar Nath *Urvast tatha vak*
(Hindi) *SP*, 24 AIOC, 1968, 32-33

U and V identical

- 129 UPADHYAYA, Baladeva *Nasiketopakhyanamulasya
naciketopakhyanasya vedetihasapuranesu vikasah* *Pur* 6 (2), July
64, 391-410

oldest version, *TBr* 3.11.8 is ritualistic, in *Ashtaka Up*, it becomes
spiritualistic

- 130 UPADHYAYA, Baladeva *Jñana kī garima* (Hindi) Sasta
Sahitya Mandal, New Delhi, 150

study of Vedic legends

- 131 VADER, V H The Varaha incarnation *SP*, 21 AIOC,
1961, 13-14

Rb V. 29.6 V = Monoceros (and not Orion as THAK
thought) legend of Śrngavata (*Rb* VIII 17-13) ref to constella-
tion Monoceros

- 132 VARLENNE, J *Mythes et légendes extraits des Brāhmaṇa*

IBD III 18 26, 30 66

133 VARENNE, J [about Gandharvas, Apsarases, etc] *Genès, anges et demons* Éd du Seuil Sources Orientales, 8, Paris, 1971

134 VAUDEVILLE, C Aspects du mythe de Kṛṣṇa Gopala dans l'Inde ancienne *Renou Comm Vol*, 1968, 737-761

135 VEDALAMKAR, Ram Nath *Rgveda ka indra, indrām, aur vṛsakapī* (Hindi) *GKP* 23 (1-2), 1970, 70-79

discusses various interpretations of RV X 86 *adhyatmika, adhi daivika, atihāsika, nairukta* acc to political science, etc

136 VEDANANDA SARASVATI, Swami *Sunahṣepa kī katha* (Hindi) *Vedavani* 18 (12), Oct 66, 11-13

Ś =embodied soul

137 VELANKAR, H. D *Gharma and oman in Atri legend* *W N Brown Fel Vol*, 1962, 228-237

gharma=hot milk offering, or vessel containing it, also ref to as *citra bhojana, pitumatiṣ urj oman* or *omyā*=protection granted by Asvins to Atri for the future *gharma* (not *gharma*) was the fire burning Atri (*hīmena*, sometimes an associative instrumental)

138 VIJLA *Vaidika sahitya men urvāṣī aur purūrava* (Hindi) *VJ* 21 (3-4), 1972, 129-132

U =lightning, P =cloud, Vasīṣṭha=water

139 VINOD CHANDRA *Vedamūlah kathah* *GKP* 20 (12), 1967, 20-23

140. WARD, Donald *The Divine Twins An Indo-European Myth in Germanic tradition* *Folklore Studies* 19, Univ of Calif Press, 1968, X+137

141. WRIGHT, J C *Pururavas and Urvāṣī* *BSOAS* 30 (3), 1967, 526-547

verse dialogue structure of RV X 95 is not innovation it is a creation legend 'the sacrifice of the male as the central motif' dialogue bet Narya's parents at the time of his birth text transl, exegetical notes on RV X 95 and the Kaṣha Kaṣīṣhala narrative (*Kaṣha* 8 10=*Kaṣī* 7 6) P =Holy Spirit, U =Mother of God.

142. YUDHISTHIRA, Mimamsaka. *Saunahśepa ākhyana kā svarūpa* (Hindi). *Vedatāñī* 19 (1), Nov. 66, 55-59.

..not hist.. doubtful whether human sacrifice was in vogue

143. ZIMMER, H. Indische Mythen als Symbole. *Eranos-Jahrbuch* 1934.

144. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur*.

..VBD II. 53. 82..

Rev. : Hans Losch, *DLZ* 76 (1955), 325-27.

54. RITUAL AND RITES.

1. ABHAYADEVA. *Agnyādheya* (Hindi). *GKP* 19-23, 1967-71.

..serially. (based on 31 ritual texts)

2. ABHAYADEVA. *Agnihotra-homa* (Hindi). *Vedatāñī* 20, 1968.

..serially..

3. ABHAYADEVA. *Piṇḍapitr̥yajña* (Hindi). *Viśvambharā* 4.

..serially..

4. *Agniṣṭomapaddhatiḥ*. Chowkhamba Sk. Series 81, Varanasi.

..3 vol ..

5. AMARASIMHA. *Veda men agnihotra cikitsā* (Hindi). *Vedatāñī* 18 (1), Nov. 65, 11-13.

6. ANANDA, Swami. *Agnihotra ka prayojana* (Hindi). *Vedatāñī* 18 (1), Nov. 65, 2-3.

7. ANANTASHAYANACHARYA, Dambala. *Piṣṭapaśumīmamsā-parāmarśah*. Belgaum, 1934, 74.

..part 1..

8. ANON. Upakarma: what it means. *BJ* (20-8-72), 45-46.

9. ANUGAMI, Vindhyavasāni Prasad. *Agnihotra ki pratika-tmaka vyākhyā* (Hindi). *Vedatāñī* 18 (1), Nov. 65, 49-90.

- 10 VAN BAAREN, Th P Theoretical speculations on sacrifice *Anthropos* 59, 1964, p 272

(summary of article pub in *Numen* 11, 1964, 1 12)

- 11 BASU, Jogiraj The spirit underlying the form of Vedic sacrifice *SP*, 22 AIOC, 1965, 211-212

see *VBD* II 54 10

- 12 BASU, Jogiraj The coronation ceremony in Vedic India *VBQ* 31 (3), 1965 66 238 250

described on the basis of *Br*

- 13 BENVENISTE, E Sur la terminologie iranienne du sacrifice *JA* 252 (1), 1964, 45-58

yaz used in *Avesta* more in the sense of rendering homage or worship than of sacrificing it implies attitude of reverence rather than ritual practice this is the result of Z's reform in *Br* sacrifices an animal was strangled rather than lacerated *samit* (pacifier) makes the animal consent (*janapayati*), takes him (*alabhi*) into a trap the Iranian method was to strike a violent blow on the victim and stun him)

- 14 BHAGAVADDATTA *Yajña ke prati logon men āśraddha evam bḥaspati dvara usaka nirakarana* (Hindi) *GKP* 21 (78) 1969, 382 84

ŚPBr I 2 5 24 26

- 15 BHARADVAJ, Satyakama *Yajña kya hai? Vedavani* 14 (1), Nov 61, p 46

- 15A BHARADVAJ Satyakama *Agnihotra ka vaijñanika svarūpa* (Hindi) *Vedavani* 18 (1), Nov 65, 32-38

- 16 BHATTACHARYYA, N N The priest and the queen a study in the ritual of the Asvamedha *JOIB* 21 (12), Sept Dec 71, 1 21

Asvamedha was the gradual transformation of an older fertility ritual in wh the priest had to die after his ceremonial intercourse with the queen queen's sexual cycle the dying god (original purpose of magic was economic)

- 17 BHATTACHARYYA, Viman Ch Magical kamya rites in the Śamavidhāna Brahmana *IHQ* 35 (4), Dec 59, 312-326

. 4 sections : (1) *dyusya*, (2) *saubhāgya*, (3) *dānya*, (4) *adīṣṭa-darśana*..these rites consist of both constructive and destructive magical practices, wh. do not differ from similar practices of *AV*..

18. BHAWE, S. S. *Die Yajus des Aśvamedha*.

..VBD I. 22. 1..

Rev. : J. GONDA, *TITLV* 79 (4), 579-582

19. BHIDE, V. V. The use of the *Karīra* in the Vedic sacrifice. *SP*, 24 AIOC, 1968, 7-8.

..*K.*=*Capparis Aphylla*..

20. BHIDE, V. V. *A critical study of the Cāturmāsya sacrifices* .

..VBD III. 24. 80..

21. BHIDE, V. V. The concept of *yuga*, consisting of five years. *SP*, 25 AIOC, 1969, p. 6.

..the origin of the concept (mentioned in *Vedārga-Jyotiṣa*) traced back to Cāturmāsya sacrifices extending over five years

22. BHIDE, V. V. Seasonal sacrifices in Avesta and Veda. *VIJ* 9 (2), Sept. 71, 299-307. (Also in *SP*, 23 AIOC, 1966, 32-33).

..Cāturmāsya sacrifices and Gāhanbār festivals : parallels bet. the two..

23. BHIDE, V. V. *Mīmamsādhyaṇe cāturmāsya-jāgasya mahatvam*. *R. Dravid Fel. Vol.*, 1971, D 25-28. (Also in *SP*, 25 AIOC, 1969, p. 353).

24. BHARILAL, Sastri. *Veda men paśubali* (Hindi). *Vedavāñī* 22 (3), Jan. 70, 11-14.

..(author's book . *Paśubali aur veda*, DAV College, Kanpur). doubts based on *RV* X. 27.2, 17; words like *ṛjāḥ*, *meṣa* to be understood metaphorically..

25. BISWAS, S. N. [*Vrātyastoma*] Berlin Univ , 1955.

..doctoral dissertation..

26. BOSI, Krishna. *Kathaka saṁhitā men rajasūya* (Hindi). *BSS* 1 (2), 1971, 29-34.

27 BOYCE, Mary On the sacred fires of the Zoroastrians
BSOAS 31 (1), 1968, 52 68

28 VAN BUITENEN, J A B The *Samaveda* in the Pravargya
ritual *Renou Comm Vol* , 1968 179 186

office of the *SV* priests acc to Latyayana and Drahayana
Pravargya not a *SV* rite that *SV* eventually began partic patng
was probably due to mere presence of its priests

29 VAN BUITENEN, J A B *The Pravargya, an Ancient Indian
Iconic Ritual described and annotated* DCRI, Poona, DC Building
Centenary and SJ Series 58, 1968 159

(interprets P as an early form of Puja) see 92 below

REV P ROLLAND *JA* 258 376 78

30 CALAND W *Die altindischen Todten und Bestattungsge-
brauche Mit Benutzung handschriftlicher Quellen dargestellt* Verlag
M Sandig, Wiesbaden, 1967, 207

repr nt of 1896 ed , Amsterdam

31 CALAND, W *Altindische Zauberei Darstellung der altin-
dischen " Wunschofer "* 1968, xiv+143

reprint of 1908 ed Amsterdam

32 CHAKRAVARTI Chintaharan Interesting developments
in Vedic rituals *Kaviraj Fel Vol* , 1967, 1 2 (Also in *SP*, 22
AIOC, 1965, p 218)

use of Vedic Mantras in non Vedic, especially Tantric rites
(also see *VBD* II 54 18) also changes adjustments, modifica-
tions etc in Vedic rites (particularly in connection with the
sacraments and funeral rites in Bengal) under the influence of
non Vedic rites

33 CHAKRAVARTI, Indramohan The Vedic *Sandhya SP*.
25 *AIOC*, 1969, 41-42

a scientific order of rites in the procedure of *Sandhya*

34 CHATURVEDI, Giridhar Sharma *Vaidika yajnah SS* 13,
1961, 23 39

35 CHAUDE, B N *Yajña aur varsa* (Hindi) *GAP* 18 (1-2),
1965, 69-71

- 36 CHAUBE, B N *Yajña aur bhojana men mamsa* (Hindi) *GKP* 23 (3), 1970, 147-150
strictly forbidden
- 37 CHAUDHARI, J P *Veda aur pasuyajña* (Hindi) Varanasi
- 38 COOMARASWAMY, A K. [Spiritual significance of *agnyu psthana*] *JRAS* 1943, 105 ff
39. DAIVARATA *Indrayajñah* Rishikula Yogashram, Gokarna, 86
VBD III 50-41 Indra=Supreme Brahman
Rev D T TATACHARYA, *SVLOJ* 6, 118-19
- 40 DANGE, Sadashiv A Ritual of Soma and the theory of *Kavya rasa* *VSMV* 1964, 1965
the concept of *brahman* and the ultimate *rasa* in *kavya* based on the concept of Soma pressing, first ref to *ananda* occurs in the Soma ritual concept of *paṇḍ* as aspect of superfine *van*
41. DANGE, Sadashiv A Adornment as a protective measure in the Vedic ritual *Mirashi Fel Vol* 1965, 87-103
- 42 DANGE, Sadashiv A The field and the ploughshare *NUJ* 17 (2), April 67, 158-178
traces ritual of ploughing in *RV* X. 101, two sprinklings of Soma as part of the agricultural ritual
- 43 DANGE, Sadashiv A A folk-custom in the Asvamedha. *JOIB* 16 (4), June 67, 323-335
ritual union of the horse and the queen far more ancient than the Vedic Asvamedha horse in the Vedic ritual, perhaps, a later substitute for a consecrated living man originally a ritual for the fertilization and fructification of land ref to many parallels from Hindu and other folk-customs
- 44 DANGE, Sadashiv A The *gavisti* (*go-isti*) and the *mehana* in the Rgveda *NUJ* 18 (2) Oct 67.
bull, regarded as agent of Indra, who, in ritual, symbolically fructified the field and the cow this was the basis of *gavisti* (intended for the destruction of evil and for the welfare of cow and agricultural land)

- 45 DANGE, Sadashiv A *Suryajala* (Marathi) *Navabharata* 21 (2), Nov 67, 32-39

deals with the Vedic ritual of lustration at marriage and Rajasuya fluid for lustration represented sun fluid

- 46 DANGE, Sadashiv A Field and the ritual husband *NUJ* 19 (1)

discusses the motif of ritual fructification thro a person other than husband, the motif gave rise to Asvamedha, Vrsakapi, Mahavrata Mudgala's bull idea of *nyoga* developed out of this

- 47 DANGE, Sadashiv A An obscure pastoral ritual from the Rgveda *B R Chatterji Fel Vol*

RV X 102 5 bull in pasture and Indra are brought on par

- 48 DAVE, K B *Asvamedha* (Gujarati) *Svadyaya* 3 (1), Oct 65, 1 12

- 49 DAVE, N B *Śrautayagasya mahattvam* *Surabharati* 9, 1971, 80 85

- 50 DAVE, S S A magic ceremonial in Rajasuya *PIHC* (23rd Session), 1960, p 121

problem of origin of kingship in Vedic age discussed kingship is non Aryan in origin proof adduced from the ceremonial of taking three strides on a tiger skin in Rajasuya tiger indicates lordship of jungles conquered

- 51 DE CHAUDHURI, H K Yajña its magical significance *BJ* 14 (7), 5-11 67, 19 23

Vedic yajna as an act of consecration, as elevation from profane to sacred, 'vicum' regarded as establishing a sort of communication bet. profane and sacred

- 52 DEVARAJA, Muni *Vaidika bharata men yajña aur usaka adhyatmika svarupa* (Hindi) Harayana Sahitya Samsthan, Jazsar, 1961, 208

REV DHARMADEVA, *GKP* 13 (8), 268 69

- 53 DHARMADEVA *Veda sastron men agnihotra aur yajña vidhana tatha usaka mahattva* (Hindi) *Vedavani* 18 (1), Nov. 65, 38 40.

54. DUMÉZIL, G. *L'aśvamedha* du Colonel de Polier. *Kuiper Fel. Vol.*, 430-435.

..ref. to *Mythologie des Indous* by POLIER (pub. Paris, 1809)..
description of the sacrifice diff. from Vedic scriptural accounts..

55. DVIVEDI, Manohar Lal. *Śrautayāgaprakriyāvimarśaḥ*. *SS* 18 (3), 37-48.

56. ED. [Significance of *upākarma*] *Kamakoti Vani* 4 (5), Aug. 72, 10-21.

57. ELLIS DAVIDSON, H. R. The chariot of the sun. *Folklore* 80, 1969, 174-80.

..symbol of turning and travelling wheel of fire..bound up with the turning course of the sun thro. the heavens; connection with the kindling of ritual fire..

58. GANAPATI, Ganesa. *Kātyāyana-śrāddha-prayoga*. Kumbhakonam, 1971.

59. GANGAPRASAD. *Homa aur vāyusuddhi* (Hindi). *Vedavāṇī* 16 (11), Sept. 64, 17-18.

59A. GANGAPRASAD. *Agnyādhāna-mantra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 3-5.

60. GAUR, Y. C. Human sacrifice in India. *Folklore* 7-8, Calcutta, 1963.

61. GERASIMOV, A. V. The earliest data on Indian priesthood : Hotṛ and Adhvaryu in the Ṛgveda (Russ.) *KSINA* 61, 1963, 42-55.

..peculiarities of Vedic rites; functions of priests; structure of ritual texts..

62. GHADGE, N. S. Honey in the Jātakarma. *SP*, 24 AIOC, 1968, p. 213.

..honey administered to the new-born child as a symbol of brightness and immortality..

63. GONDA, J. Ascetics and courtesans. *ALB* 25, 1961, 78-102.

..Mahāvratā : wives of those engaged in sacrificing start a song in order to obtain offspring; Hotṛ on the swing; dancing of girls;

Brahmacarin and harlot exchange abuse significance of the "mutual insult for fertility purposes" a Magadha and a *pūṣṭakā* cohabit

- 64 GONDA, J *The Savayajñas*

VBD III 24 28

65. GOSWAMI, Prakash A study of the local sources of some common words occurring in the Avesta and the Vedas SP, 26 AIOC, 1972, p 508

tries to find out the local sources of the tools and materials required for *yajnas*, *balis*, *samśkāras* etc

- 66 GOUDRIAAN, T *Kasyapa's Book of Wisdom (Kaśyapa jñāna kanda) A Ritual Handbook of the Vaikhanasas* Mouton Disput Rheno Traj 10, 1965, 341

(transl and annotated) the Vaisnava Vaikhanasa sect from South India has a trad wh reaches back to ancient Vedic ritualism (Taitt) Viṣṇu's five forms (Viṣṇu, Purusa, Satya Acyuta, Aniruddha) related to five Vedic ritual fires

Rev L RENOU, JA 253, 441 444, G R WELBOV JAS 27, 656 57

- 67 GUPTA, Sudhir Kumar *Aśvamedha Trividha*, April 64, Jaipur,

analyses contents of vss contained in the Asvamedha section of *SV*

68. GUPTA, Sukeshi Rani *Yupa (Satapathabrahmana ki parjayayojana)* (Hindi) BSSS 2, 1 (1-2), 1971, 1 4

- 69 GUPTA, Urmila *Darsayaga men sakhaharana karma* (Hindi) SP, 25 AIOC, 1969, 37-39

emphasises the scientific char of each rite

- 70 HARIDATTA, Sastri *Agnihotra paddhati (agnihotra ka prayojana)* (Hindi) Vedavani 18 (3), Jan 66, 7 8

71. HEESTERMAN, J C *The Ancient Indian Royal Consecration* VBD II 54 40

Rev J A B VAN BUITENEN, JIOS 80, 252 53

72. HEESTERMAN, J. C *Vratya and sacrifice I-II* 6, 1962, 1-37.

V not outside the Brahmanical pale, nor non Aryan were in closer affinity with Kuru Pancalas, ritual of V constitutes a form of Brahmanic sacrificial ritual, its details and features older than those of classical form of Vedic Aryan ritual (evil and impurity were essential in sacrifice, canalizing impurities into proper channels so that they remain within the cycle of production and procreation—that is sacrificial necessity) Vratyas not so much prototypes of Yogin (HAUER) or of Sāṃya ascetic (CHARPENTIER), but rather genuine predecessors of the Śrauta sacrifice and *dharma* basis of Vratyastoma was exchange of impurity

73. HEESTERMAN, J C Brahmin, ritual and renouncer.
WZKSA 8, 1964, 1-31

pre eminence of a Brahmana not based on his priesthood but on his being the exponent of renunciation institution of renunciation already implied in classical ritual thinking, the diff bet. classical ritualism and renunciation is matter of degree rather than of principle individualisation of ritual wh cd 'not but lead to its interiorisation (=real fusion into one person of patron and officiant) (pre classical ritual purity and impurity are complementary, Yajamana, who has undergone Dikṣa, is not pure, but is charged with evil of death to wh he has to submit in order to be reborn priest takes over the Yajamana's impurity, Yajamana and priests=rivals of pre classical ritual)

74. HEESTERMAN, J C The case of the severed head.
WZKSA 11, 1967, 22 43

(Vedic Śrauta ritual presents a highly rationalised system of abstract symbols expressing the relations governing the cosmos and purporting thereby to enable the specialized operator—*ya evam veda* to manipulate the universe, or rather to make his own universe, cf the arrangement of *sastras* and *stomas*) ref in *Br* to *yajñasya śraṅ*, to its being severed, to the outflowing essence, and to its being restored, *yajñasya śraṅ* : standard elements and acts of the ritual (particularly in connection with Pravargya) (Vedic-brahmanic conception of sacrifice originated orthogenetically in the agonistic festival)

75 HEESTERMAN, J C Kautalya and the ancient Indian state WZKSA 15, 1971, 5-22

H.'s idea of impressive gathering in Asadhya, SCHARPE (*Untersuchungen zur Staatsrechtslehre des Kautilya* Wiesbaden, 1968) connects it with Vedic Varunapraghasa, H agrees guilt and atonement—the central issue of Varunapraghasa (Caturmasyas explained in terms of social reality, Varunapr or rather the festival wh lies at

its root, signifies the turning pt bet the season of violent strife and the season of settled life and harmony) .

76. HEIMANN, B The supra personal process of sacrifice.
RSO 32 (*Furlani Fel Vol*) 1957, 731 739

VBD II 54 41 sacrifice in India is not fundamentally concerned with making holy and setting apart something sacred, with placating, appeasing or praising by word and deed the Supreme Person of God, it emphasizes the supra personal cosmic process of *do et des* one thing is given in order that another thing can arise subjective psychological stimulus towards any sacrifice is *fraddhā*—absolute submission to the course of happenings Indian sacrifice consists in passive obedience to Nature's supra personal laws

- 77 HUBERT, Henri, MAUSS, Marcel *Sacrifice . its nature and function* Univ of Chicago Press, 1964, ix+165

(transl from original French by W D HALLS) in sacrifice, sacred and profane approach each other thro the mediation of a victim, for this to happen requires acts of sacralization and also of desacralization a sacrificial rite perceived as a *structural* event
Rev G HARRIS, *AA* 67, 139 40, V TURNER, *Man* (NS) 1, 116 17

- 78 HUMBACH, H Iranische Sonnenpriester in Indien. 17
Deutscher Orientalistentag, 1969

- 79 IYER, L S P S Asvamedha or the horse sacrifice
Kamakoti Vani 2 (6), June 70, 22 27, (7), July 70, 21 25; (8), Aug 70, 33-34

symbolism of A , its goal

- 80 JACKSON, Anthony Sound and ritual *Man* (NS),
3 (2), June 68, 293 299

if ritual is seen as a striving towards contact with superhuman powers, a transcendence of everyday reality, then it is not surprising that men will employ such means as will give them this feeling of surpassing normality, rhythmic sound is one such means music is an essential component not only in establishing social relationships wh is one of the functions of ritual but also in setting the pattern of ritual incantations

- 81 JAYADATTA *Veda ka abhinna anga agnihotra* (Hindi).
Vedavani 12 (1), Nov. 65, 47-48.

82 JOSHI, G Y Was Purusamedha ever practised in Vedic India ? *SP*, 25 AIOC, 1969, 12 13

no

83 JOSHI, Sanjeevani Gold in Hindu samskāras *SP*, 25 AIOC, 1969, 251-252

84 KAILAS CHANDRA *Atha brahmayajnatarpanakalanirnayah Pranava Parijata* 12, 1970

serially

85 KAMEI, Sochu On the Antara homa (Jap) *JIBS* 10 (1), Jan 62, 225 221

86 KANKAR, Narayan Sastri *Vaidikopasatkarmarahasyam R Dravid Fel Vol*, 1971, V 69 73

TS 6 2 3 Upasad rite described

87 KAPADIA, B H Asvamedha, the king of the sacrifices *JBomU* 30 (2), Sept 61, 11 22

a summary in English of Der Asvamedha und der Purusa medha by W KIRFEL (*VBD* II 54 50)

88 KARAMBELKAR, V W Vedic Mahavrata *KRCOI GJ Vol*, 168 178

origin of M its trans t on in three phases its popular nature in Ar its place in the hist of *vrata*s

89 KASHIKAR, C G The Vedic sacrificial rituals through the ages *JA* (3rd Series) 1 (2) April 64 77 89 (Also in *SP*, 26 ICO, 1964, p 142)

90 KASHIKAR, C G *Srauta karmace svarupa* (Marathi). *Sanskrit Sugandha* 1970, 8 18

91 KASHIKAR, C G *Veda men pravrttidharma* (Hindi) *PP* 3, 1970, 35 39

smarta and *srauta*

92 KASHIKAR, C G Apropos of the Pravargya. *CASS Stud* 1, 1972 1-10 (Also in *SP*, 26 AIOC, 1972, 359 60)

(ref to 29 above) rejects VAN BUITENEN's suggestions Mahavira was not an icon, its anointing did not amount to *pūjā*, P not a

coalescence of two distinct rites, viz worship of M and offering of Gharma therefrom to Asvins K accepts the view of LÜDERS that the hot milk in M represented the celestial fluid and that P was intended to strengthen that fluid wh brought down rains P was a SV rite

- 93 KRISHNA KUMARI *Diksa eka vivecana* (Hindi) *Visvambhara* 5 (1), 1968, 87-102

details derived from Vedic texts

- 94 KRISHNA LAL *Aśvayujī karma ke mantra* (Hindi) SP, 25 AIOC, 1969, 35-36

- 95 KRISHNAMURTHY, K Asvamedha ritual and its antiquity *OHRJ* 10 (4), 1962, 23-29

- 96 KRISHNASWAMI IYER, T. K *Yajña* SP (ISC) 4, 1972, p 2

Vedic concept of *yajna* explained with ref to man, universe, and god

- 97 LANGAYANA, Ramabhakta *Vaidika yajña svarupa evam uddesya* (Hindi) *VJ* 21 (3-4), 1972, 248-250

- 98 LEVI, Sylvain *La doctrine du sacrifice dans les Brahmanas* Bibl de l'École pratique des hautes études scienc rel, Vol 73, Paris, 1966, xvi+196.

re ed with preface by L. RENOU (pp vii xi)

- 99 MADAN MOHAN *Samskara aur yajña men yajamana, yajamanapatni aur brahmadī ke asana* (Hindi) *Vedavani* 19 (5, 6, 8, 11), 1967

serially

- 100 MADAN MOHAN *Pañcamahayajñapradīpa* Bharatiya Pracyavidya Pratisthan, Ajmer, 1969, 244

comm on DAYANANDA's *Pañcamahayajñavidhi* relevant Vedic texts given

101. MAJUMDAR, Devi *Mantras applied in the ritual of churning out of fire in Agnyādhāna* SP, 25 AIOC, 1969, 39-40

the Mantras employed suggest that churning out of fire is not only an external ritualistic performance, but also needs some sort of mental operation (bhāvanā)...

102 *Manasa yajña śāstrasammata nahin* (Hindi) Arya Samaj (Jabalpur), *Vedavani* 19 (9), July 67, 13 15

103 MANDE, Prabhakar B *Mulavidhi svarupa ani ugama* (Marathi) *Navabharata*, Oct 70, 21-28

cosmogonic rite as the basis of all ritual

104 MISHRA, Harekrishna *Sopakhyanacaturmasyanirupnam* *Prajna* 16 (2) Mar 71 46 49

105 MODAK, B R Consecration in Atharvan literature *JKU (H)* 9, 1965, 65 68

106 MODAK, B R The nirajana ceremony *SP*, 26 AIOC, 1972, 365 366

described in *AVP* 17 18 18b *Agni P* 264, *Bṛhatsaṃhitā* 43 intended to bring success to a king in his military expeditions

107 MUNSHI, K. M The socio religious significance of Yajna *BJ* 18 (1), 8 8 71, 26 32

reprinted

108 MURDESHWAR, S S Rituals *Ved Kes* 52 (4), Aug 65, 210-213

(rituals=kindergarten of spiritual life)

109 MUS, Paul Thousand armed kannon a mystery or a problem? *JIBS* 12 (1) Jan 64, 438 470

SPB, description of the alar (=essentially an image of the world) Agni→Prajapati→Brahma concepts of *visvatomukha*, *pradaksina* and *mandala* discuss on re *Puruṣasukta* multi headed, multi armed images of Avalokitesvara

110 MYLIUS Klaus Der Sarvamedha *WZKMUL* 17, GsR (2 3), 1968, 275-277

(1) S relatively late mentioned only in later section of *VS*, (2) it is a *Dasaratra* includes elements of *Purusamedha*, *Asvamedha* *Vajapeya* (in some respects) and *Visajit* special ref to *Dakṣiṇa* (3) S result of artificial priestly construction intended to round off ritual system (4) concepts of Brahman *Atman* identity *Karma sadāśra* *śrāmas* (particularly *Vanaprastha*) adumbrated

- 111 MYLIUS, Klaus Der Samsava *WZUH* 17 (6), 1968, 117-137.

antecedents of S (in *Saṁ* and *Br*), S in *SS* and *Bhasyas*, ritual texts, nature of S, table showing sources of S

- 112 NARAYANA SASTRI, K P. *Sandhyavimarśah. SS* 18 (3) 71-88, (4), 85-98, 19 (1), 63-78

113. NIKAM, N A Ritual and renunciation *Bull Ind Inst of World Culture*, Bangalore, 16 17

- 114 NILAKANTA SASTRI, K A. Report on a Seminar on "Rituals, Ethics, and Mysticism " *BITCM* 1969, 55 95.

- 115 OMKAR, Harishankar *Vaidikakarmadhikaravivarah Surabharati* 1966, 138-142.

- 116 PANCHOLI, Badriprasad *Vaidiki himsa himsa na bhavati Vedavani* 16 (2), Dec 63, 11-15

- 117 PANCHOLI, Badriprasad *Gavamayana sattra aur trika druka dina (Hindi) Vedavani* 18 (3), Jan 66, 8-10.

118. PANCHOLI, Badriprasad *Alambha jajña (Hindi). URSHS* 2, 1967, 47 63

alambha=arambha=karma

119. PANDEY, U C Vedic sacrifice *Bharati* 6 (2), 1962 63, 105-108

- 120 PANDEYA, Suryabali *Yajña ka sattvika svarūpa (Hindi) Vedavani* 21 (7), May 69, 3 ff

no occasion for immolation of animal in Vedic ritual, therefore, *adhvara aśa=mahavādhi tokmani (herbs) mamsam*

- 121 PANSE, G M Significance of water in Indian rituals and ceremonies *ŠPP* 8 (1), Feb 68, 18-25. (Also in *SP*, 24 AIOC, 1968, 223-24)

water is direct cause of earth (cosmology) and is a good conductor of *mantraśakti* Pranas originated from or are constituted of water (*Ch Up*)

- 122 PANT, G ; JAULI, G *Pracina bharata men aśvamedha jajña (Hindi). Tripathaga* 9 (7), April 66, 73-76.

123. PATHAK, V S Vedic rituals in early medieval period : an epigraphic study. *ABORI* 40, 1959 (1960), 218-230

124. PATYAL, Hukam Chand. Significance of *varana*- (*crataeva roxburghii*) in the Veda *Oriens* 21-22, 1968 69, 300-306

. (1) vessels made of *varana* wood not to be used in making offerings, because they are injurious to sacrifice, (2) association of this tree frequently with rites connected with diseased persons, (3) charms and amulets connected with this tree have curative powers and magical effects

125. PAWDE, Kumud M Cow in Hindu prāyascitta *SP*, 24 AIOC, 1968, p 225.

126 PHILLIPS, H. B Ritual. *Ved Kes* 59 (1), May 72, 51-55.

ritual is myth acted out, ritual makes possible, psychologically, communion bet. god and man, it gives collective expression to the basic values in social life, e g , birth, initiation, marriage, death .

127. POTDAR, K. R The Mīmamsa view about the material-deity-sacrifice-relationship and its implication *Bh Vid* 28, 1968 (1971), 13-21

it is on the authority of Veda itself that prominent place enjoyed by material in the sacrificial performance as compared with deity is established, role of deity further relegated to an insignificant place

128 RAMAVATAR. *Vaidika sampada ka yajña* (Hindi). *Vedavani* 18 (1), Nov. 65, 5 ff

129 RAMAVATAR. *Bṛhad havana mantra* Ramlal Kapur Trust, Amritsar, 162.

130 RANE, G R. The Aśvamedha in the Vedic period (a fresh interpretation) *SP*, 23 AIOC, 1966, 13-14

A. as a "redemptory sacrifice" may be traced back to an old trad of removing an old king by a young vigorous successor to represent the rejuvenated abode of the divine spirit A. to be performed by a monarch desirous of obtaining new vigour and vitality both physical and sexual, of establishing his renewed supremacy and of retaining his queen .

131. RASTOGI, Urmila *Darśayaga men śakhaharana-karma* (Hindi). *JDSUD* 1 (2), July 72, 98-105

132. RASTOGI, Urmila. *Darśapurnamasayaga men samskr̥tika pravṛttayan* (Hindi) *SP*, 26 AIOC, 1972, 373-375

133. RAY, Amita House-building rituals in ancient India. *J. N. Banerjea Fel Vol*, 1960, 298-312

as represented in *RV*, *AV*, *GS*, etc (also among the Todas, Nagas, etc)

134. RENO, L. Recherches sur le rituel vedique la place du Rig-Veda dans l'ordonnance du culte *JA* 250 (2), 1962, 161-184

. the employment of *RV* in ritual is less from the pt of view of contents than of formal factors such as metre, number symbolism, etc

135. RÖNNOW, K. Zur Erklärung des Pravargya, des Agnicayana und der Sautramani *Monde Orient* 23, 113 ff

. (myth of Namuci traced in the general outlines of Sautramani)

136. SAMARPANANANDA, Swami *Paśuyaga* (Hindi) *Vedavani* 19 (1), Nov 66, 19-22

137. SANDESARA, U J The śistasampratipatti sattras of Śrī Kṛṣṇa. *SPP* 7 (2), Aug 67, 55-61

(sacrifices performed by K. to bring about intellectual unity among the distinguished ones of the society)

138. *Sandhyavandanaprayoga* of the Jaiminiya (Talavakara) Śāmavedins. Vani Vihar Press, Srirangam

139. SARAF, Samarendra. The Hindu ritual purity pollution complex. *Eastern Anthropologist* 22, May Aug 69, 161-176

140. SASTRY, Vishvanadha The New Moon and Full Moon sacrifices. *SP*, 26 AIOC, 1972, p 510

141. SATAVALEKAR, S D. *Gomedhe govadho bhavati na va*. *GKP* 13 (9), 297-301

. no cow slaughter in Gomedha *gamedha*=*gosahgama* .

- 142 SCHLERATH, B Opfergaben *Paideuma* 7 (4-6), July 60, 129-134

sacrifice of the Aryans was fundamentally a stylised feast (for guests) discusses Vedic and Iranian evidence

- 143 SCHLINGLOFF, Dieter Menschenopfer in Kausambi I II 11 (3), 1969, 175 189

(human sacrifice in Veda and its ancillary lit) see 146 below

- 144 SEMKA, E S On the typology of the opposition 'milk blood' in ritualistic and mythological systems of India and Ceylon *Semerotix* (Proc of 4th Summer School on Secondary Modelling Systems), Tartu, 1970, 51 53

- 145 SEN, Milan Some lights on the aspects of the Soma-rite called Vajapeya SP, 25 AIOC, 1969, 364-365

- 146 SHARMA, G R The excavations at Kausambi (1957-1959) the defences and the syenaciti of the Purusamedha Allahabad Univ, Inst of Arch Publication 1, 1960

see 143 above

- 147 SHARMA, Lakshmi *Sastriya vraton ke samanya vidhavidhana* (Hindi) *Sodhapatrika* 21 (3), 1970, 17 29

- 148 SHARMA, Ramaprapanna, *Yajnyapasuvimarsah Prajña* 13 (2), Mar 68, 105 112

no animal immolation prescribed in Vedic sacrifice *pasu*=Agni or Vayu or Surya or Purusa *māṁsa chāga vapa* ref to herbs etc

- 149 SHARMA Veniram *Yajña aur brahmana* (Hindi) *Kalyana* 39 (9), Sept 65, 1177 1179

- 150 SHASTRI, Dikshina Ranjan *Origin and Development of the Rituals of Ancestor Worship in India* Bookland Pvt Ltd, Calcutta, 1963, x+399

study of Śraddha ceremony from hist and sociological points of view funerary ceremonies as practised in India may be of pre Vedic origin but Śraddha is essentially Vedic

Rev R P COLDMAN *JAOS* 89 670 S P SENIJA *Mni* 45 328 29

- 151 SOMASUNDARA Diksita *Yagaparicayah tatra vajapeya-yagah* Ramayana Mudranalaya Madras

- 152 SOPHER, David E Indigenous uses of turmeric (*curcuma domestica*) in Asia and Oceania *Anthropos* 59, 1964, 93 127

turmeric (*haridra*) in Indian domestic rites

- 153 STAAL, J F Report on Vedic rituals and recitations *Year-Book of Am Philos Soc*, 1963, 607-611

- 154 STAAL, J F The twelve ritual chants of the Nambudiri *agnistoma Kuiper Fel Vol*, 409-429

general information about the 12 Agnistoma samans, special features noticed among Nambudiri Samagas Nambudiri tradition is complete, but weak, it is characterized by a specific combination of Śrauta traditions largely diff from other South Indian traditions schools which are followed are Āsv or Kauṣ for RV, Baudh for TV, Jaim for SV

- 155 STUTLEY, Margaret The Asvamedha or Indian Horse Sacrifice *Folklore* 80, Winter 1969, 253 261

the Indo Aryan H S appears initially to have assimilated an ancient fertility rite in which some kind of native animal was replaced by the Asian horse introduced by the Aryans development of Asvamedha during three phases of IA expansion in upper India clearly apparent (1) initial settlement of Aryans in NW (Āryāvarta) RV (2) expansion to Madhyadesa—redaction of the other 3 Vedas made and some of the Br compiled, (3) advance of tribes (probably of mixed blood) which became assimilated with the purely native tribes of the East (during this phase kingly and priestly dominance established early form of caste, introduction of legal code, end of this phase dividing line between ancient Br fundamentalism and Hinduism) earliest source of information about As is RV I 162 63 as a fertility rite H S associated with spring festival in which whole community took part As invested with a cosmic significance brief summary of the procedure of As, ref to parallel beliefs in other cultures significance of various rites

- 156 SUBRAHMANIAN, N Vedic sacrifices in Tamilaham in the Sangam age *V R Shastyaabda Fel Vol*, 1971, 177 179.

much in evidence

- 157 TAMBIAH, S J The magical power of words *Man (NS)* 3 (2), June 68, 175-208

ritual defined as consisting of 'word' and 'deed' concept of *mantra* Vedic hymns speculated on Vak, and asserted that gods ruled the world through magical formulae also see 80 above

- 158 THITE, G U A propos of the Vajapeya *JUPHS* 29, 1963 31-39

V must have been a popular fertility rite an *utsava* connected with obtaining plenty of food, in the process of the development of ritual it was included in Soma sacrifice efforts specially made to elevate it

- 159 THITE, G U Utsannayajna *JOIB* 18 (3) Mar 69, 179 186 (Also in *SP*, 24 AIOC, 1968, p 32)

U = a b g extensive sacrifice the extensiveness connected with the year (*samvatsara*) *utsanna* also means obsolete

- 160 THITE, G U Elevation of the sacrifice in the Brahmana texts *Dandekar Fel Vol*, 1969, 163 168

see *IBD* III 18 23

- 161 THITE, G U Caturmasya sacrifices researched *JUPHS* 31, 1969, 57-79

(1) original nature of C must have been that of a curing magic performed by the masses (2) curing magic mixed with the characteristics of the ritual of the classes (3) C elevated and firmly established in the ritual system of the classes

- 162 THITE G U *Brahmanagranthatila pasuyajna ani ahimsa* (Marathi) *Navabharata*, Nov 69, 26 28

sublimation of animal immolation (1) awareness of cruelty (2) insistence that it is not *ahimsa* (3) not looking at the animal being immolated (4) symbolical protection of the animal being immolated (5) euphemistic expressions : *samnyapaya anagan* etc (6) peculiar manner of immolation (7) belief that the immolated animal is actually given new life (8) immolated *pasu* becomes immortal

- 163 THITE G U Non attractive Dakshinas in Srauta ritual *VIJ* 7 (1 2) 1969, 36 44

D usually connected with the nature and purpose of sacrifice by themselves neither attractive nor non attractive

- 164 THITE, G U *Sacrifice in the Brahmana texts* Univ of Poona 1970 3+738

doctoral thesis typescript see *IBD* III 18 24

- 165 THITE, G U Animal sacrifice in the Brahmana texts
Numen 17 (2), Aug 70, 143 158 (Also in *SP*, 25 AIOC, 1969,
p 28)

(1) a s elevated by connecting it with Soma sacrifice (2) a s
is a substitute for self sacrifice offering of Purodasa is imp stage
bet a s and Hav ryajna (3) traces of *ah msa* in a s thro sophi
stication and euphemism

- 166 THITE, G U Henoritualism of the Brahmana texts
JUPHS 33, 1970, 23 36

henoritualism consists in considering the rite in hand to be the
only one existing and praising each rite successively in the same
or similar manner henor tualism marks the transition bet ritualism
and spiritualism

- 167 THITE G U Sammapasa Somaprasa according to the
Mahavastu II 237 *Bh Vid* 28, 1968 (1971), 69 71

normal Soma sacrifice (Agnistoma) is intended

- 168 THITE G U Pankta yajna *R Dravid Fel Vol* 1971
E 22 29 (Marathi version in *Navabharata* 24 11, Aug 71, 13 15)

P Y implies fivefold classificat on of sacrifices Agnihotra
Darsaparna Caturmasyas Pasu Soma (cf *Aut Br* II 3 3) this
justifies the name Pankta

- 169 THITE G U Numbers of metres as a measurement
of sacrifice *BSSS* 1 (3 4), 1971 72, 53 56

(1) the no of metres given d fferently at diff places it varies
from 3 to 7 acc to requirements (2) its purpose is to serve as
measurement of sacrificial details

- 170 THITE G U Animalism in ancient India *JOIB* 21 (3)
Mar 72, 191 209

animalism—tendency to imitate animals to behave like animals
etc both n spiritual and ritual contexts e g *gosara* sacrifice n
wh the sacrificer acts like a bull Vedic Buddhist and other
evidence

- 171 TRIPATHI Vinayak *Agnicayana jagatimarsah Medha*
3 4, 7 16

- 172 TRIPATHI, Vinayak *Agnicayanam* VSVV, Varanasi
doctoral d sertation

173 TUNGAR, N V *Yajña pasuhimsa nisiddha* SP 25 AIOC, 1969, p 343

174 UDAYAVIRA, Sastri *Agnihotra ki ekarupata* (Hindi) *Vedavani* 18 (1) Nov 65, 8-11

175 VAIDYANATH Sastri *Agnihotra* (Hindi) *Vedavani* 18 (1) Nov 65 13 14

176 VEDAKUMARI *Yajna men mantra viniyoga ka svarupa* (Hindi) GKP 19 (8) 421 426, (9) 457 59, *Vedavani* 19 (7) May 67, 10 16

three forms (1) *rupasamiddha* (2) *bhāṣa amiddha* (3) *prat ka pradhana*

177 VEDAKUMARI *Agniyadhana ka vidhi* (Hindi) *Vedavani* 19 (12), Oct 67, 5 10

178 VINOD CHANDRA *Agnihotrasya mahattvam* GKP 21 (1 2) 1968, 19 21

179 VIRENDRA *Agnihotra se rogon ki cikitsa* (Hindi) *Vedavani* 18 (1), Nov 65, 22 25

180 VISHVA BANDHU (ed) *Vaidika samkalpa sandhya* VVRI Nityananda Vishva Granthamala 8 1970 iv+26

SL text Hindi transl. notes

181 VISVAMITRA *Agnihotra ka svarupa aur rahasya* (Hindi) *Vedavani* 18 (1) Nov 65 14 19

182 VISWANADHA SASTRY D The institution of sacrifice the Agnistoma SP, 22 AIOC 1965, p 244

183 VISWANADHA SASTRY D The ritual of the Veda and the Brahmanas SP, 24 AIOC 1968 p 27

184 VISWANADHA SASTRY, D The institut on of sacrifice Agnistoma, its origin and development SP 25 AIOC 1969 27 28

185 WAGLE Narendra Minor rites and rituals attributed to the Brahmanas in the Nikaya texts of the Pali canon JOIB 17 (4) June 68 363 372

ref to Gṛhya rites censure of Brahman c professional pr estu

186 WALLI, Koshalya Animal sacrifice and ahimsa. *SP*, 23 AIOC, 1966, 24 25

187 WEYGANDT H *Kapa'am Uber den Ursprung des vedischen Voropfers*

Rev B SCHLERATH *Tribus* 10 (1961) 194 ff

188 YUDA Yutaka A bird's eye view of sacrifice (yajna) as seen in the Satapatha Brahmana (Jap) *Tohogaku*, No 36, Tokyo, 1968, 145 126

189 YUDHISTHIRA Mimamsaka *Samidadhana mantron ki samasya* (Hindi) *Vedavani* 13 (3), Jan 61, 9 13

190 YUDHISTHIRA Mimamsaka *Yajnon ka adhyatmika svarupa* (Hindi) *Vedavani* 17 (8) June 65 5 7

191 YUDHISTHIRA Mimamsaka *Agnihotra* (Hindi) *Vedavani* 18 (1) Nov 65 19 22

192 YUDHISTHIRA Mimamsaka *Artvijina aur paurohitya karma ke adhikari* (Hindi) *Vedavani* 19 (9) July 67, 5 6

193 YUDHISTHIRA Mimamsaka *Sravani (Raksabandhana)* (Hindi) *Vedavani* 20 (10) Aug 68, 17 20
upakarma

194 YUDHISTHIRA, Mimamsaka *Tina yajnya agniyan* (Hindi) *Vedavani* 22 (2) Dec 69, 6 7

puruso va.a yajnah (Ch Up) v ryagni (upasthe garhapatya)
jayharagni (jathare dakṣ na) prapagni (mastiske dha anja)

195 YUDHISTHIRA, Mimamsaka *Brahmayajna sandhyopasana* *agnihotra* (Hindi) *Vedavani* 23 (6) April 71, 21 32

acc to Dayananda trad

55 CULTS AND FESTIVALS

1 VAN BAAREN, Th P Culte et rite a la lumiere de l'histoire des religions *Paroisse et liturgie* 51 Saint Andre lez Bruges, 1968, 147 156

- 2 BANERJEE, P Naga cult in ancient India *I-AC* 15 (4), Oct 66, 297-314

Naga represented on faience sealings of MD, but he appears there as devotee, not as divinity serpent in *RV*, *MS AV*, *GS*

- 3 BASU, M N The moon and the man *Folklore* 10 (7), Calcutta, 1969, 235-242

- 4 BHAGVAT, Durga Bear in Indian culture *JASBom* 43-44, 1968-69, 31-93

bear in Vedic lit., Vedic ref. both natural and symbolical, in Veda, the bear-cult seems to be an archaic cult

- 5 BHATTACHARYA, Tarapad Further notes on the Brahma cult. *JBRs* 45, 1959, 411-420

addenda to *VBD* II 48-18, also see *VBD* II 51-43, 56-11-13

- 6 BHATTACHARYA, Tarapad *The Cult of Brahma* Varanasi, 1969, 340+3 plates

second revised and enlarged ed. of *IBD* II 48-18

7. BHATTACHARYA, Tarapad *The Avesta, Rgveda, and Brahmanā cult* *ABORI* 51, 1970 (1971), 31-50

(fundamental diff. bet. gods of *RV* and of *Avesta*, Ahura Mazda can't be identified with Varuna, difficult to believe that ancient Iranians and Vedic Aryans have originated from a common stock. Avestan rel. indebted to non-Vedic rel. of India and, in some cases, to the later Rgvedic rel.) Prajapati was an earlier god than Agni and Brhaspati. P's worship earlier than *RV* rel. both Indians and Iranians were before schism worshipping Brahma (=Prajapati = Creator god) and his other manifestations

- 8 BHATTACHARYA, N N *Indian Mother Goddess* Calcutta, 1971, 156

- 9 CHAKRAVARTY, D K The antiquity and the evolution of the saptamatrika worship in Bengal *PIHC* (30th Session), 1969, 129-138

Mother Goddess worship in IV civil. as starting pt.

- 10 CHATTERJEE, Asim Kumar *The Cult of Skanda Karttikeya in Ancient India*

see *VBD* III 51, 113

11 CLOTHEY Fred Skanda sasti a festival in Tamil India
Hist Rel 8 (3) Feb 69 236 259

hist sketch of Skanda S linked to Sanatkumara in *Ck Up* VII elsewhere appears as cosmic philosopher and knower of mystery of existence a no of motifs from Vedic and post Vedic sources transferred to S e.g. those of sun god solar deity celestial warrior chieftain Tamilization of S and Sanskritization of Murukan and consequent identification of the two

12 DESAI Kalpana Varaha *JASBom* 43-44 1968 69
106 118

V cult in Vedic lit

13 FREDERIC L *La danse sacree de l Inde* Paris, 1957

14 JAIN Bhagchandra Antiquity of the sramana-cult
WB 15 (1) Aug 66 3 6

S cult as practised by the Jainas existed prior to Brahmanic cult its later emergence indicates only a revival

15 JAMES, E O *The Cult of the Mother Goddess An archaeological and documentary study* Fred A Praeger, New York 1959, 300

ref to the cult in India

Rev G Tucci *EIV* 12 209

16 KRISHNAMURTHY K Festivals of ancient India as gleaned from the Indian literature *JAHRS* 29 (1 2) 1963 64, 40-47

ref in Vedic lit.

17 MAHADEVAN T M P Ganapatya cult *Kamakoti Vani* 2 (10) Oct 70 10 13

Vedic origin of Ganapati

18 MAHALINGAM T V Hayagriva the concept and the cult *ALB* 29 1965 188 199

horse deified in Veda V snus hybrid form

19 MAHALINGAM T V The cult of Sakti in Tamilnad. *BITCM* I 1965 17 29

(also by the same author Vaga cult in India, *BITCM* 1957)

20 MILES, A *Le culte de Civa Superstitions, perversions et horreurs de l'Hindouisme* Paris, 1935, 310

21 MODAK, B R. The Indramaha festival SP, 25 AIOC, 1969, p 32

mentioned in *Kaus itas tra* 140 and 19th *Parasista* of IV

22 MORRIS Ramona and Desmond *Men and Snakes* Hutchinson, London, 1965, vii-224+illustr

seeks to examine man's relationship with snakes throughout his hist. ritual behaviours and shared phantasies surrounding snakes

REV D FREEMAN, *Man* (NS) 1, 262

23 MOTI CHANDRA Some aspects of Yaksha cult in ancient India *Ghurye Fel Vol*, 1954, 244-265

24 MUHANDI LAL The cow cult in India *Radical Humanist Pamphlet* 3

(up to Buddha's time use of beef was common)

25 MUKHERJEE, U N' Naga worship in ancient India, and its reference in Vedic literature *PIHC* (24th Session), 1961, 84-87

Naga cult is generally believed to be non Aryan in origin (because of its prevalence in IV civil.), VI suggests that Naga worship (as we know it today) originated in Vedic period, ref to the Budhya (12 times) in RV

26 PRASAD, H K. The Naga cult in Bihar *JBRs* 46, 1960, 129-134

Naga-cult closely associated with the cult of Śiva Vedic Rudra associated with serpents II VI 56 I regards snakes as evil omens snake-cult in IV civil. Sarpabali ref to in GS (ItGS II 19)

27 ROY, S N Early Puranic account of sun and solar cult *Allah Univ Stud*, Ancient Hist Sect., 1963-64, 39-59

28 SARKAR, Amal Snake cult in Indian religion *MR* III, May 62, 390-394

29 SCHMIDT, H P Iranian Magi in India *QJMS* 55 (34), 99-100.

- 30 SEN GUPTA, S Tree and humanity *Folklore* 6 (6), Calcutta, June 65, 219-235

tree worship from the Aryan period onwards

- 31 SEN GUPTA S (ed) *Tree Symbol Worship in India* A new survey of pattern of a folk religion Indian Publications India Folklore Series, 5, Calcutta, 1965

- 32 SIMOONS, Frederick J, SIMMONS, Elizabeth S *A Ceremonial Ox of India the Mithan in Nature, Culture, and History* Univ of Wisconsin Press, Madison, 1968, xv+323

Rev G CAILLAT *JESHO* 13, 109-110

- 33 SINGH, Madan Mohan Some of the ancient popular cults of Magadha *PIHC* (23rd Session), 1960, 138-139

non Aryan in origin, but assimilated in Br. rel

- 34 SRIVASTAVA, V C The Magas and the sun-worship in ancient India *SP*, 23 AIOC, 1966, 128-130

Magas were probably low-cultured (non Aryan?) fire sun worshipping priests of Media when they reached India, they had already become Iranianised. Solar worship of ancient India was a mixture of three traditions: (1) orthodox tradition of Vedas, *Up*, and *Pur* (2) Magi tradition of Iran (3) indigenous tradition of India

- 35 TRIPATHI, Mata Prasad Association of bull motif with the cult of mother goddess in the terracotta tradition of Baluchistan *SP*, 26 AICO, 1972, p. 436

earliest remains from Kulli and Mehri cultures of south Baluchistan are particularly associated with some unique terracottas of bird-faced goddess (identified with Suparṇī Vāk of the Vagām bhṛṅgīya hymn) along with those of bull of a special variety, both bull and Vāk are vegetation fertility deities

- 36 VIDYALANKAR, K C Ancestor worship in Aryan cult *KURJ* 4 (1-2), Sept 68

56 VEDISM HINDUISM AND OTHER RELIGIONS

1. ANANDAPRIYA *Parasī dharma vaidika dharma kī eka sakṣai* (Hindi), *Vedavani* 16 (1), Nov 63, 94-96

. a comparative study

2. ARYAPATHIKA, Amarasimha. *Veda kâ amṣa kuraâna men* (Hindi). *Vedavani* 15 (2), Dec. 62, 31 ff.
3. AUBOYER, J. *Judée, Iran, Inde*. 1964, 112+36 diagr.
4. BADI, A. M. *Monde et parole de Zarathoustra. Essai d'interpretation*. Payot, Paris, 1961, 190.
Rev. M MOLE, *RHR* 164 (2), 235-36
5. BAPAT, P. V. Vedic sources of some Buddhist beliefs. *J Assam RS* 14, 1960, 116-119.
. see . *VBD* II 56-6 .
6. BAYART, J. Hindouisme et christianisme : rencontre et divergences. *Rythmes du Monde* 15 (3-4), 1967, 160-172.
7. BENZ, E. Dialog mit dem Hinduismus. *Zeitschr. Rel.-Geistesgesch.* 18 (3), 1966, 220-228.
8. BIANCHI, Ugo. *Zamân i Ôhrmazd*. Soc. ed. internaz., Turin, 1958, 263.
Rev. F B J KUIPER, *IJ* 3, 212-16, W. LENTZ, *ZDMG* 111, 222-26
9. BOIS, G. La rencontre de l'hindouisme et du christianisme. *Monde non-chrét.* 78, 1966, 30-37.
. apropos 34 below .
10. BOIS, G. Le temoignage chrétien aux Indes et les religions. *Monde non-chrét.* 78, 1966, 38-50.
. apropos *VBD* III 43-107 (French version) .
11. BRENTJES, Burchard. *Die iranische Welt vor Mohammed*. Koehler und Amelang, Leipzig, 1967, 304 + 123 plates.
ref. to radically dualistic cosmological and ethical concept of Iran : concept of *Zurvan alazman* ("uncreated time") represents an original monistic attempt to overcome the *Zor.* dualism : marked pessimistic and fatalistic tendency of *Zurvanism* dominated long periods of Iran's spiritual hist. .
Rev. : G. GLASSER, *Et* 20, 160-62.
12. BURKE, Horst. *Dialog mit dem Osten. Radikalchristentums neuhinduistische Botschaft im Lichte christlicher Weltanschauung*. Evangelisches Verlagswerk, Stuttgart, 1965, 313.

new attitude (among Hindus) towards inherited trad., hitherto unknown inclination towards world and secularism, marked receptiveness for (often secularised) elements from the occidental Christian heritage—a missionary self-confidence and self-assertion—these are the characteristics of the change in India. B studies Neo-Hinduism propounded by R. in this perspective. New Hindu thinking dynamically breaking away from the background of the hitherto predominantly passive conception of time and the world in the shadow of the great rejection and yet sustained by the force of religious hope (1) regard for Hindu heritage, (2) tendency to testify and proclaim a message that marks its declarations, (3) constant ref. to reality of this world (the world as a task and the will to change and refashion it).

Rev. Joh. H. EMMINGHAUS, *Mundus* 4, 109-110

- 13 CHATTOPADHYAYA, K. The religious reform of Zarathustra. *PICO* (25th Session) 2, 1963, 197-201

(Z. belonged to Media, date of his birth 628 B.C., his first vision at the age of 30, conversion of King Vistasp of East Iran, when Z. was 42, Z.'s death at the age of 72) Z. taught moral dualism, great emphasis on moral life, active opposition to evil (e.g. to violence to cattle)

- 14 CHATTOPADHYAYA, Sudhakar. Foreign elements in early Hinduism. *QRHS* 4 (4), 1964-65, 175-179

ref. in Persepolis ins. of Xerxes—infiltration of a foreign creed on Indian soil. Hindu sun cult shows Iranian influence (thru Sakas). foreign influence on Śakti cult and Tantricism

- 15 CUTTAT, J. A. Die Spiritualität Asiens. *Hochland* 59 (2) 1966, 97-100

confrontation of Christian rel. mentality and Yoga

- 16 DE MENASCE, R. P., LACOMBE, O. Dualisme iranien et monisme indien. *Asia Ietera* 33 (2), 1958, 121-126

- 17 DEVARAJA, N. K. *Hinduism and Christianity*. Asia Publ. House, Bombay, 1969, xi+126

(mainly philosophical II)

Rev. S. RAJGOPALAN. *Ind. As.* (April 70), 517

- 18 DUCHESNE-GUILLEMIN, J. *La religion de l'Iran ancien*. PUF, Paris, 1962, iv+411+1 map

. geographical hist and bibl introd, lit sources, ritual and moral, hist survey of Z's rel

Rev A. GLOSS, *Anthropos* 59, 674-77, R. GOBL, *WK Morgenlandes* 59-60, 263-66, O. KLIMA, *Arch Or* 32, 314-16, S. SHAKED, *BSOAS* 27, 450, G. WIDENGREN, *OLZ* 63, 584-85

19. DUCHESNE-GUILLEMIN, J. Heraclitus and Iran *Hist. Rel.* 3, 1963, 34-49.

. old Aryan fire cosmology, Rta *aša*, logos doctrine of H and fire..

20. DUCHESNE-GUILLEMIN, J. La fixation de l'Avesta. *Morgenstierne Fel Vol*, 1964, 62-66

21. DUCHESNE-GUILLEMIN, J. Die drei Weise aus dem Morgenlande und die Anbetung der Zeit. *Antaios* 7 (3), 1965, 234-252.

22. DUMÉZIL, G. L'idéologie tripartite des Indo-Européens et la Bible *Kratylos* 4, 1959, 97-118

23. ELENJIMITTAM, Anthony *Monasticism—Christian and Hindu-Buddhist*. Anthony Publications, Bandra.

24. GRIFFITHS, B. Premiers pas dans le dialogue. *Rythmes du Monde* 15 (3-4), 1967, 143-148

Hinduism and Christianity: accords and discords

25. HARTMAN, Sven S. Aspects de l'histoire religieuse selon la conception de l'Avesta non-gathique. *OS* 13, 1965, 88ff.

26. HERAS, H. The fall of man in the Avesta. a symposium on Indo-Iranian and allied subjects *M. P. Khareghat Mem. Vol.* I, Bombay, 1953, 150-176.

27. HUMBACH, Helmut. *Die Gathas des Zarathustra*. Carl Winter, Heidelberg, 1959, Vol. I: 163; Vol. II: 103.

Rev. I. GERSHEVITCH, *BSOAS* 25 (2), 367-70, O. KLIMA *Arch Or* 29, 136-41, V. PISANI, *Pardes* 17, 273 ff, H. P. SCHMIDT, *ZDMG* 111, 211-22.

28. JAYATILLEKE, K. N. The historical context of the role of Buddhism *The Mahabodhi* 77 (3), Mar. 69, 70-77.

. rise of B not far removed in time from *Maur Up.* (wh. mentions a sect wearing 'ruddy robe' *lasāya*, depends on *lasku ljjjht*, accepts *nairāmyarāda* = Buddhism)..

29. KALELKAR, Kakasaheb Une reponse hindoue *Rythmes du Monde* 15 (3 4), 1967, 149-154

30 KANGA, M F *The Dawn and Twilight of Zoroastrianism* by R C Zaehner a review article *Indo Iranica* 16 (2), June 63, 109-113

31 KLOSTERMAIER, Klaus *Christ und Hindu in Vrindaban*. Koln, 1968, 156

Rev Fritz BORNEMANN, *Anthropos* 63 64, 302

32 LACOMBE, O Rencontre du christianisme avec l'hindouisme *Rythmes du Monde* 15 (3 4), 1967, 134-142

from the pts of view of ethics ritual philos

33 LAHIRI, Ajoy Indian and Babylonian Demonology a comparative study *VIJ* 4 (2), Sept 66, 186-197

direct evidence available that Indians borrowed from Babylonians in the matter of demonology e g formation of the word *kiruda* most of the spirit beliefs of the Vedic Aryans may have been purely Indian in char tho the foreign inspiration in respect of some of them can t be ruled out

34 LE SAUX, H (Swami Abhishiktananda) *La recontre de l'hindouisme et du christianisme* Éd du Seuil, Paris, 1966, 237

see 9 above

34A LE SAUX, H *Indische Weisheit—Christliche Mystik Von dem Vedanta zur Dreifaltigkeit* Brill, 1968, 272

transl from original French into German by H. PRIFNER

35 LOMMEL, H Die Sonne das Schlechteste? Strophe 10 der funften Gatha des Zarathustra, *Yasna* 32 *Oriens* 15, 1962, 360-373

Mitra Mithra is the sun (and not god of contract) conflict bet the Sun and the Moon (Soma animal), therefore, sun censured

36 LOMMEL, H *Die Gathas des Zarathustra* Schwabe, Basel Stuttgart, 1971, 237

ed by B SCHLERATH app by Erwin WOLFF "Die Zeitfolge der Gathas des Z."

37. MALLIK, Madhusudan *Mithraism VBQ* 32 (2), 1966-67, 148-154

Mithra holds in Iranian lit a much higher position than Mitra in the Veda origin of Mithraism see *VBD* III 50 138

38. MARIASUSAI, D Christian experience and Hindu spirituality *Gregorianum* 48 (4), 1967, 776-791

39. MCCAFFERTY, Lawrence M *River of Light Essays in Oriental Wisdom and the Meaning of Christ* Philosophical Library, New York, 1969, 91

four essays on the relation bet being and knowing (1) Hinduism, with an emphasis on Vedic thought, (2) Buddhism (3) Chinese thought, (4) Christianity

Rev Allan W ANDERSON, *PEH* 21, 222

40. MOLÉ, M *Culte, mythe et cosmologie dans l'Iran ancien La problème Zoroastrien et la tradition mazdeenne* PUF, Paris, 1963, xxxii+600

Rev J DUCHESNE-GUILLEMIN, *RHR* 169, 69 71, G GROLL, *RSO* 40 (4), 334-43

41. MOLE, M. *L'Iran ancien* Bloud Gay Rel du Monde, Paris, 1965, 119

geographical and hist framework and sources, pantheon (Indo-Ir heritage) M accepts DUMEZIL's doctrine of function tripartition, also accepts the cosmic dualism as manifest in the contrasts bet Asuras and Daivas, M assumes that the first mythological system has been overlaid by the second, acc. to him, Indra often acts as a destroyer of Rta, wh may account for Indra's demonic role in the *Avesta*, M stresses the diminished imp of the warrior function in Old Iranian society the whole cult dealt with acc to M, the 'Gathic doctrine' is a reformed rel designed for the elite

Rev Walther HENZ, *ZDMG* 118, 201 02

42. NEUNER, Joseph *Hinduismus und Christentum, eine Einführung* Wien-Freiburg Basel, 1962

43. OBERHAMMER, G *Die Begegnung Indiens mit dem Christentum Kairos* 8 (1), 1966, 33-43

(in what sense and in what measure can religions of India be regarded as legitimate religions?)

- 43A PANIKKAR, R Sur l' hermeneutique de la tradition dans l' hindouisme Pour un dialogue avec le christianisme *Arch Filos* 1-2, 1963, 343-364
- 44 PANIKKAR, R Kultmysterium in Hinduismus und Christentum Ein Beitrag zur vergleichenden Religionstheologie. *Theol Rev* 63 (6), 1967, 370-378 (Also K Alber, Freiburg 1964, 56-61, French transl of this by B CHARRIERE, 1971)
- 44A PAPALI, C Dialogue with Hinduism *Euntes docete* 20, 1967, 231-240
- Hindu and Christian doctrine of love of God
- 44B. PARRINDER, G *Avatar and Incarnation*
see VBD III 47-97 tries to relate Hindu idea to Christian belief
- 45 RADICCHI, Anna Confronto Gathico-Rigvedico Aśa-Rta *Alli dell' Accad Toscana di scien e lett "La Colombaria"* 26, 1962, 41-160
- 46 ROSS, Nancy Wilson *Hinduism, Buddhism, Zen An introduction to their meaning and their arts* Faber and Faber, London, 1966, 222
- three principal worlds of oriental spirituality inter relationship
- 47 SCHLERATH, B Die Gathas des Zarathustra. *OLZ* 1962, 565-589
- a crit survey of recent lit on the subject particularly the works of HUMBACH HINZ LENTZ
- 48 SEN, Sukumar Iranian Saush and Indian Skanda *Indo-Iranica* 4
49. SITARAMIAH, G Vedic Brahmanism in the Samyutta-Nikaya *Mys Or* 1 (2), 1968 (Also in SP, 21 AIOC, 1961, p 256)
- 50 SMART, N *The yogi and the devotee The interplay between the Upanishads and catholic theology* George Allen and Unwin, London, 1968, 174

51 SPENCER Dorothy M The recruitment of Shamans among the Mundas *Hist Rel* 10 (1) Aug 70 1 31

many contacts with Hindu practices are suggested

52 STROM Åke V Indogermanisches in der Voluspa *Nu men* 14 (3) Nov 67, 167 208

motifs in *Vsp* comparable with those in Vedic texts (also in MBh)

53 TEJASANANDA Swami Points of contact between Hinduism and Islam *Pr Bh* 66, Mar 61, 125-134

54 THAKUR Shivesh Chandra *Christian and Hindu Ethics* George Allen and Unwin, London, 1969, 216

Rev Marcus WARD *AP* (June 69) 273

55 VARENNE, J *Zarathushtra et la tradition mazdeenne* Ed du Seuil Coll Maitres spirituels No 35, Paris 1966, 190

numerous ref to Vedic rel

56 VERMASEREN Maarten J Mithras Geschichte eines Kultes W Kohlhammer Verlag Urban Bucher 83 Stuttgart, 1965 158+69 fig

(German transl. of *Mithra ce deum ster eus*)

Rev Robert TURCAN *RHR* 10 201-02

57 VERPOORTEN, J M Quelques grands themes de l'hindouisme mis en rapport avec le christianisme *Rythmes du Monde* 15 (3-4) 1967, 182 196

the Absolute worship, knowledge etc

58 VESCI, Marina U Suffering in Zoroastrianism and its way out *Lumen* 15 (3) Nov 68 222 232

59 WIDENGREN Geo *Die Religionen* trans Kohlhammer Die Religionen der Menschheit 14 Stuttgart, 1965, xvi+393

Rev A CLOSS *OLZ* 63 68 0 J DUCHESNE GUILLEMIN *IJ* 9 236 39 *RHR* 10 87 91 Otto HUTH *Mundas* 1 (1) 44 45

60 WOLFF Otto Okumenische Theologie und indisches Erbe *E Ben. Fel* Vol, 1967

61. ZAEHNER, R C *Zurvan A Zoroastrian Dilemma*
VBD II 47 85
 Rev W LENTZ *ZDMG* 111, 222 26
- 62 ZAEHNER, R C *At Sundry Times*
VBD II 47 86 (French transl of this by E MEYEROVITCH
Inde Israël Islam religions mystiques et revelations prophetiques Desclée
 de Brouwer, 1965)
- 63 ZAEHNER, R C *Hindu and Muslim Mysticism* Univ of
 London, 1960, x+234
 (author pushes aside the Br lit as "of hist interest only and
 speaks about the dreadfully tedious series of cosmic and ritual
 identifications) Z treats of *Up* and *BG* as texts embodying
 unitary systems of thought in Hindu trad the tendency is from
 monism to theism as the higher form of rel life, whereas in
 Sufism the tendency is from theism that is, a mysticism of love
 towards what amounts to monism
 Rev T GELBLUM, *BSOAS* 25, 173 76, E L PETERSON, *AO* 26
 221 22 J F STAAL *JAOS* 82, 96 98, S VAHIDI DDIN *AP* (July
 61), 318 19
- 64 ZAEHNER, R C *The Dawn and Twilight of Zoroastrianism*
 Weidenfeld and Nicolson, London, 1961, 371+45 pl
 see 30 above
 Rev J P ASMUSSEN *AO* 29 (3 4) 330 31, S SHAKED, *BSOAS*
 27 (2) 447-49

XIII PHILOSOPHY

57 PHILOSOPHY GENERAL AND INDIAN

- 1 AGEHANANDA BHARATI Swami *A Functional Analysis of Indian Thought and its Social Margins* Chowkhamba Sk Stud 37, Varanasi
- 2 AHMAD, Aziz *Sûfism und Hindumystik Saeculum* 15(1), 1964, 57-73
- 3 AIYAR, K Narayanaswami *The Thirty-two Vidyas* Adyar Libr and Res Centre, Adyar, 1962, 147.

reprint of the work originally publ. in 1916 (introd. by V RAGHAVAN) 32 V'dyas from principal *Up* (V—*uṣṣāṇḍa*s or instructions on various meditations; these are interiorizations where the various parts of the astral body *kāraṇa* *śa*-are approximated to diff. aspects of the cosmos, and thus the aspirant gradually progresses towards unity by seeing the whole universe in himself

Rev. S. C. CHATTERJEE *JASBe* 5 51 K. GURU DUTT *QJMS* 55 36 37 SWAMI SMARANANANDA, *Pr Bh.* 69 328-29

4 ALLENDES M. A. *Relacion entre religion y filosofia en el pensamiento hindu* *An Univ. Chile* 123 (135) 1965 131 152

5 AMARASIMHA Tina *anadi padarthon ka siddhanta* (Hindi) *Vedavani* 19 (1) Nov 66 31 33

śa a j śa prakṛti—in Vedic *mantra* s

6 ANANYANANDA, Swami *Hindu spirituality and the emerging world community* *BRMIC* 18 (1) Jan 67 1 11

Vedānta is supremely suited to play the role of a universal rel.

7 ANIKEEV N. P. *Indian Philosophical Tradition* FKLM Calcutta

8 ARAPURA J. G. *Radhakrishnan and Integral Experience* Asia Publ. House, Bombay 1966, 211

Rev. P. NAGARAJA RAO *IAC* 10 66-68

9 AVEY, Albert E. *The chronology of Indian philosophy* *Darshana Intern.* 2 (3) Aug 62, 65-75

10 AYYANGAR T. K. Gopalaswamy Vamadeva's philosophy as enshrined in the Brahmasutras *SP*, 25 AIOC, 1969 234-235

B S II 1 18 Bhasyakāras usually quote *BAU* 3 4 10 as the relevant contextual passage wherein V's spiritual experiences are stated; author attempts to reconstruct V's phil. as embedded in *RV IV* 3 26

11 BALBIR SINGH *Foundations of Indian Philosophy* Orient Longman New Delhi 1971 301

basic themes presented conceptwise; emphasis on moral doctrines (from Rta to Karma and Apurva) (contrasts the view that India is radically pantheistic —BARTH the view that "the

main determinants of systematic metaphysics have been religious in char "-N SMART, charges re Indian philosophy's "lack of social concern and ethical earnestness", "other worldliness", "pre-occupation with rel", "lack of proper motivation for acts")

Rev P NAGARAJA RAO, *AP* (Dec 71), 464-65, M. P. PANDIT, *Ved Kes* (Jan 72), 396-97

12. BARUA, Benimadhab. *A History of Pre-Buddhist Indian Philosophy* Mot Ban, Delhi, 1970, xxiv+444.

(first reprint first ed 1921) .Part I : Vedic phil; Part II : Post Vedic (Up) phil, Part III . phil before Mahavira and Buddha

13. BASHAM, A L. Indian thought and the West. *Hemisphere* 10 (12), Dec. 66, 7-14.

14. BEAMES, John. *Outlines of Indian philosophy. ISPP*, Calcutta, 1960.

15. BENGALI BABA. Importance of the Samkhya-Yoga in the Vedic structure of society. *PO* 26 (12), 1961, 12-23.

16. BHATTA, Siddheshwar Relation of Vaidika and Pāṇḍarātra currents of thought in the Smṛti period. *NPP* 69 (3), 403-414.

. P in harmony with V

17. BHATTACHARYYA, Kalidas. An outline of Indian philosophy. *BRMIC* 16 (3), Mar 65, 92-100

practical motivation for Ind phil, no development of formal logic and of any metaphysics out of it; creative phil only up to 11th cent. central motive of Ind phil is to define ideal life, wh. is freedom, and to formulate ways and means to achieve it. .Yoga or phil of *sadhana* Ind phil is at its best in argumentative development of concepts and construction of systematic theories .

18. BHATTACHARYYA, K. C. *Studies in Philosophy : Vol. I.* Progressive Publishers, Calcutta, 1956.

19. BIARDEAU, M. La définition dans la pensée indienne. *JA* 245, 1957, 371-384.

20. BOULIER-FRAISSINET, Jean. *La philosophie indienne.* PUF, Coll. "Que sais-je?", Paris, 1961.

Rev. . M BIARDEAU, *JA* 249, 435-36.

21 BRANDENSTEIN, W. Der Mensch in seinem Wissensdrang vor Gott (Eine vergleichende Anthologie) *Weinhandl Fel Vol*, 117-123

22 BUDDHA PRAKASH The positivist character of Indian thought and culture *KURJ* 1 (2), 1967, 239-246

23 BUDDHA PRAKASH Hindu philosophy of history *Readings in Indian hist, politics, and philos* (ed by K. SATCHIDANANDA MURTY), Allied Publishers New Delhi, 1967, 27-30

24 BUDDHA PRAKASH Materialist philosophy and social revolt in India in the sixth century B. C. *KURJ* 2, 1968, 3-12

25 CAIRNS, Grace E. *Philosophies of History Meeting of East and West in Cycle Pattern Theories of History* Philosophical Library, New York, 1962, xxiii+496

(1) cyclical philosophies of hist. (2) linear progress phil., (3) skeptical view of hist. under (1) (a) recurrent cosmic cycles (b) one grand cycle patterns of cosmic and human hist (c) culture-cycles mythopoeic thought of India favours (a) (2 and 3 are not meaningful idea of progress combined with cyclical theory to form a spiral pattern or a one cycle pattern with progress as in Hegelian and Marxian views)

Rev. A. K. MAJUMDAR *IAC* 12 (1) 52-56 Howard L. PARSONS *PEW* 12 357-59 S. N. L. SHRIVASTAVA, *AP* (Feb 64) 82-83

26 CAMPBELL, Joseph (ed.) *The Mystic Vision* Routledge and Kegan Paul London, 1969, 487

(papers from the *Erano's Yearbooks* Vol 6) Boris VYSHESLAW ZEFF illustrates two main currents in mysticism—of retreat or withdrawal from contradictions (Indian mysticism) and of wholesale participation or thrusting into objective contradictions (Christian Hebrew Hellenic mysticism) W. KOPPER deals with the origin of mysteries in the light of ethnology and Indology acc to him ancient mysteries are pre-IE and pre-Semitic in char (agrarian matriarchal emphasis on ethical motives fertility rites totemism) ref to Tantra and Sakta cults

27 CHAKRAVARTI K. C. *Vision of Reality* Calcutta 1969, xix+371

28 CHAMBLISS Rollin *Meaning for Man* Philosophical Library, New York, 1969 xi+191

..meaning of life : Hindu pt. of view considered

Rev M K VENKATARAMA IYER, *Pr Bh.* (Oct 69), 446-47

29. CHATTERJEE, S C On philosophical synthesis *PEW* 10, 1960-61, 99-103

synthesis implies a combination and virtually a reconciliation of diff philosophies as compatible parts of one comprehensive system (alternate standpts of knowledge, diff levels of experience)

- 30 CHATTERJEE, S C Spiritual science of ancient India. *IPC* 12 (1), Mar 67, 21-28

yogic system wh helps in the emancipation of the individual soul to the Universal Being thro a series of well graded exercises —physical, mental, spiritual

31. CHATTOPADHYAYA, B K Western and eastern spiritual values in life *IPC* 7 (1), Mar 62, 44-50

32. CHATTOPADHYAYA, B K. Schweitzer on Hindu philosophy *IPC* 11 (1), Mar 66, 50-53

criticism of certain views of S

- 33 CHATTOPADHYAYA, Debiprasad *Indian Philosophy (A popular introduction)* People's Publ House, New Delhi, 1964

living force in Ind phil acc to the author, is materialism of Lokayatas rejects idealistic and theistic elements in other systems because these are mythological remnants of the primitive Indian culture, necessitated by the socio-economic factors prevalent at those times

34. CHATTOPADHYAYA, S K Is Indian philosophy deterministic? *Phil Quart* 34 (1), 1961, 49-55.

discusses Karma theory

- 35 CHENNAKESAVAN, S The climate of Indian thought. *Pr. Bh.* 71 (2), Feb 66, 60 ff

a study of the rational background of Hindu rel. thoughts ..

- 36 CHILBB, J N Indian philosophy and social concern *AP* 39 (7), July 68, 304-309

no contradiction—but actually an essential consonance—exists bet. the transcendent values with wh Ind phil is chiefly concerned and a vital sense of the imp. of ordering this world aright .

37. CUTTAT, Jacques-Albert. *Die geistige Bedeutung Asiens und des Abendlandes füreinander*. Hueber, München. 1961, 35.

Rev. : A. LEHMANN, *OLZ* 1963, 553.

38. CUTTAT, Jacques-Albert. The spiritual dialogue of East and West. *IPC* 7 (3), Sept. 62, 97-115.

..E. and W. shd. meet like two spiritual persons, persons are not 'problems' to be solved, but inexhaustible 'mysteries' to be explored. three Western approaches to East : defensive exclusivistic (MASSIS and KOESTLER), surrendering syncretistic (HUXLEY, GUENON, TOYNBEE), dialogical receiving (OTTO, LACOMBE, ELIADE, ZAEHNER) ..

39. DAMODARAN, K. *Indian Thought : a critical survey*. Asia Publ. House, Bombay, 1967, viii+520.

..from pre Aryan (Harappan) to the present day : acc. to author, phil. ideas in India rooted in and derived from the then existing social and economic conditions—there are no absolute and purely academic works .

Rev. : BUDDHA PRAKASH, *PJ* 5 (2), 588-92, S. K. SAKSENA, *PEW* 18, 110.

40. DAMODARAN, K. Man and society in Indian philosophy. People's Publ. House, New Delhi, 1970, v+94.

..essentials of Ind. phil. thought crit. examined and related to socio economic conditions from wh. they are derived beginnings (IV Civil, Aryans), quest for lost unity (*Uṇ*), Brahmanism ..

41. DANIEL, C. *Les débuts de la pensée philosophique en Orient* (Ruman.) *Rev. Filoz. Român.* 15 (1), 1968, 111-115.

42. DAS, A. C. *Studies in Philosophy*. FKLM, Calcutta, 1962, 228.

Rev. : A. K. JIANDANI, *AP* (June 63), 264-65.

43. DAS, Matilal. *The Soul of India*. Alok Tirtha, 1962, 341.

..one key-note Ind. trad. from Veda downwards looks upon life as manifestation of god ..

Rev. M. P. PANDIT, *Ved. Kes* (June 62), 115-16.

44. DASGUPTA, S. N. *History of Indian Philosophy*. Kailash Mahal, Allahabad, 1969, xx+230.

..(abridged by R. R. AGARWAL and S. K. JAIN) ..

45 DAS GUPTA, S R Pessimism east and west *Hibbert J* 63 (248), 1964, 18-19

46 DATTA D M The philosophical foundations of Indian political, legal, and economic thought *PEW* 9 (1-2), April July 59, 73-75

(man is distinguished from other animals not because of his reason but rather because of his ethical reason or morality Dharma) Vedic precepts

47. DAYA KRISHNA K C Bhattacharyya on Indian philosophy *VBQ* 26 (2), 1960, 137 149

(rev article on 18 above)

48 DAYA KRISHNA Three conceptions of Indian philosophy, *PEW* 15 (1), Jan 65, 37 51 (Also "Three views regarding Indian philosophy", *Darshanika* 11 3, July 65, 147-160, "Three myths about Indian philosophy" *Diogenes* 55, 1966, 89 103, "Trois idees fausses sur la philosophie indienne", *Diogene* 55, 1966, 94-109, "Three myths about Indian philosophy", *Quest* 53, 1967, 9-16)

(1) that the central theme of Ind phil is *mokṣa*, (2) that Ind phil is essentially the theoretical counterpart of *sādhana*, (3) that Ind phil is philosophy proper, it has nothing to do with *mokṣa* acc to author the last view is the only valid view, *mokṣa* was regarded as the highest value, and association with it bestowed respectability and attention, that is why all systems claimed that *mokṣa* was the *summum bonum*, actually, *mokṣa* is not the exclusive concern of Ind phil, nor its predominant concern

49 DE CHAUDHURI, H K Indian philosophy and Martin Heidegger *BRMIC* 19 (3) Mar 68, 75 88

50 DE SMET, R V Stumbling blocks or stepping stones *IPC* 7 (2), June 62, 68 75

three kinds of obstacles at the cross roads where India and West are meeting (1) affective preferences, (2) insufficient information, (3) uncertainty of criteria of evaluation

51 DE SMET, R. V Some governing principles in Indian philosophy. *Phil Quart* 35, Jan 63, 249-258

- 52 DEUTSCH, Eliot *Advaita Vedanta a Philosophical Reconstruction* East West Center Press Honolulu, 1969, 119

presents the kernel of Advaita Vedanta as implied in *Up* (*Mahāvākyas*) and explained by Saṃkhya and his school vision of ultimate reality of *Up* seers "Self is One and not diff from Brahman"—an essentially spiritual affirmation wh is both meta religious and meta psychological, Karman admitted by Vedanta only as a "convenient fiction", tho it does not directly follow from its philos tenets, Isvara is a 'content of experience' as Saguna Brahman, the harmonization of distinctions, *I la* removes all motive, purpose, and responsibility from Isvara in his creative activity

Rev K. KRISHNAMOORTHY, *AP* (Sept. Oct 70), 324-25

- 53 DEVARAJA, N K *The Mind and Spirit of India* Mot Ban, Delhi, 1967, xviii+403

Rev J. FILLIOZAT, *JA* 256 (2), 264-65

- 54 DIWAKAR, R. R. Seminal ideas of the Aryans *Pr Bh* 73, April 68, 193-194

(1) the full vis on of being becoming, (2) cosmos is instinct with an informing spirit, (3) man alone has the potentiality of developing self consciousness (4) consciousness of man is capable of identifying itself with other conscious beings, (5) human soul can attain oneness with the total supreme being

- 55 DIXIT, Shrinivas *The Indian philosophical tradition.* *JSU* 1 (1-2), July 68, 49-54

India has firm philos foundation on wh to build a good society, Ind phil trad, so far as it concerns social life, can be summarised in the following five pts (1) the self is uncreated, unperishable, and self illuminating (2) the good or bad that befalls an individual is due to his own karman, (3) the self takes on another body after death, unless it attains *mokṣa* (4) *mokṣa* is the highest good, (5) the world is *māya*

- 56 FRANCI, G. R. Alcuni problemi e tendenze della filosofia comparata *QIG* 6, 1961 (1962), 3-15

comparative phil with special ref to Ind phil

57. FRANCI, G. R. Rapporti tra Eractito e il pensiero indiano *QIG* 6, 1961 (1962), 17-22

58. FRANCI, G. R. La tradizione di pensiero indù ha un futuro? *QIG* 6, 1961 (1962), 23-31

45 DAS GUPTA, S R Pessimism east and west *Hibbert J.* 63 (248), 1964, 18-19

46 DATTA D M The philosophical foundations of Indian political, legal, and economic thought *PEW* 9 (1-2), April July 59, 73-75

(man is distinguished from other animals not because of his reason but rather because of his ethical reason or morality Dharma) Vedic precepts

47. DAYA KRISHNA K C Bhattacharyya on Indian philosophy *VBQ* 26 (2), 1960, 137 149

(rev article on 18 above)

48 DAYA KRISHNA Three conceptions of Indian philosophy, *PEW* 15 (1), Jan 65, 37 51 (Also "Three views regarding Indian philosophy", *Darshanika* 11 3, July 65, 147-160, "Three myths about Indian philosophy", *Diogenes* 55, 1966, 89 103, "Trois idees fausses sur la philosophie indienne", *Diogene* 55, 1966, 94-109, "Three myths about Indian philosophy", *Quest* 53, 1967, 9-16)

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49 DE CHAUDHURI, H K Indian philosophy and Martin Heidegger *BRMIC* 19 (3), Mar 68, 75 88

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52. DEUTSCH, Eliot *Advaita Vedanta a Philosophical Reconstruction* East West Center Press Honolulu, 1969, 119

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Rev K. KRISHNAMOORTHY, *AP* (Sept Oct 70), 324-25

53. DEVARAJA, N K *The Mind and Spirit of India* Mot Ban, Delhi, 1967, xviii+403

Rev J. FILLIOZAT, *JA* 256 (2), 264-65

54. DIWAKAR, R. R. Seminal ideas of the Aryans *Pr Bh* 73, April 68, 193-194

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56. FRANCI, G. R. Alcuni problemi e tendenze della filosofia comparata *QIG* 6, 1961 (1962), 3-15

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58. FRANCI, G. R. La tradizione di pensiero indu ha un futuro? *QIG* 6, 1961 (1962), 23-31

59. FRAUWALLNER, E Indische Philosophie *Die Philosophie im xx Jahrhundert*, Stuttgart, 1959, 49-67

60 FRAUWALLNER, E Das Eindringen der Sprachtheorie in die indischen philosophischen Systeme *Indologen-Tagung 1959*, Gottingen, 1960, 239-243

61. FREEMAN, James Montague Myth and metaphysics in Indian thought *Mon* 50 (4), Oct 66, 517-529

both mythical and metaphysical perspectives characteristically deal with oppositions such as order disorder, one many, appearance-reality

62 FRENKIAN, A Greek scepticism and Indian philosophy Bucarest, 1957

63 FRIEDMAN, D Infinite regress (*anavastha*) and paradoxes of the Infinite in Indian philosophy *PICO* (25th Session) 4, Moscow, 1963, p 87

64 GELBLUM, Tuvia India's philosophies—whose presuppositions? *BSOAS* 28 (2), 1965, 308 318

(apropos K H POTTER *Presuppositions of India's Philosophies* xi+276) P submits an interpretation of the key Indian concept of *moksa* in wh he draws an analogy with NITZSCHE's phil of Will to Power two elements distinguishable in P's treatment of Ind phil (a) concept of power and control, (b) concept of amorality acc to G P's interpret of *moksa* as 'freedom and control is nothing but an amalgam of author's own presuppositions, amounting to a sophisticated vulgarization of Ind phil

65 GERBER, William (ed) *The Mind of India Masterworks of Indian Thought from the Vedic hymns to Gandhi* Macmillan, New York, 1967, xxix+256

(with introd, notes, bibliography) introd 'The Currents and Course of Indian Philosophy' (traces thro 18 'theses' the development of Ind phil thought)

66 VON GLASENAPP, H *Entwicklungsstufen des indischen Denkens.*

. *VBD* II 57 64

Rev E. FRAUWALLNER, *WZKM* 49, 154 55

67 VON GLASENAPP, H *La philosophie indienne Initiation à son histoire et à son doctrines* Payot, Paris, 1951, 374

French transl of VBD II 57-68 by A. M. ENOUI, prof. de
L. RENOU see VBD II 57-52

68 VON GLASENAPP, H *Die Weisheit Indiens bei Schopenhauer und in der neueren Forschung* 42 Jhb der Sch-Gesell, Frankfurt, 1961, 52-60

69 GOKHALE, B. G. *Indian Thought through the Ages a study of some dominant concepts* Asia Publ House, New York, 1961, 236

70 GONDA, J *Achtergrond en karakter der oudindische "Wetboeken"* *De Ind Gids*, Dec 1941, 545-569

71 GONDA, J *Het indisch denken en de huidige wereld* *Tijd v Filos* 10 (4), Nov 48, 717-725

72 GONDA, J *Indisch denken* *Tijd v Filos* 13 (4), Dec 51, 724-734

73 GONDA, J *De overwinning op de dood in het oudste indische denken* *Tijd v Filos* 22 (2), 1960, 174-204

74 GONDA, J *Het problem der continuïteit in de oudere indische geschiedenis* Amsterdam, 1963, 30

75 GRONBECH, Vilhelm Peter *Indisk mystik* Gyldendal, Copenhagen, 1967, 228

76 GUPTA, Sudhir Kumar *Bharatiya darsana ka sampradaya* (Hindi) BMAS, Jaipur, 1969, 16+288+4

philosophies of India from the Veda to the present day

77 HACKER, Paul *Ein Prasthanatva Kommentar des Neu hinduismus* OLZ 1961, 565-576

apropos RADHAKRISHNAN's transl of *Up*, *BG*, and *Brahmasūtra*

78 HACKER, Paul *Zur Methode der philologischen Begriffsforschung* ZDMG 115 (2), 1965, 294-308

comments on recent work on Rta (LUDERS, THIEME, GONDA),
ṛta (SCHMIDT) suggests certain criteria to check the validity.

79 HALBFASS, Wilhelm Indian and western philosophy preliminary remarks on a method of comparison *JBRS* 54, 1968, 359-364

80 HARRIS, William S Philosophy in Indian culture *Philos Forum* 22, 1964-65, 59-68

81 HEIMANN, B Opposites contrasts or complements in early Greek and Indian philosophy? *ALB* 25, 1961, 216-228

82 HEIMANN, B Graeco-Latin terms and Indian 'concepts' contrast exemplified *PICO* (25th Session) 4, Moscow, 1963, 76-78

83 HEIMANN, B *Facets of Indian Thought* George Allen and Unwin, London, 1964, 177

(Foreword by R. N. DANDEKAR) (fundamental reasonableness of India's thought world, not capricious or mystical when dealing with crucial problems of existence and knowledge) India's view is essentially biological. Western thought is modelled by the principle of contradiction bet 'problematic' and 'mysterious' the Indian recognizes the validity of the problematic and the mysterious but for him they are not contradictions but contraries in an unending dialectic. Indian saints are predominantly epistemological saints - polarity is the hallmark of Indian thought.

Rev. A. BASU *AP* (Oct 64) 470-71, W. A. GERHARD *JIS* 24, 182-83, A. KUNST *Asia Major* 12 (1), 121-24

84 HERBERT, Jean *An Introduction to Asia* George Allen and Unwin, London, 410

(transl. into English by Manu BANERJI) man and God, man within universe, to man from society, work of man. Hinduism discussed.

Rev. S. RAJAGOPALA SASTRI, *Ied Kes* 52, 332-33

85 HERMAN, A. L. Again, Albert Schweitzer and Indian thought *PEIV* 12 (3), Oct 62, 217-232

(See also Milton D. HUNNEX, "Mysticism and ethics: Radha Krishnan and Schweitzer", *PEIV* 8, 121-136; William F. GOODWIN, "Mysticism and ethics: an examination of Radha Krishnan's reply to Schweitzer's critique of Indian thought", *Ethics* 67, 25-41.) present paper concerns itself with S's ascription of 'world and life negation' to Hindu doctrines.

86 "Impact of the West on Indian philosophic thought and religion" *BITCM* 2, 1961, 221 259

report of seminar

87 JACOBS, H *Indische Weisheit und westliche Psychotherapie*

Rev O BENL, *Nachrichten der Gesell für Natur und Volkerkunde Ostasiens* 101 (1967)

88 JAGANNATHAN, Y Western and eastern spiritual values of life *IPC* 7 (2), June 62, 76 96

concept of the Spirit and the Spiritual in several schools of Hindu philosophy

89 JAIN, Kailash Chandra *Jaina darsana aur usaki prasthahum* (Hindi) *Anekanta* 17 (4) Oct 64 147 154

Vratyas (non Br Ksatryas) as oldest specimens of yogin samnyasin *mythical* trad as precursor of *stamana* trad

90 JNANANANDA BHARATI Swami An introduction to the study of Vedanta *Ved Kes* 58, 1971

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91 KALGHATGI, T G Study of Indian philosophy *Pathway to God* 2 (1) Nov 67 108 109

92 KAPILA SASTRI T V *The way of Light* Sri Aurobindo Ashram Pondicherry, 1963, 257

93 KASUGAI, Shinya Indian influence upon Japanese culture *Bukkyo Daigaku Kenkyu Kiyo* 40 (45) Oct 63 185 ff

94 KIRTISINGHE Buddhadasa P The spiritual heritage of India *The Mahabodhi* 75 (7) Jan 67, 252 254, 75 (12), Dec 67, 400-402

95 KLOSTERMAIER, K *Sadhana*, a sketch of Hindu spirituality *Verbum* 11 (1), Rome, 1970

96 KOLLER, John M *Oriental Philosophies* Charles Scribner's Sons, New York, 1970, xiii+303

ch on *Up* (acc to author the fundamental trait of Ind phil is its response to the practical problems of life—that is to say, pain and suffering)

Rev Neal L CHOBOT *PEW* 21 (1) 93 95

97 KOSTIUCHENKO, V S K kritike nigilisticheskikh vzgliadov na prirodu induskoj filosofii *Inst narodov Azii Kratkie soobshchennia* 57, Akad Nauk SSR, 1961, 46 59

98 KRISHNA BHADUR, IYER, K Raghunath The essence of life *Prajna* 15 (1), 1970, 207 231

on the basis of *Up* and allied lit.

99 KUNHAN RAJA, C *Some Fundamental Problems in Indian Philosophy* Mot Ban, Delhi, 1960, 131

100 KUNHAN RAJA, C Carvaka system *Phil Quart* 36 (1), April 63, 1531

system assigned to Bṛhaspati as the original teacher (B as heretical teacher in *Maitri Up* VII 9 term *lokāyata* occurs in *Sūratāpani Up* I 39 *Paṇini* 4 2 60 *lōkāyatika* Bṛhaspati Lokya is author of *RV* V 72 the name Carvaka not found in early lit.) Carvaka-system founded by Bṛhaspati is really Kamasutra acc. to author Carvaka system must once have been an orthodox system like *RV* it does not accept the entity soul as existing apart from and independent of the body similarly like *RV*, it does not accept any reality wh is, by its very nature outside the cognition of man thro d rect experience Carvaka system is a Vedic system of thought

101 KUNST A Somatism a basic concept in India's philosophical speculations *PEW* 18 (4), 1968, 261-275

concepts of time and of Karma as physical entities

102 LARS Claudia Algo sobre el India y el pensamiento hinduista *Cultura* 32 San Salvador, 1964 116 140

103 LEBOVICI, Marcel (ed) Sources orientales Ed du Seuil, Paris, 1959, I *La naissance du monde*, 507, II *Les songes et leur interpretation* 331

India V M ESNOUL

Rev J HEMPEL, *OLZ* 1961, 581-84

104. LOMBARDI, Franco La "filosofia occidentale" e il pensiero indiano *Filosofia* 16, April 65, 251-266.

105. MADHAVAN, Brahmachari Advaita Vedanta—a bird's-eye view. *Ved Kes* 52 (10), Feb 66, 443-449

106 MAHADEVAN, T. M. P. Indian philosophy and the West IV. *E. Hocking Fel Vol*, Nijhoff, the Hague, 1966, 369-380

107 MAHESHWARI, H. Immortality the basic inspiration of Hindu philosophy. *IPC* 15 (1), Mar. 70, 26-31

108 MAITRA, S. K. Reason in Hindu philosophy—classical and contemporary. *PEW* 11 (3), Oct 61, 125-142

Hindu phil. is essentially axiological, at no time has reason been held in very high esteem in Hindu phil., but this is no verdict against reason—it is verdict against the values wh. reason generates

109. MALKANI, G. R. The authority of sruti or revelation. *Phil Quart* 34 (1), April 61, 35-38

acceptance of sruti and possibility of metaphysical knowledge go together

110 MALKANI, G. R. Spirituality, eastern and western. *Phil. Quart* 37 (2), 1964, 103-110

111. MARIN, D. Indianistica e pensiero occidentale. *Acta philos et theol* 2, 1964, 210-211

112. MASUI, Jacques (ed.) *Le maître spirituel dans les grandes traditions d'Occident et d'Orient* Hermes 4, Libr Minard, Paris, 1967, 304.

oriental and occidental trad. and doctrines relating to "spiritual master" theme dealt with by diff writers

Rev M. SCALIGERO, *EIV* 18, 241-43

113. MENSCHING, Gustav Verwandte Probleme im philosophischen Denken Europas und Indiens *E. Benz Fel Vol*, 1967.

114 MITTAL, Kewal Krishan *Role of materialism in Indian thought* Mun Man, Delhi, 1972

. early pre system period

115 "Modernism and traditional values of the Hindus" *BITCM* 2, 1966, 276 340

(report of Seminar held on 1 11 65)

116 MODI, P M Indian philosophy *JMSUB* 13 (1), April 64, 1-4

meaning of negative *frutis* like *ananu ahraṣṭam ad vṛgham* (*BAU* III 8 8)—the context shows that such *rutis* merely imply that Brahman is *apuruṣa v dha*

117 MODI, P M The doctrine of Prasthanatrayī—is it valid? *JOIB* 17 (1) Sept 67 53 58

Up and *BG* are the only two Prasthanas *Brahmasutra* is really not a Prasthana but an interpretation of the two Prasthanas

118 MONIER-WILLIAMS, M *Indian Wisdom* Chowkhamba Sk Series Varanasi, 1963, 542

2nd ed

119 MOORE, Charles A One world in philosophy—India and the West *Ved Kes* 34 (10) 363 370, (11) 408 414

120 MOORE, Charles A Philosophy as distinct from religion in India *PEW* 11 (12), 1961 3 25

examines the view that phil and rel merge in Ind trad

121 MOORE Charles A The pluralistic aspect of Indian philosophy *Darshana* 1 (3), Aug 61, 87 98

all major schools and systems of Ind phil (with the possible exception of Advaita Vedanta) are pluralistic or at least interpretable as pluralistic pluralism not merely phenomenal or merely empirical (and certainly not illusory) no question of the original pluralistic basis of Ind phil clear in Veda *Up* not clearly or completely or absolutely or unambiguously monistic

122 MOORE, Charles A (ed) *Philosophy and Culture, East and West* Univ of Hawaii Press Honolulu, 1962, xii+832

(1) the relation of philosophical theories to practical affairs (2) natural science and technology in relation to cultural institutions and social practice (3) religion and spiritual values, (4) ethics and social practice (5) legal political and economic philosophy (6) conspectus of practical implications for world understanding and cooperation

Rev. • S L. GHOSH, *IAC* 12 (1), 57, M. SCALIGERO, *EIV* 14, 270 71.

123. MOORE, Charles A. East-West philosophy *East-West Center Rev.* 3 (1), June 66, 7-16.

124 MOORE, Charles A. The joyful aspect of Asian philosophies and cultures *Mem. 13 Congr. intern de Filos* 1, Mexico City, 1966, 231-244.

125. MOORE, Charles A. (ed) *The Indian Mind Essentials of Indian Philosophy and Culture*. East-West Center Press, Honolulu, 1967, xi+458.

Rev A B, *JAOS* 88, 391

126. MOORE, Charles A (ed.). *The Status of the Individual in East and West*. Univ. of Hawaii Press, Honolulu, 1968, xxi+606.

127. MORRETTA, Angelo. *Lo spirito dell'India* Aldiniana, Rome, 1960, 270.

. Vedic world, contributions of Up . positive interpretation of Vedic spirituality

Rev. Corrado PENSA, *EIV* 12, 71 72

128. MUKERJEE, Radhakamal. *The Philosophy of Personality* Allied Publishers, New Delhi, 246

129. MUKHARJI, P. B. The script and the scripture *BRMIC* 16 (8), Aug 65, 271 277.

. (contains review, among others, of *The Beginnings of Indian Philosophy* by F EDGERTON, London, 1963, 362, *Relations among Religions Today*, ed. • JUNG, VIKHILANANDA, SCHNEIDER, Leiden, 1963, 178)

130 MUKHERJEE, L As progressives mudanças da filosofia hindu *Rev. bras. Filos.* 15 (59). 329 343; 15 (60), 508 522; 16 (61), 52-67.

serially. progressive changes in Hindu phil

130A MURTY, K. Satchidananda *Evolution of Philosophy in India* Andhra Univ, Waltair, 1952, viii+281.

131. MURTY, K. Satchidananda *The Indian Spirit* Andhra Univ., Waltair, 1965, xiv+296

Rev AGEHANANDA BHARATI *JAS* 25, 786-87, V HANUMANTHACHAR, *JGJR* 20 21, 277-79 V RAGHAVAN, *ALB* 30, 190-92, P SHANKARANARAYANAN, *BJ* 12 (13) 76

132. MUS, Paul The problematic of the self, East and West *PEW* 9 (12), 1959, 75-77

western interpreters of *Puruṣasūkta* (RV X 90) have missed the fundamental distinction bet *srsti* (plain creation) to wh belongs the Śādra, and with him the still unreclaimed extension of the world, and *atirssti* (supercreation) to wh, in the perspective of the Sūkta, the three other sociological elements are specifically referred (*tripād urdhva udast*) for, sacrifice regularly performed in and by the Aryan society, acc to Aryan way of life, and sacrifice alone carries the three regenerated classes (or castes) from plain, dispersed creation where all are born to immortality in heaven and thus provisionally, to 'fully authorized' social and juridical existence in this world *Puruṣasūkta*—thus re-established in its inner intention and against its hist. background, has, accordingly, strong claim to be considered the first Indian Constitution

133. NAGARAJA RAO, P Some reflections on Indian philosophy. *Pr Bh* 70, April 65, 187-191

experimental char of Ind phil Ind phil systems are value-phil

134. NAGARAJA RAO, P Reflections on the concept of philosophy, East and West *I-AC* 14 (4), Oct 65, 297-312

Indian concept of phil is more integral, for, it discharges both its functions the *logical* and the *human*

135. NAGARAJA RAO, P Indian philosophy a preliminary approach *AP* 37 (9), Sept 66, 403-409

136. NAGARAJA RAO, P Sadhana in Indian philosophy. *Ved Kes* 53 (8), Dec 66, 367-369

twofold unity of outlook in Ind phil.—*spiritual* unity of outlook (*mokṣa* as ideal) and *moral* unity of outlook (*mokṣa* can't be attained by mere intellectual study) *Aṣṭha* 2 26, *Mundaka* 3 2, 4, *BAU* 4 4 21

137. NAGARAJA RAO, P The spirit of Indian philosophy *Hockmg Fel Vol*, Nijhoff, the Hague, 1966, 213-222

138 NAGARAJA RAO, P. Mysticism, ritual, and ethics in Indian philosophy. *AP* 40 (8-9), Aug 69, 331-335

complementary significance of these

139. NAKAMURA, H Indian heterodoxies in comparative light. *ALB* 25, 1961, 550-581

140. NAKAMURA, H *Ways of Thinking of Eastern Peoples : India China Tibet-Japan* East-West Center Press, Honolulu, 1964, xx+712

(revised English transl of original in Japanese *Tojojin no shu hoho*, 2 vol., Japanese National Comm for UNESCO, Tokyo, 1960, 6+xvi+657 ed by Philip P WIENER) (cultures of Asia have imp. differences rooted in their lgg., customs and manners)

∨ rejects the generalisations e.g. in the East, the finite individual is not real (HEGEL), East is intuitive, West is logical, East is synthetic West is analytical, for the Asians, knowledge is the only way to salvation (Max WEBER) East is religious West is materialistic, etc. (1) there are some characteristic differences in the ways of thinking of East Asian nations (2) with regard to all people, there is a certain logical and human connect on among these characteristics ∨ devotes 13 chh to the Indian ways of thinking Indians are possessed too strongly by the universal the negative, the unity of all things and the subjective, they are static subservient to universals, introspective, and alienated from the objective

Rev David W PLATH (on Jap ed), *AA* 64, 1084-87, P T RAJU (on section on India), *PEW* 15, 161-67, M SCALIGERO, *EIW* 17, 161-65

141 NATHMAL, Muni *Atmavidya ksatriyon ki dena* (Hindi) *Anekanta* 20 (4), Oct 67, 162-168

141A NIKAM, N A *Vedanta Delight of Being* Prasaranga, Mysore Univ, Mysore, 1970, 52

Rev W HALEFASS *JAOS* 92, 576

142 NIKAM, N A. Philosophy, dialogue, and dialectic *AP* 42 (3), Mar 71, 102-107

(phil originates out of questions asked out of awakened ignorance, nature of phil research and the "practice" of philosophers)

143 NIKAM, N A "Man is the measure of all things". Metaphysics or myth? *AP* 43 (6), Aug 72, 246-248

144. NIKHILANANDA, Swami. The realistic aspect of Indian spirituality. *PEW* 9 (1-2), 1959, 64-66.

. social values emphasized in Vedas

145. OBERHAMMER, G. Zum Problem des Gottesbeweises in der indischen Philosophie. *Numen* 12, Jan. 65, 1-34.

146. OEDINGEN, K. Der menschliche Geist und das Transzendente in asiatischen Denken *Z. philos. Fors.* 16 (4), 1962, 561-578.

147. OHRUI, J. A viewpoint on the origination of ancient Indian thought (Jap.) *Kanakura Fel. Vol*, Kyoto, 1966, 139-151.

148. ORGAN, Troy. The philosophy of India. *Ohio Univ. Rev.* 1, 1959, 59-72.

149. PAELIAN, Gerabed H. Hindu philosophy *IPC* 12 (2), June 66, 9-16.

150. PANCHOLI, Badripasad. *Jainadharma aur vaidikadarśana* (Hindi) *GKP* 21 (10-11), 1969.

much similarity .

151. PANDEYA, R. C. *A Panorama of Indian Philosophy*. Mot. Ban., Delhi, 1966, xi+224.

(Ind phil., acc. to author, is an investigation into the nature and possibility of freedom and peace) .

Rev K. KUNJUNNI RAJA, *ALB* 31-32 (Suppl.), 21, M. P. PANDIT, *Ved. Kes* 53, 455, M. SCALIGERO, *EIW* 18, 243, ANIMA SEN GUPTA, *Pr Bh* 73, 77-78

152. PARTHASARATHY, K. E. The soul of the Vedanta. *AP* 35 (3), Mar 64, 108-112.

idea of Self-pure and undefiled- is the foundational principle of V ..

153. PARTHASARATHY, K. E. Vedanta in practical life. *AP* 37 (8), Aug. 66, 365-70.

154. PARTHASARATHY, K. E. Civilization and Vedanta. *AP* 39 (1), Jan, 68, 28-33.

155 PAVLOV, Y. M. The philosophico religious essence of Hinduism (Russ.) *Filos "Nauka"*, S S S R 4, 1965, 96-103

rel conception and gnostological attitude of H.

156 PLOTT, John C., MAYS, Paul D. *Sarva Darsana Sangraha* A bibliographical guide to the global history of philosophy E J Brill, Leiden, xxii+305+a synchronical chart

157 POORTMAN, J J Die Fruchtbarkeit der Grundgedanken des Vedanta für die abendländische philosophische Problematik *Kant Studien* 51, 1959 60, 438 445

158 POTTER, Karl H A fresh classification of India's philosophical systems *JAS* 21 (1), Nov 61, 25 32

'six system' classification is deficient in several respects P suggests (1) first classification Path phil and Speculative phil, (2) Speculative phil. to be distinguished as 'leap' phil. and progress phil, (3) progress phil to be classified acc to their theories about causal relations

159 POTTER, Karl H *Presuppositions of India's Philosophies* Prentice Hall, London, 1963, xi+276

mokṣa (complete freedom) as starting pt of Ind phil scepticism and fatalism—Ind phil seeks to find out a middle way in bet these two extremes kernel of Ind systems is 'relation', particularly 'causality' discussion of 'attitudes'

Rev P HACKER *ZDMG* 115, 212 17, P S JAINI, *JRAS* 1964, 67 68 S RAJAGOPALA SASTRI *Ind Ant* 50 489, S K. SAKSENA, *PEIV* 13, 263 63, P S SASTRI, *Pr Bā* 69 357 58, M SCALIGERO, *Est* 15 380-81 L. SCHMITHAUSEN *WZAS* 8 271 73, J F STAAL, *JORM* 32 36 38

160 PRABHAVANANDA, Swami, MANCHESTER, F *The Spiritual Heritage of India* George Allen and Unwin, London, 1962, 374

see *IBD* III 48. 215 emphasis on spiritual realization from Veda to Sri Ramakrishna (enlarged ed Andor Books 4 419, 1964, xx+149)

Rev W GERRER, *PEIV* 13 (3) 261 62, M P PANIAT *Ind Ant* 49, 159, I C ROY, *BRMJC* 14 (3) 142 44, S. S., *Pr Bā* 63, 337 38

161. PRESLER Henry H The provincial American in India.
IPC 7 (2), June 62, 51-57

difficulties in the way of appreciation of Ind spiritual values
(1) no focus on ethics and morals (2) no precise statement of
spiritual values in terms of creeds and codes (3) no focus of
attention on change (4) no moderation but extremism, (5) no
enthusiasm for trying to persuade others to one's own spiritual
values (6) in the realm of art no emphasis upon the 'natural'
—expression of spiritual values through extra mundane symbols (7)
more interested in salvation than in the definition of conditions
of human existence

162. QUILES I Filosofia y religion en India *Ci Fe* 17
(34), Argentine, 1961, 313-317

comm on the work of H ZIMMER

163. RADHAKRISHNAN, S, MOORE, Charles A *A Source-
Book in Indian Philosophy* Princeton Univ Press 1960

second revised ed of *VBD* II 57 175

164. RAGHAVAN, V, DANDEKAR, R N Philosophy and
religion *Oriental Studies in India* (26th ICO), New Delhi, 1964,
103 113

survey of work done in the field bet 1947 1964

165. RAGHUNATHAN, N *Reason and Intuition in Indian
Culture* Univ of Madras, 1970, 86

Rev B R KULKARNI *Bj* (12 7 70) 91 92

166. RAJESWARA RAO, P The panorama of Indian philo-
sophy *MR* 124 126 (1), Jan 70, 23 27

Ind phil has an autonomy of its own

167. RAJU, P T *Introduction to Comparative Philosophy*.
Univ of Nebraska, 1962, 364

Western Chinese Ind an phil trad as totalities 'struggle for
the liberation of the outward (Western) Human mundfulness'
(Chinese) expl cation of inwardness (Indian) (a phil based
upon matter alone or of life alone or of spirit alone can't be
adequate it must be based upon man in whom all the three are
found to meet)

Rev K. GURU DUTT, *AP* (Sept 63) 422 24 M. P. PANDIT,
Pr Bh 69, 359, S. RAJAGOPALA SASTRI *Ved Kes* 50, 668 69

168. RAJU, P T, CASTELL, A. *East-West Studies on the Problem of the Self*. College of Wooster, Ohio, 1968, xvi+234

169. RAJU, P T *The Philosophical Traditions of India*, 1971.

170 RAMACHANDRACHARYA, Chaturvedi. *Darśananam lokanyayanam ca mūlabhuta vedabhagaḥ* VS, Tirupati, 1967, S 29-35

Vedic basis of various systems of thought—orthodox as well as heterodox

171 RAMAKRISHNA RAO, K B. *Advaita as Philosophy and Religion* Prasaraṅga Mysore Univ, Mysore, 1969, xvi+127.

lect. 1 analysis of 4 states of consciousness, lect. 2 analysis of the Absolute, the 'empirical' has existence as a "logical possibility" (not a logical necessity) and this logical possibility must not be mistaken for an ontological reality, lect. 3 Advaita established as rel. of fulfilment and realization of reality

Rev Ivar T WEIERHOLT, *PEIV* 20 (4), 430-31

172 RAMANANDA BHARATI *The story of Hindu philosophy*. *AP* 42 (7), Sept 71, 292-297.

173 RANGACHAR, S. *Early Indian Thought the Philosophy of the Vedas, Upanishads, and post-Vedic Literature* Rao and Raghavan, Mysore, 1964, 245

174 RANGANATHANANDA, Swami *Ethical and spiritual values* *BRMIC* 18 (5), May 67, 135-141

175. RAO, P R *Les traditions philosophiques indiennes*. *Syntheses* 26 (295-96), 1971, 14-16

176 REGAMEY, Constantin *The meaning and significance of spirituality in Europe and in India* *PEIV* 9 (1-2), 1959, 45-47, 10, 1960 61, 105-133.

Western thought hedonism (perhaps, much more characteristic of the East), scientism (not materialism), certainty and universality of 'rational' truth in the East, ultimate unity is realized thro elimination of every distinction, in the West, distinctions are carefully emphasised, and unity achieved thro harmonisation (East attains the One West, Totality) Indian ethics is pre-eminent

soteriological, ideal of good as an imperative developed in the West 'theoretically formulated and indirectly tested concepts by postulation in the West, 'directly tested concepts by intuition' in the East

- 177 REGE, M P Some reflections on the Indian philosophical tradition *Quest* 44, Winter 65, 9 24

no methodology in Ind phil much crit phil in Ind trad , but no rational metaphysics nor a conception of rational ethics conception of unity of things formed by Ind phil so early in its hist acc to Ind trad aim of phil is to interpret develop, restate, and purify trad , th s view fosters certain intellectual attitudes conservatism, revivalism, eclecticism, anti intellectualism

- 178 RENOU, L Orient et Occident *Diogenè* 5, 1954, p 135

Rev of *History of Philosophy Eastern and Western* (VBD II 57 173)

- 179 RENOU, L Travaux recents sur la philosophie indienne *Diogenè* 7, 1954, p 133

Rev of, among others VBD II 57 10 and 61

- 180 REYNA, Ruth *Introduction to Indian Philosophy A Simplified Text* Tata Mcgraw-Hill Publ Co , New Delhi, 1971, 257

- 181 DE RIENCOURT, Amaury *The Soul of India* Harper and Bros , New York, 1960, xvi+431

ch 4 on *Up* , ch 7 Indian mind

Rev Robert I CRANE *JAS* 21 102 03

- 182 RIEPE, Dale *The Naturalistic Tradition in Indian Thought* Univ of Washington Press, Seattle, 1961, xi+308, second issue Mot Ban Delhi 1964

naturalism consists among other things of the following pts (1) sense experience is most imp avenue of knowledge, (2) knowledge is not esoteric innate, or intuitive (3) external world is objective not man's idea, (4) world order can't be changed by thought sacrifice or prayer, (5) direction of world caused by world itself, (6) man—not merely a mirror of the absolute but a biological existent naturalism in Veda and *Up* Uddalaka, Carvaka, Vaisheshika

Rev BUDDHA PRAKASHI, *PJ* 3 (2), 688 94, J F S, *JAS* 81, 459, M SCALIGERO, *EW* 14, 118

183. RIEPE, Dale *The Philosophy of India and its Impact on American Thought* Charles C Thomas, Springfield, Ill, 1970, xvii+339.

Rev Kenneth K INADA, *PEW* 21, 219-220

184 ROBINSON, Richard H *The classical Indian axiomatic.* *PEW* 17, 1967, 139-154

(based on Nagarjuna's *Mādhyanika Karikas*, Īśvarakṛṣṇas *Saṃkhya-karika*s, Saṃkara's *Bṛ S Bhāṣya*)

185 ROCHEDIEU, Edmond. *La pensee occidentale face a la sagesse de l'Orient Nature Mythe-Psychologie-Yoga* Payot, Paris, 1963, 183

Rev H CHATELAIN, *As Stud* 1964, 58-59

186 ROY, K *Concept of Self* FKLM

historico crit investigation into the nature of Self from Indian and Western standpts .

187. RUBEN, W *L'origine de la pensee rationelle dans l'Inde.* *La Pensee* 99, 1961, 75-86

Uddalaka's phil. --

188 RUBEN, W *Studies in ancient Indian thought ISPP,* Calcutta, 1966

189 RUBEN, W *Die gesellschaftliche Entwicklung in alten Indien Die Entwicklung der Philosophie.* Akademie-Verlag, Berlin, 1969

190 SAHER, P J *Indische Weisheit und das Abendland* Verlag Anton Hain, Meisenheim/Glan, 330

191. SAHER, P J *Eastern Wisdom and Western Thought* George Allen and Unwin, London, 1969, 292

(the psycho cybernetics of comparative ideas in religion and philosophy)

Rev S CHATTERJEE, *BRVIC* 23, 351-52, M. SCALIGERO, *EIV* 20, 417-20, Sidney SPENCER, *AP* (Mar 70), 135-36

192 SAKSANA, S K. *Essays on Indian Philosophy* Univ of Hawaii Press, Honolulu, 1970, 127.

—14 essays "Hinduism — Story of Indian philosophy , Basic tenets of Ind phil — Testimony in Ind phil , etc

193 SANGHAVI, S Fundamental problems of Indian philosophy *ISPP* 22 (2), Calcutta 1961

194 SATYAVRATA, Siddhantalamkara *Arya samskṛti ke Mūlatattva* (Hindi) Vidyavihar, Dehradun, 1953, 267

central thought of Aryan culture is reconciliation of empiricism and spiritualism

Rev G T KENGHE *ABORI* 41 181

195 SCHILLING Kurt *Weltgeschichte der Philosophie* Verlag Duncker und Humboldt, Berlin, 1964, 579

sect on on Ind phil

Rev G LANCZKOWSKI *Mundus* 3 (3) 237 38

196 SCHNEIDER, Ulrich Der individualistische Zug im indischen Denken *Indologen Tagung Proceedings*, Göttingen, 1960, 244 251

197 SCHWEITZER A *Die Weltanschauung der indischen Denker Mystik und Ethik* München, 1965, 229

2nd ed see *VBD* II 57 218

198 SEN, Sanat Kumar Indian philosophy and social ethics *Journal of Ind Acad of Philos* 6 (1 2), 1967, 63 74

199 SHAH, A B (ed) *Tradition and Modernity in India* Manaktalas, Bombay 1965 221

200 SHARMA, Chandradhar *A Critical Survey of Indian Philosophy* Rider and Co , London 1960 415, reprint Mot Ban , Delhi 1964

(first publ under the title *Indian Philosophy* Nand Kishore Bros , Varanasi 1952 reprint of this Barnes and Noble New York, 1962)

Rev J F STAAL *JRAS* 1961 64 65

201 SHARMA I C Significance of the terms knowledge and science from the Indian point of view Indian method of linguistic analysis *Darshana Intern* 5 (2), April 65, 98-103

in Vedic lit *vijnana*=special knowledge of pluralistic world,
jñāna=innermost knowledge of basic reality on wh the spatio-
temporal structure of the universe is built

202. SHARMA, Ram Nath *Essentials of Indian Philosophy*
Oriental Publ House, Kanpur 1965 iii+298+xi

203 SHARMA, S S Some misunderstandings about Indian
philosophy *Darshana Intern* 6 (1) Jan 66, 87 91

e g Ind. approach is mystical, irrational superstitious Ind.
phil. is pessimistic

204 SHRIVASTAVA, S N L The rapprochement of Eastern
and Western philosophies *AP* 34(8) Aug 63 346 352, (9),
Sept 63, 398 404

(phil. diversity is an inexpugnable phenomenon)

205 SINARI, Ramakant A. Some reflections on philosophy
of India *Philosophy and phenomenological Research* 26, Mar 66,
438 448

206 SINARI Ramakant A. *The Structure of Indian Thought*
Charles C Thomas Springfield Ill, 1970, xi+273

from Ved c time to the present day author speaks of the atma-
logical paradox reflected in the hist. of Indian thought—"to be
worldly and to be not worldly at the same time *moksa* as central
theme

REV E. DEUTSCH *JAOS* 92 500-01 J L. MEHTA, *PEW* 22,
227 28 M. P. PANDIT *Ved Kes* (April 71) 524

207 SINHA, Ajit Kumar Western and Eastern spiritual
values of life and modern science *IPC* 7 (3) Sept 62, 116 139

208 SINHA, Jadunath *Outlines of Indian Philosophy* Sinha
Publ House Calcutta 1963 435

209 SLUSZKIEWICZ E The philosophy of ancient India
(Polish) *Stud filoz*, Pol 6 1970 3 16

w h ref to *Die Philosophie der Indier* by H. VON GLASENAPP 1949,
ch VII (by J. FILIOLAT) in *L. Inde class que* Vol 2 1953

210 SMART, Ninian *Doctrine and Argument in Indian Philo-
sophy* George Allen and Unwin Muirhead Library of Philoso-
phy, London, 1964, 255

a bird's eye survey of Indian schools main determinants of systematic metaphysics in India have been rel in char , analysis of rel factors in Indian metaphysics nine key ideas Absolute, Lord Creator World being real Selves (being real), Rebirth, Release, Devotion Meditative Knowledge—these are distributed affirmatively or negatively in diff schools of Indian (author's *Reasons and Faiths* London 1958)

Rev J GONDA *Tijdschr Philos* 27 802-809, K. H. POTTER, *JAS* 25 156-57 *PEW* 16 89-94 S N L. SRIVASTAVA *IP* (Jan 66), 36-37

211 SPENCER, Sidney *Mysticism in World Religion* George Allen and Unwin London, 363

see *VBD* III 47 119

Rev K. SESHADRI *Ved Kes* (May 67), 37-38

212 STORIG, Hans Joachim *Kleine elgeschichte Wder Philosophie* Verlag W Kohlhammer, Stuttgart, 1965, 453

213 STRAUSS, O *Indische Philosophie* Geschichte der Philos in Einzeldarstellungen I, 2, Munchen, 1971-72, 286

(first publ in 1925)

214 SUBRAHMANYA SASTRI, P S Synopsis of the Indian systems of philosophy *Vimarśa* 1 (1) 1972, E 52-72

215 SUMANGALO Common denominators of Asian thought *Comp Rel*, Brill, 1972

216 SURYANARAYANA, V V Western and eastern spiritual values of life *IPC* 7 (3) Sept 62 140-146

217 SYRKIN, A On the distinction between "relative" and "absolute" categories in Hindu texts (Russ) *Transactions of the Tartu State Univ* 198 Works on Semiotics, Vol 3, 1965, 39-44

218 TAHTINEN, U Indian philosophy of value *Ann Univ Turku* 106, 1968, 5-124

deals mainly with 4 Puruṣarthas value verity, reality

219 TEJ SINGH The spiritual values of life in the East and the West *IPC* 7 (4), Dec 62, 156-168.

220. TOROK, W. *Handbuch der Geschichte der philosophie*
I. Altertum : Indische, Chinesische, Griechisch-römische Philoso-
phie. Klostermann, Frankfurt, 1964, xxiv+400

Rev. : K. BORMANN, *Arch. Gesch. Phil.* 49, 115-20

221. "Traditional values in Indian life". *JUPHS* 19, 1964,
135-143.

. report of seminar .

222. TUCCI, G. *Storia della filosofia indiana*

..VBD II. 57. 239

Rev. : O. BOTTO, *Filosofia* 11 (1), 138-39, M. SUGLI, *Qu.* 3, 113-16

223. UPADHYAYA, Baladeva. *Bhāratiya darśana sara* (Hindi).
Sasta Sahitya Mandal, New Delhi, 402.

224. VARMA, V. P. *Bhāratiya darśana* (Hindi). L. N.
Agrawal, Agra, 488.

. in 3 vol. Vol. I : Veda, Uṇ, Cārvāka, Jaina, etc

225. VECCHIOTTI, Icilio. *Che cosa è la filosofia indiana*.
Ubal dini, Rome, 1963, 173.

226. VELJACIC, Cedomil. *Indian Philosophy* (Croatian).
Matica Hrvatska, 1958, 332.

..deals with Veda, Uṇ, etc...

Rev. : G. NYANAJATTA THILRA, *PEIV* 9, 173-74

227. VENKATARAMA IYER, M. K. Advaita Vedānta is essentially a value philosophy. *Pr. Bh.* 71, July 66, 293-307.

228. VENKATA RAO, M. A. Philosophy in India. *The Astro-
logical Magazine*, 1964.

serially in six instalments .

229. VIG, Bhagwan Das. *Bharatiya darśana ki tina dharaen*
(Hindi). *Ananta* 17 (4), Oct. 64, 164-166.

. Uṇ Āimavāda, Budhhat Andhāvāda, Jaina Syādvāda J =
golden mean bet. U. and B...

230. VIMALANANDA, Swami. The Prasthāna Traya and its
background. *Ved. Kes.* 49 (11) - 50 (6), 1963.

231. VYAS, Ram Narayan *The Universalistic Thought of India from the Rigveda to Radhakrishnan* Lalvani Publ House, Bombay, 1971, 142

imp attached to the concept of peace

232 WADIA, A R. On philosophical synthesis *PEW* 13 (4), Jan 64, 291-93

Ind phil (a) trad has the upper hand, *śabdapramāṇa* final, (b) acute sense of suffering, Up current of pessimism and austerity of life, (c) Karma and rebirth explanation for suffering, (d) *mokṣa* the *summum bonum*, knowledge is means to an end

233 WALKER, Kenneth *Diagnosis of Man* Penguin, 1962, 259

'physical man, nature of mind, mysticism (acc to W, all mysticism is derived from the doctrine of Brahmanism)

Rev RAGLAN *Man* 1963 142

234 WARDER, A K. The description of Indian philosophy. *JIP* 1 (1), Oct 70, 4-12

in Ind an phil lit, philosophising is regarded as a kind of conceptual adventure or *Ānvīksikī* (wh term includes phil analysis and logic)

235 WEST, M L *Early Greek Philosophy and the Orient* Clarendon Press, Oxford, 1971, 242

concept of Kala (Zurvan) other parallels bet Gk thought and Up

Rev S N L SHRIVASTAVA, *AP* (Aug 72) 268 69

236 WIDENGREN, G *Iranische Geisteswelt, von Anfängen bis zum Islam* Holle Geist des Morgenlandes, Baden-Baden, 1961, 328

237 WINTHROP, H Indian thought and humanistic psychology contrasts and parallels between East and West *PEW* 13 (2), 1963 137 154

238 WURZ, E Abendland und indische Weisheit *Kairos* 10 (2), 1968, 103 114

239. ZIMMER, H *Philosophies of India.*

IBD II 57 253

Rev G Tucci, *Est* 4, 204-05

240 ZIMMER, H *Philosophie und Religion Indiens* Rhein-Verlag, Zürich, 1961, 597+illustr

(German transl of 239 above by Lucy HRYER-GROTE)

Rev F ANEGG *Is Stud* 14 (1961), K. F. JETER *Kansas* 6, 201, W. RUBEN, *OLZ* 1962 411-13

241 ZUTSHI, C N Man in Hindu philosophy *Pr Bh* 72, July 67, 288-292

58 VEDIC AND UPANISADIC PHILOSOPHY

1 AALTO, Pentti Zur Mystik des Brahmanismus Hinduismus. *Mysticism* (ed Sven S. HARTMAN and Carl Martin EDSMAN), Scripta Inst Donn Aboensis 5, Stockholm, 1970, 200-205

• (Soma pressed and drunk in ritual was only symbolic and was made mystically identical with Gods drink soma thro the recital of Mantras) The entire Vedic ritual is a mystic function. Up = mystic teaching of symbolic elements or magic equivalences. Yogan = system of practical mysticism

2 AGNIHOTRI, B S An approach to reality *Bull Vishva Inst* 1 (1), Mar 65, 37-45

views expressed in Rb and Up

3 ANANDA, Swami *Uparigadon ka sandeha* (Hindi). Delhi, 1962.

Rev Ed. *IJ II* (3) 55

4 ANANTHA RANGACHAR, N S The concept of reality in the Rgveda *Pr Bh* 70, Jan 65

5 AWASTHI, Sivasankar *Vaidika Darshanam* SS 23 (1), 1968 59-62

6 BANERJEE, B B The concept of liberation in the Vedas and the Upanishads *CR* 157, Nov 60, 110-118

7 Bose, Abinash Chandra *Jnanabala a J Karmabala ka* *BJ* 12 (12) 2, 1 66, 32-37

two fundamental ideas in Veda (1) idea of One Ultimate Reality, (2) idea that the Absolute manifests itself on the relative plane of reality thro creation Vedic thinkers sought a combination of J and K

8 BROWN, W Norman Content of cultural continuity in India *JAS* 20 Aug 61, 430 ff

one of the identifiable central items in the long hist of Ind civil is truth (*satya sacca*) a special view of truth in *RV*, where it is invested with a kind of magical power (this may be considered the starting pt of many later conceptions of the power of truth cf Gandhi's *satyagraha*) the ancient Aryan notion of *satya* was a statement of the facts of existence in an organized universe (*sat*) truth was to Vedic seers a ritualistic, pain conquering utterance (*ŚPBr* 11.5.3.13) *vrata* derives from the Rgvedic conception of particular individual function within the organized universe (*sat*) in the Vedic world view any one who perfectly fulfilled his function and lived in accordance with *satya* cd exercise the power of truth (cf *RV* IX 112.1)

9 BROWN, W Norman Early philosophical speculation in India *SP* (ISC) 4, 1972 p 4

1. Rta and *brahman*

10 CHAKKHAN LAL *Veda men vidya aur avidya ka svarūpa* (Hindi) *Vedavani* 13 (4), Feb 61, 3-4

11 CHARUKRISHNA *Srauto jñanakarmasamuccayavadaḥ* *SSPP* 50 (56), 1967, 128-142

12 CHATTOPADHYAYA, B K Philosophy of the Upanisads *JBSR* 44 (34), 1958, 129-136

no conflict bet Veda and *Up* see *IBD* II 58-10

13 CHOUDHARY, K P S Vedic mysticism *Pr Bh* 69, April 64 182-188 (Also in *VBQ* 31, 1965-66, 35-48)

mysticism in Vedas is realization of ultimate unity in diversity (*RV* VIII 58.2) Munis sacrificial mysticism *Up* mysticism emphasis on monism and inward meditation

14 CHOUDHARY, K P S Vedic and Upanisadic mysticism *Prajña* 10 (1), Nov 64, 95-106

pilgrimage to the attainment of the Infinite

- 15 DE NICOLAS, Antonio T *Four dimensional man the implicit philosophy of the Rgveda* Fordham, 1971, 323

doctoral diss. typescript presents comprehensive philosophical interpretation of RV relying exclusively on the text itself

- 16 DEUSSEN, Paul *The Philosophy of the Upanisads* Dover Publications, New York, 1966, 429

(transl. into English by A S GELEN 1906) reprint further reprint Oriental Publishers, Sacred Books of the Aryans, Vol 3, 1912

Rev N A NIKAM, *AP* 38 (3), 137-38

- 17 DIWAKAR, R R *Seminal ideas of the Aryans Pr Bh* 73, April 68

- 18 EDGERTON, Franklin *The Beginnings of Indian Philosophy* Harvard Univ Press Unesco Collection of Representative Works, Indian Series, Cambridge, 1965, 362

(selections from the Rig Veda Atharva Veda Upanisads, and Mahabharata transl. from Sanskrit with introd., notes and glossarial index, a summing up after a lifetime of philological study and reflection) introd. *gnāna* is sought by Vedas for mystic magic power, concept of *brahman* is a thoroughly ritualistic notion, Vedic worship is henotheistic, Vedic *puruṣa* is man and *āman* means simply self (sich)

Rev A C BOSE, *AP* (Jan 66), 37-38, J GONDA *Tijdschr Indol* 27 (4), 802-09, P HACKER, *IJ* 12, 38-40, L RENOU *J* 123, 15-56

19. FATAH SINGH *Valdika darsana* (Hindi) Bharati Bhandar, Allahabad, 1963, 199

pinḍāṇḍa, brahmāṇḍa, idam and eṭam, nāmar pa ja, ai

- 20 FILIPPANI RONCONI, Pio *La speculazione indiana pre-buddhista* Ist Univ Orient, Naples, 1960, 78

(Aid to the Study of Oriental Thought Vol I) presents fundamental concepts giving a unitary interior sense to the development of various systems, from the original Vedic sun to the rise of Jainism and Buddhism unfolding of a metaphysical intuition strictly objective and transcendent (Sām, Br., U.) towards an ontological and genealogical ordering of its content of ideas (Mīmāṃsā Vedānta, Sāṃkhya) down to Nyāya Vaiśeṣika and Śānta Vaiṣṇava systems

Rev M SCALIGERO, *Et* 11, 293-94

- 21 GAJENDRAGADKAR, K V *Neo-Upanisadic Philosophy*

VBD II 58 20

Rev D G LONDHEY *AP* (April 61), 181 82

- 22 GARG R K Is Upanishadic philosophy pantheistic?
AP 43 (3), Mar 72, 118 121

Up can t be said to be teaching anti theistic pantheism

- 23 GUPTA, Sudhir Kumar *Vaidika darsana* (Hindi)
Vedavani 15 (2-4), 1962 63

serially Nasadiya, Vak Purusa, Yajna—these hymns as basis

- 24 HAMSARAJ *Vaidikon men navina vedanta ka pracara*
(Hindi) *Vedavani* 24 (12) Oct 72, 3-11

the basis of Neo Vedanta is Buddhist doctrine, on the other hand Veda expounds the trinity of Isvara Jiva Prakṛti

- 25 HORSCH, Paul Le principe d'individuation dans la philosophie indienne, première partie Les Veda, les Brahmana, les Upanisad *As Stud* 10, 1956, 79 104

- 26 HORSCH Paul Profanes Wissensgut im vedischen Literaturkreis *As Stud* 14, 1969, 93-124

non hieratic *vidyās* in Vedic lit

- 27 JAGADISH CHANDRA *Rgveda men tattvajñana* (Hindi)
Vedavani 17 (1), Nov 64, 25-29

- 28 JAGADISH CHANDRA *Vaidiki śikṣa* (Hindi) *GKP* 17
(8), 407-412

śtikya (V 50 1) *atmajñana* (I 164) etc

- 29 JAGADISH CHANDRA *Vedesu adhyatmavijñanam* *GKP*
18 (1-2), 2-7

TV 17 31, 34 2 5

- 30 JAVADEKAR, A G Constructive re interpretation of Advaita Vedanta interpretation of sac cid ananda *Phil Quart* 42
(1), April 64 1-10

brahman is principally *ananda* and only by implication *sat* and *cit* in *TUp*, *brahman* (*sat*) is identified with *ātman*, and that again

with *rasa* (*ananda*) regarding *brahman* there is absolutist ineffabilism, re *māyā*, alogical ineffabilism

31. JAYADATTA, Eastri *Jīvesvarabhedaṁmarsah* GAP 23 (12), 33 38

Vedic and *Up* evidence

- 32 JAYADEVA *Veda men adhyatma vidyā* (Hindi) GAP 12 (11), 612 615

- 33 JEDYNAK, S The Rgveda and the Upanisads (philosophical and ethical ideas of the Vedas) (Polish). *Stud filoz*, No. 6, 1970, 17 34

- 34 JOSHI, L M Protohistoric origins of esoterism in India *PIHC* (26th Session), 1964, 115 120

esoterism=mystic and yogic culture Harappan background, Vedic evidence esoteric elements, e g., Mantras, sacrifice and its symbolism, priestly sorcery and magical charms, use of wine, etc.

35. KAWADA, Kumataro On the *sat* of the Upanisadic philosophy (Jap) *JIBS* 8, Jan 60, 403-401

- 36 KAZAMA, Toshio Two kinds of ātman (Jap). *JIBS* 16 (1), Dec 67, 75 82

ref to *Br* and *Up*

37. KUNIAN RAJA, C. The Rgvedic sources for the six systems of Indian philosophy *Phil Quart* 35 (3), 1962, 179 193

38. KUNIAN RAJA, C *Poet-Philosophers of the Rgveda*. Ganesh and Co, Madras, 1963, xxx+330

Ri=a record of the last stages of an epoch wh was highly civilised and enlightened notable figures in *RV* like Śunabhipa, Dīrghatamas, Yama, Vṛgiras, etc *RV*, rich with superb poetry, profound canons of lit crit. all philosophical schools appear in *Ri* (see 37 above) *Sāñkhya* (*Naiad ya*), *Vedānta* (*Purusa-sūtra*), *Vyāsa Vaiśeṣika* (*Hira yaśasbha*) Rgvedic rel. is not a monotheism but a monism emphasizing a matter-cum spirit unity
Rev M. P. FARRER, *Ind Kes* 50 663, P. S. SARTAI, *J. DL* 63, 436 37

- 39 KUNJUNNI RAJA, K. The language of religious experience *Ved Kes* 49 (1), May 62, 42-44

some of the techniques used in Veda and *Up* to indicate the nature of Ultimate Reality (1) use of similes, (2) use of symbols, (3) negation of positive attributes, (4) use of contradictory attributes

- 40 LUYSTER, Robert W The concept of the self in the Upanisads its origin and symbols *PEW* 20 (1), Jan 70, 51-62

'self' in various senses e.g. seat of breath immaterial entity, etc., various states of consciousness *turya*—the unseen and incomprehensible self is identified with true self

- 41 MAINKAR, T. G *Mysticism in the Rgveda* Popular Book Depot, Bombay, 1961, viii+127

ritualistic mysticism philosophical in nature m, m of love and beauty see 56 below

- 42 MANOHAR *Vaidika darśana* (Hindi) *Vedavani* 15 (1), Nov 62, 89-96

- 43 MODAK, B R Atma jñana in the Upanisads *Pathway to God* 4 (1), Nov 69, 112-118

nature of Ātman, requisites and methods for the realisation of A, effects of the realisation of Ā

- 44 MODI, P M Brahman simultaneously sakara and nirākara A forgotten period in the history of Indian (Vedānta) philosophy *SPP*, Mar 61, 37-42

ekam sad viprā bahudhā vadanti ekam santam bahudhā kalpayanti

- 45 NAGARAJA RAO, P The wisdom of the Vedas *IAC* 14 (1), Jan 65, 5-11

phil ideas in *Saṁ* and *Br* 5 stages of development (1) concepts of diff deities presented after the human model (2) concept of Virat Purusa, (3) ultimate reality as the immanent principle panentheos (4) deities described as abstract divinities, (5) ultimate reality equated with an inviolate moral principle, (6) conception of the Absolute Nasadiya hymn Vedic seers don't admit accidentalism in the world process, nor materialism nor naturalism, Ṛta distinction bet soul and body (among the Ācaryas, Madhva was the first to formulate an *ādhyatmika* interpretation of *RV*)

46. NAGARAJA RAO, P The philosophy of the Vedas *VS*, Tirupati, 1967, E 46 49

see 45 above

47. NAKASO, I. The concepts of ātman and purusa in the Upaniṣads (Jap.). *JIBS* 9 (2), 1961, 576-579.

48. NATH, Raj Mohan. The matsya philosophy and the Vedic Matsya race. *SP*, 22 AIOC, 1965, 229-230.

..M. mentioned in *RV* VII 18 6, seer of the Matsya community composed *RV* VIII, 67. Matsyas so called because of their spermatozoa-fish phil. (wh originated in Crete about 5000 B C)

49. NATHMAL, Muni. Philosophy of soul is the gift of Ksatriyas to Indian thought. *SP*, 26 ICO, 1964, 180-181.

..two trad. : *ātmavidyā* and *karmavidyā*, the latter is Vedic, Ṛabha, a Kṣatriya of Ikṣvāku dynasty, was the first preacher of *ātmavidyā*.. Śaṅkumāra, Pravahana, etc., all Kṣatriyas see *VBD* III 57. 141..

50. NIKHILANANDA, Swami. A few stray thoughts on non-dualistic Vedanta. *T. M. P. Mahadevan Fel. Vol*, 1962, 1-4.

..mainly based on *Gauḍapādakarika*s on *Māṇḍūkya Up* 4 conclusions of non dualism : divinity of soul, unity of existence, non-duality of god head, harmony of religions .

51. NOELLE, W. On the Veda and the Upaniṣads. *IPC* 8 (3), Sept. 63, 140-143.

..work in Germany on the subject .

52. PANDEYA, Raj Bali. *Vaidika samdeśa* (Hindi) *Vedavānī* 15 (1), Nov. 62, 48-52.

53. PANDEYA, Suryabali. *Veda men paramātma-tattva ki vivecanā* (Hindi). *Vedavānī* 20 (7), May 68, 4-9.

54. PANDEYA, Y. Glimpses of philosophy in the oldest portion of the *R̥gveda*. *SP*, 21 AIOC, 1961, 238-239.

..traces of phil. thought in *Maṇḍalas* II VII..idea of unity of godhead already developing; phil elements in the epithets and deeds of gods and in the desires expressed by seers in their progress..

55. PANDIT, M. P. *Mystic Approach to the Veda and the Upaniṣad*. Ganesh and Co., Madras, 1966, 127.

..second ed. of *VBD* II. 31. 18..

Rev. : B. R. KULKARNI, *BJ* (11 2 68), 77, P. NAGARAJA RAO

Ved Kes (Nov 67), 326-27, K. E. PARTHASARATHY, *AP* (Oct 67) 472-73

56 PENDSE S. D. *Rgvedatīla saksatkaravada* (Marathi). *Nayabharata* 17 (12), Sept 64, 55-57

(rev. article on 41 above)

57 RAGHAVAN, V. The Vedas have an active philosophy. *Organiser* 17 (14), 15-11-63, 41-42

58 RALARAM *Ved men karmavada* (Hindi) *VJ* 21 (3-4), 1972, 137-140, 145

59 RAMATIRTHA, Shri Dandi Swami *Vaidika brahma vicara* (Hindi) Ludhiana, 1961, 128

60 RANADE, R. D. *A Constructive Survey of Upanishadic Philosophy* being an introduction to the thought of the Upanishads Bh Vid Bh, Bombay, 1968, xxx+340

2nd ed. 1st ed., 1926

61 RANGANATHANANDA, Swami. The Vedanta and its fundamentals *Pr Bh* 68, Jan. 63, 18-21

62 RENSCH, Bernhard. Problems of biological philosophy with regard to the philosophy of the Upanishads *JBomU* 33, No 39, Sept 64 (1966) 89-95

see *VBD* III 22-132

63 RUBEN W. Seit wann gibt es Philosophie in Indien? *WZKSA* 12-13 *Frauwallner Fel Vol*, 1968, 295-302

(Marxist approach) two forms of ur society Aryan and Munda (about end of 2nd mill B.C.), the world view of Aryans and non Aryans may be characterized as *spontan materialistisch*, Aryan and Munda mixing up reflected in *Br* and *Up* *hylozoistischer* materialism of Uddalaka in India about 600 B.C. there was a real philosophy with its two thought directions materialism and idealism and with its two thought methodologies dialectical and metaphysical

64 SCHNEIDER, U. Die altindische Lehre von Kreislauf des Wassers *Saeculum* 12, 1961, 1-11

(FRAUWALLNER states that in the earliest parts of *Up.*, beginnings of a kind of phil. of nature can be found, e.g. systems of

fire, wind, water) S. notes the theory of circulation of water, elements of water-system integrated into a ritual *Br* text of quite diff. and more primitive char .

65. SCHNEIDER, U. Upanisad-Philosophie und früher Buddhismus. *Saeculum* 18 (3), 1967, 245-263.

..Up phil. develops directly towards Buddhism thro the three steps, viz., nature phil., metaphysics, and ethics .

66. SCHULT, Arthur. *Die Weisheit der Veden und Upanishaden im Lichte des West Ost-Problems*. Turm-Verlag, Bietigheim/Württ., 1962, 121.

67. SHARMA, Kundan Lal *Rgveda men darśanika tattva* (Hindi) *VJ* 21 (3-4), 1972, 76-84.

68. SHARMA, Srutisila *Vedon men advaitavada* (Hindi). *Kalyana* 35 (3), Mar 61, 778-780

69. SINGH, Satya Prakash Philosophical concepts in the hymn of creation. *Rtam* 1 (2), Jan 70, 39-46.

..see . *VBD* III. 3 181 .

70. SOMIGLIANA, Ada. *Influenze vediche nel pensiero eracleo*. Annali, Milano, 1953, 31.

71. SYRKIN, A. Ya. Notes on the naturalization of the opposition "alive-non-alive" (Russ). *III Letnjaja škola po istoričnom model. sistemam*, Tartu, 1963, 8-10

..examples from *BAU* and *Ch. Up*

72. TATACHARYA, D. T. *Mettiketjera satjam Anītalatā* 4 (2), Aug. 67, 72-73.

73. UDAYAVIRA, Sastri. *Veda men darśanika tattva* (Hindi). *Vedavani* 17 (1), Nov. 64, 35-40.

74. VAIDYANATHA. *Vaidikī darśana vidya* (Hindi). *Vedavani* 14 (1), Nov. 61, 57-60

75. VASISTHA, Ramasaran. *Vedon men atma ka svarupa* (Hindi). *Śaśvatavani* 2 (11), Nov. 62, 19-21; 35.

76 VISHVA BANDHU *Veda men vedanta* (Hindi) *VJ* 21 (3-4) 1972 162 170

b ahmav dā in many Vedic Mantras

77 VISVAMITRA *Tapatrayasya vaidika samadhanam Amṛta* *lata* 1 (1) April 64, 72 74

78 WADIYAR J C *Atman and Brahman in Vedic Religion* Bh Vid Bh Bombay

Rev K NAGARAJAN *BJ* (21 11 65) 75

79 YUDA Yutaka The notion of 'atman' in Sāṅdilyavidya (Chandogya Upaniṣad III 14 14) (Jap) *JIBS* 20 (1) Dec 71 178 183

80 YUDHISTHIRA Mimamsaka *Veda pratipad ta sarira men atma ka nṛvāsa sthana* (Hindi) *Vedavani* 20 (9) July 68 6 11, (10) Aug 68 9 14

mast śka or *h dāya* or *suṣumṇa*? *AV* X 8

59 COSMOLOGY COSMOGRAPHY

1 BASU Santona The lotus in the cosmogony of the Vedas *VIJ* 4(1) Mar 66 39 43

RV VI 16 13 X 121 7 the cosmogonic myth with all its variations is a modified form of the birth of Agni from the lotus

2 BHATTACHARYYA N N Cosmogonical speculations in ancient India a comparative study *JOIB* 17 (3), Mar 68, 316 327

Ṛgvedic cosmogony cosmic ocean (X 129) cosmic water dragon (*apān napat*) world egg creative *Kama* sexual dualism Purusa concrete creator post *RV* 11 primeval waters cosmic egg elements other than water Prajapati *s tapas* *Up* cosmogony and Vedic cosmogony

3 BHATTACHARYYA N N *History of Indian Cosmogonical Ideas* Mun Man Delhi 1972 xvi+138

4 BROWN, W Norman Theories of creation in the Rig Veda *JAOS* 85, 1965, 23 34

Indra Vṛtra conflict=conflict bet potentiality and inertia, Indra overcoming Vṛtra thro the aid of the power or energy existing in the universe (some of the epithets of Indra may be regarded as the first recorded philosophic speculation of India) dubel of in Indra's supremacy (II 12 5) advocacy of some other deity such as Prajapati or Visvalarman (who was also ultimate source of all knowledge), Indra's displacement thro Brahmanaspati, B also made the material part creative action of words or sound in RV X. 129, both the will of deity and power of sacrifice are tacitly rejected, instead there appears the idea of a single principle from wh universe evolved (epistemology is here an expression of mysticism) single unifying principle Kala, Śambha in AV

5 DANDEKAR, R N *Vedatīla visvadarśana* (Marathi) *Navabharata* 25 (4), Jan 72, 22-42

6 DANDEKAR, R. N Universe in Vedic thought *Gonda Congratulatory Vol*, 1972, 91-114

subject dealt with from three points of view—namely, of cosmogony cosmography, of mythology, of ethics eschatology on the basis of RV and AV see VBD III 48 68 and 5 above

7 DHAVAMONY, P (ed) *Naissance du monde et de l'homme* (The origin of cosmos and man) *Studia Missionalia* 18, Gregorian Univ Press, Rome, 1969, 326

Indian view (by A BAREAU)

Rev J P ROUX, *RHR* 179, 80-81

8 DOENS DE LAMBERT, E. La création mythe hindou, mystère chrétien *Et francisc* 17 (43), 1967, 241-258

9 HACKER, P Mechanistische und theistische Kosmogonie im Hinduismus *ZMR* 49, Jan 65, 17 28

10 HOFFMAN, Karl Vom Schöpfungsmythos zum Weltgesetz. *As Stud* 21, 1967, 31 61

the mythical origin of Dharma, mythological parallels, D in cosmic sense D in ritual sense, D in ethical social sense, Rta and māya rule, law, duty, dharma, dharm, dharmas conclusions (a) in the beginning, a cosmogonic myth, heaven and earth held (dhr) apart, therefore cosmos (b) this cosmic act substantiated as dharma of god—god's magical power, (c) D separates itself from god, self sufficient concept, impersonal power, (d) abstraction of D mixed up with Rta, (e) D as social law D in Br, Uṇ, and Hinduism—

- 11 HOFFMANN, Karl Die Weltentstehung nach dem Jaiminiya Brahmana MSS 27, 1970, 59-67

RV X. 129. 1 related to JB III 360 ff text crit study

- 12 JAMES, E O *Creation and Cosmology A historical and comparative inquiry* Brill, 1970, xii+148

(Lumen, suppl xvi) material relating to India included

- 13 JOSHI, Harishankar *Vaidika visvadarsana* (Hindi) Chowkhamba, Varanasi

2 vol

- 14 KIRFEL, W *Die Kosmographie der Inder (nach Quellen dargestellt)* Gg Olms, Hildesheim, 1967, 36+401

reprint of 1920 ed

- 15 KRAMRISCH, Stella The triple structure of creation in the Rgveda *Hist Rel* 2, 1962 63, 140-175, 256-285

(1) separation of heaven and earth thro Demurge, so that *atariksa* is created (2) threefold world *tridhatu* (3) concepts of Aja Ekapad Apani Napati Vaisvanara (4) Agni Jatavedas binds Indra-creation (*sat*) with spiritual creation (Aja Ekapad), and introduces it into the world (the triple structure of creation is implanted by Agni in cosmos ontologically and cosmologically). (5) Ahi Budhnya is Vritra sunk into the depths after conquest by Indra (6) Trita Aptya is responsible for creation activity of Indra and is in possession of the power of creative word

- 16 KUIPER, F B J *Cosmogony and conception a query* *Hist Rel* 10 (2), Nov 70, 91-138

Indra Vritra fight is a creation myth represents only the second stage of cosmogony primeval waters emergence of earth in these waters (=first stage) creation of dual cosmos (Prithvi and Dyau) brought about by Indra by killing Vritra (=second stage) the role of primordial hill in Indra Vritra myth Indra created dual organization of cosmos as upper world and nether world (Visnu as personification of the unity of two parts therefore Visnu has two emblems Garuda of the upper world and Sesa of the nether world) cosmogonic myth correlated with the actual act of conception cosmogonic myth reflects the embryonic development of a human being cosmogony is the result of a (necessarily individual) recollection of prenatal life

17. NABAR, D. S. Notion of worlds in the Brahmanas and Āraṇyakas *SP*, 25 AIOC, 1969, 20-21

threefold division of universe, concept of *rarga*, various *lohas* mentioned in *Ār* .

18. *La naissance du monde* Sources orientales, Paris, 1959, 507.

collection of essays on the "birth of the world" acc. to diff. trad., Indian view dealt with by A. M. ENOUL (concluding essay on "structure and function of the cosmogonic myth" by M. ELIADE)

Rev. M. SCALIGERO, *EW* 11, 291

19. OGIBENIN, B. L. *Structure of mythological texts from Rgveda (chiefly cosmogonic)*

see *VBD* III 49-60

20. RABINDRA KUMAR. Theory of creation as recorded in the Manusamhita. *CR* 165 (1), Oct. 62, 47-54

ref. to Vedic theories

21. RAMAKRISHNA, V. *Vedon men srsti ka mūla tatha vaijñānika cintanapranālī* (Hindi) *Savita* 21 (9), Oct. 68, 206-208

22. RANACHODADAS, Uddhav. *Jīvasarga' caidika dṛṣṭikona* (Hindi) *Savita* 21 (9), Oct. 68, 211-212

23. SCHNEIDER, Marius. Das Morgenrot in der vedischen Kosmogonie. *Symbolon* 5, 1966, 61-75.

24. SHRIVASTAVA, S. N. L. Cosmogonic theories in the Upanisads. *Vikram* 5, May 61, 33-54.

no justification for R. D. RANADE's division of Upan. cosmogonic theories into "personalistic" and "impersonalistic", as if one theory, viz., "spiritualistic"

25. SMITH, Ronald Morton. Emanation or creation: causation in early India. *VIS* 6, 1968, 50-60

interest in causation in India is first in the physical, and the causation is personal, capricious, and creative, it tends to the impersonal and systematic emanation, especially with the rise of atomic theory. interest shifts from the physical to the psychological, latterly to causal determinism.

26 SUBBAMMA P C Cause of the universe *Pr Bh* 73,
Jan 68, 24 29

Svetasvatara a Up 1 and 2 examined

27 SUVARCA Pandit Aparajita=*dyuh*=*dyauh loka* (Hindi)
Vedavani 13, 40 45

collects together all ref to and about Dyauh in Vedic lit
apa aj ta in *JB* § 347 ref in *SPBr* and *TBr*

28 TOPOROV, V N About the reconstruction of the
world egg myth *UZTUS* Vyp 198 Tartu, 1967, 81 99

Vedic motif of the origin of the egg from the primordial
waters and its Orphic parallels *RV* X 129 4

29 UPADHYAYA Rama Narayan *Rgveda tatha adima
lokakathaon men prakṛti racana* (Hindi) *Saptasindhu* 13 (4)
April 66, 38 45

striking similarities in accounts of nature creation in *RV* and
folklore of tribal peoples (like Khova Nobate Apatani etc)

30 VARENNE J Di alcuni miti cosmogonici del Rgveda *Ist
di Indologia all Univ di Torino coll Conferenze*, No 3
Torino 1969

Vedic cosmogony examined with ref to W Norman BROWN'S
theories see 4 above

60 METAPHYSICS

1 ABHEDANANDA, Swami Attainment of moksha *Darshana
Internat* 8 (2) April 68, 37 40

2 ANANDA, Swami *Main kya hun?* (Hindi) *Vedavani*
17 (1) Nov 64 6 8

3 ANIKEEV N P *O materialisticeskix tradicyax v indijs
koj filosofii (drevnost i ranne srednevekov e)* Moscow 1965,
260

4 VAN AVER Albert Dualism as a presiding principle in
some major Indian masterpieces *Darshana Internat* 3 (2),
April 63, 46 60

dualism recognises two independent principles 'mind' and 'matter' and rests upon the assumption that man combines in him both terrestrial and celestial elements. earliest expression of d in RV. Up formulate a definition of dualism bet two selves—the natural self and the religious self

5 BETAI, R. S. *Bharatiyadarsane atmatattvam* SVUOJ 14 (1), June 71, Sk. 11-20

6 BHARADWAJ, Ramdat. The meaning of sat or being. IPC 14 (1), Mar. 69, 1-7.

(eighteen implications of 'existence') existence—neither a form of perception nor a category of understanding 'existence' is our creation, it lives in us rather than we in it RV and AV views

7 BHATTACHARYYA, Kalidas The status of the individual in Indian philosophy PEW 14 (2), July 64, 131-144

Westerners misconceptions re the subject common pts. in diff Indian views (1) every individual has a spiritual side, (2) this spiritual side is more essential than his material side, (3) its autonomy has to be fully realized, (4) this realization is possible thro progressive detachment from the less essential sides tamasa action (blindly biological) not controlled by ind, rajasa one is conscious of such action as his action, tho unreflectively—it proceeds out of emotions and sentiments (ragadvesa), sattvika action out of detachment (vairagya), in this action, ind is free because he detaches himself from Nature

8 BIARDEAU, M L'atman dans le commentaire de Śābara-svāmīn Renou Comm Vol, 1968, 109-125

9 BROOKS, Richard The meaning of 'real' in Advaita Vedanta PEW 19 (4), Oct 69, 385-398

levels of reality acc to author, three criteria for reality (1) being the subject of a valid means of knowledge, (2) possessing practical efficacy, (3) being unsublatable throughout the three times

10 BUIR, S S Evolution of the concept of moksa from Vedas to Upanisads NUJ 16, 1966-67, 146-167.

11 VAN BUITENEN, J. A. B The large Atman Hist Rel. 4 (1), 1964, 103-114

mahān atmā (*Up* and *MBh*), its significance, a concept fundamentally opposed to dualism

- 12 BURCH G B The Hindu concept of existence *Monist* 50 (1) 1966, 44-54

existence—in the sphere of experience and absolute existence

- 13 CHATTOPADHYAYA D P *Lokayata A Study in Ancient Indian Materialism* People's Publ House, New Delhi, 1968, xxxi+697

reprint of *VBD* II 57 23 see *VBD* III 57 33

Rev (on first ed) W RUBEN, *OLZ* 58, 178 183

- 14 CHATTOPADHYAYA, D P Indian materialism *Ruben Fel Vol*, 1970, 507 523

Lokayatas are not the only representatives of Ind mat even in *Up* times there were evident materialistic tendencies (RUBEN's view) Jayanta Bhatta ref, in his *Nyāyamanyārī*, presumably to Uddalaka's *dehātmanvāda*

- 15 CHAVETSKY Metaphysische Vorstellungen in der indischen Philosophie *Universitas* 15, July 60, 747 752

- 16 CHETHIMATTAM, John B *Consciousness and Reality (An Indian Approach to Metaphysics)* Dharmaram College, Bangalore, 1967, ix+259

Part I hist presentation of background material with chh devoted to *Up* conception of reality attempts rethinking of principal questions discussed in Western metaphysics from Indian angle of vision

Rev E COLEMAN *PEW* 20 203 04 L R *JAOS* 88, 389 90

- 17 CLARKE, W N, BURKEL, B The self in Eastern and Western thought *Internat Philos Quart* 6 (1), 1966, 101 109

ref *VBD* III 57 168

- 18 CROATTO, S L'esperance de l'immortalité dans les grandes cosmovisions de l'Orient *Concilium* 60, 1970, 21-31

Sumero semit c Egyptian, Indo Iranian

- 19 DAMBUYANT, M Le materialisme dans l'Inde ancienne *Pensée* 92, 1960, 89 98

20. DASGUPTA, S. N. *Indian Idealism* CUP, 1962 xxiii+206.

. reprint of 1933 ed...

Rev . I FISER, *Arch Or* 36, 513-14, P. B. MUKHARJ, *BRMJC* 15, 311

21. DELAIRE, J. *The Story of the Soul in East and West*. Phil. Publ. House, London, 1949.

22. DE SMET, R. V. Early trends in the Indian understanding of man. *PEW* 22 (3), July 72, 259-268

. Vedic sacrificer the aim of Vedic individual is maintenance of Rita, his view of the world is basically optimistic a new turn given to this self idea of Vedic man by the *bandha* theory of the Br

23. DEUTSCH, Eliot S. Levels of being *Darshana Internat*, 5 (4), Oct. 65.

24. DEUTSCH, Eliot S. The self in Advaita Vedānta *Internat. Philos. Quart.* 6 (1), Mar 66, 5-21.

25. DEVADATTA SARMA. *Brahmasvarūparūpaśāh* SS 19 (1), 1965, 21-36.

26. DHAVAMONY, M. The conception of man in early Hinduism *Stud. Mission*, 19, 1970, 101-122

. identity of the human spiritual being with the absolute being .

27. DOOLEY, P. A Hindu concept of salvation *Amer Benedict Rev.* 18 (4), 1967, 504-516

. as represented in Veda, *Up*, BG

28. ED. Nature of the self or the Ātman *Ved Kes* 50 (11), Mar. 64, 594-597.

based on *Up* .

29. FILIPSKÝ, J. Les traditions matérialistes dans la pensée indienne (Czech). *Filos Čas Českosl* 16 (4), 1968, 496-513.

30. FRANCHI, G. R. Rapporti tra Eracito e il pensiero indiano? (A proposito di un libro recente) *QIG* 6, 1961 (1962), Bologna, 17-22

...re. 102 below .

31 FURUTA, Kazuhiro Some problems in the historical development of Atman thought (Jap) *JIBS* 17 (2), Mar 69

see 49 below

32 GANGAGIRI, Swami *Apane atma ko jano* (Hindi) *Veda* 17 (1) Nov 64, 8 10

33 GNANESWARANANDA Swami Nature of the soul. *Ved Kes* 51 (4), Aug 64, 253 258

34 GUPTA, Sudhir Kumar *Atma* (Hindi) *Mahavira Jayanti Smarika*, 1970

concept of *atman* in various systems of philos

35 HAJKO D La comprehension de l'homme dans le materialisme de l'Inde ancienne (Slovak) *Filoz Českosl* 24 (6), 1969, 641 651

(resume in Russian and English)

36 HARTMAN, Sven S , EDSMAN, Carl Martin (ed) *Mysticism* Almquist und Wiksell, Stockholm, 1970, 258

see VBD III 64 30

Rev G LANCZKOWSKI, *ZDMG* 122 228-229

37 HERMAN, Arthur L Maya *AP* 34 (6), June 63, 234-237

38 HOANG-SY QUY, H Le mythe indien de l'homme

see VBD III 53 56

39 HOANG SY QUY, H *Le moi qui me depasse selon le Vedanta Étude du concept d' Atman chez Sankara et dans les Upanisad sous son aspect de densite et d'interiorite* Bibl de Philos H G V D I, Saigon 1971, 320

(Paris doctoral diss 1968) at the beginning H studies the etymology of the word *atman* and describes the evolution of its meaning from the Veda to *Lp* points out its spiritual and interior meaning and shows how this concept is combined with the concept of Brahman which stands for the cosmic aspect of being in the second part, author analyzes the structures of the interior Ego and its relations with the rest in man's being shows that the idea of *atman* contains the most basic element for the right understanding of the notion of Person

40. JAGANNATHA SASTRI. *Brahmavicārah. Amṛtalatā* 1 (1), April 64, 77-81.

41. JAVADEKAR, A. G. The Vedānta theory of value. *JMSUB* 14 (1), April 65, 135-138.

..entire outlook of Ind. phil. is axiological, in so far as it is a "quest for perfection" .. this view most prominent in Vedānta

42. JOSHI, G. N. *The Evolution of the Concepts of Atman and Mokṣa in the different Systems of Indian Philosophy* Gujarat Univ., Ahmedabad, 1965, xvi+868.

..(from Veda to Ramakṛṣṇa Paramahansa)

Rev. : K. KUNJUNNI RAJA, *ALB* 30, 199-200, B. R. KULKARNI, *BJ* (3-7-66), 69; P. SANKARANARAYANA, *Pr. Bh.* (Feb 69), 79; S. N. L. SHRIVASTAVA, *JP* (Sept 66), 425-26

43. JOSHI, K. S. Liberation : the avowed goal of Indian philosophy. *PEW* 18 (1-2), 1968, 77-81.

..of the soul, from saṁsāra .concept of jīvanmukta..

44. KANEV, K. D. Sur la question de la naissance et du développement du matérialisme dans l'Inde ancienne (Bulgarian). *Filos. Misl.* 17 (3), 1961, 72-91.

..(Russ. and English summaries). materialistic elements in Veda, materialistic doctrines in Uṇ; Lokāyata.

45. KANITSCHIDER, B. Zum Problem des "Selbst". *Wissens Weltbild* 19 (4), 1966, 295-306.

. soul in Ind. phil. ..

46. KAPUR, KARMANARAYAN. *Ātmā ki jīvanagūṭha* (Hindi). *Vedant* 22 (2-5), 1970.

47. KARP, A. Sur le matérialisme et l'idéalisme dans l'Inde ancienne (Polish). *Stud. filoz.* 6, 1970, 85-94.

..:propos 29 above..

48. KAZAMA, Toshio. On the conception of Atman in the Brāhmaṇas (Jap.). *JIBS* 10 (1), Jan. 62, 363-359.

..with special ref. to SPBr. I V...chief aim of sacrifice in Br. period was to accomplish the immortal ātman thro. taking immortal elements into one's own self..

49 KAZAMA, Toshio Some problems in the historical development of the Ātman thought (Jap) *JIBS* 17 (2), Mar. 69, 564-567

see 31 above

50 LACOMBE, O Approaches negatives de l'absolu dans la pensee indienne *Table ronde* 182, Mar 63, 46-50

51 LAD, A K *Comparative Study of the Concept of Liberation in Indian Philosophy* Mot Ban, Delhi, 1967, 214

52 LANDMANN, G Seele, Selbst, und Ātman *Kairos* 8 (1), 1966, 44 49

53. MAHADEVAN, T M P The idea of god in Advaita *Ved. Kes* 53 (1), May 66, 35 38

54 MAHADEVAN, T M. P Die Metaphysik des Hinduismus. *Kairos* 10 (2), 1968, 82-87

55 MALKANI, G R Has Indian idealism failed? *Phil Quart.* 35 (1), 1962, 1 8

(apropos Indian idealism and modern challenges ' by P T. RAJU)

56 MARULASIDDIAH, G The mind and Indian metaphysics. *Mys Or* 3, 1970, 127-130

57 MCMURRIN, Sterling M^r Metaphysical diversity and cultural disposition a case study in philosophic difference *PEIV* 17 (1-4), 1967, 97 106

predominant impersonalism is in part a product of the tolerant inclusiveness wh^{ch} has characterized the general disposition of the people of India in rel practice and phil thought, while the strong personalistic trad^{ition} of Occident, wh^{ch} is rooted especially in the biblical rel, is a consequence of a powerful attitude of intolerant exclusivism three kinds of factors wh^{ch} may be causal determinants within or among cultures—ideational, material, dispositional.

58 MILNER, V Staroindicky materialismus *NO* 15 (1), 1960, 13 14

59. MISHRA, Umesha Jīva, its movement and uplift. *JOIB* 15, 1965-66, 302 ff.

60. MITRA, Kalipada. Nirvāṇa. *JBRS* 47, 1961, 56-64.

..(apropos: A. N. UPADEHYA, "Mahāvīra and Buddha on Nirvāṇa", *FOA* 6, 3-4).. Vedic line of thought in this connection; influence of indigenous thought-current; result seen in Up. phil...

61. MOKHUTI, V. U. Atheism in Hindu philosophy (Russ.). *Vopr. Filos.* 13 (7), Moscow, 87-92.

..materialistic interpretation of Vedism..

62. MURAKAMI, Shinkan. Ātman in the old Upaniṣads and in early Buddhism—with special reference to the image of light (*jyotiḥ*) (Jap.). *JIBS* 20 (1), Dec. 71, 110-114.

63. MUS, P. The problematic of the self, West and East, and the mandala pattern.

..in *IBD* III. 57, 122..

64. MUS, P. Sociologie de l'atman. *Annuaire du Collège de France* 61, 1960-61, 277-279.

65. NAKAMURA, H. (ed.). *Ātman and anatman—the fundamental problem of Indian thought and of Buddhism* (Jap.). Kyoto, 1963, 2+11+720+66.

66. NAKASO, Issei. The concepts of Ātman and Puruṣa in the Upaniṣads (Jap.). *JIBS* 9 (2), Mar. 61, 576-579.

67. NIKHILANANDA, Swami. Immortality: the Hindu view. *Pr. Bh.* 70, Aug. 65, 329-341.

..based mainly on Prasthāna-traya..

68. NIKHILANANDA, Swami. *Man in Search of Immortality: Testimonials from the Hindu Scriptures*. George Allen and Unwin, London, 1968, 107.

69. NORTHROP, F. S. C. The undifferentiated aesthetic continuum. *PEW* 14 (1), April 64, 67-71.

..the description of unqualifiedly non-dualistic and Vedantic concept of the person..

70. OHA, Kedar Nath. *Māyā sarvadvāitaparīkṣā. Vījñāna-Samīkṣitam* 5 (2), Feb. 68, 131-138.

71 ORGAN Troy W *The Self in Indian Philosophy*
Mouton, the Hague, 1964 184

among other chapters The Self in the R g Veda and
The Self in the *Up*

Rev Y KANAKURA *IJ* 8 293 94 Karl H POTTER *PEW*
14 (3 4) 380 82

72 PANDE S N God and the absolute in the Neo-
Vedantism *IPC* 12 (4) Dec 67 22 34

73 PARTHASARATHY, K E The absolute and god in
Vedanta *SP* 41 (3) Mar 70, 108 113

the philosopher's Absolute and the devotee's God are not two
but one

74 PHILLIPS H B Maya an interpretation *Ved Kes*
55 (3), July 68 150 158

the world that we see is a rainbow world—it has no existence
apart from the mind which perceives it (the whole body is
nothing but objectified will SCHOPENHAUER)

75 PHILLIPS H B Mayā a fresh assessment *Ved Kes*
55 (6 9)

serially—

76 RAJAGOPALA SASTRI, S Ātma vada : *Mahadevan Fel*
Vol, 1962

77 RAJU P T, CASTELL A (ed) *East West Studies on*
the Problem of the Self Martinus Nijhoff the Hague, 1968
234

see *VBD* III 57 168

Rev A R WADIA, *AP* (Sept. 69) 412 13

78 RAJU, P T *Das idealistische Denken Indiens* Meisen
heim, 1969, 455

(German transl. of *VBD* II 57 184 by H. HOFFMANN)

79 RAO, K L S On truth a Hindu perspective *PEW*
20 (4), 1970 377 382

acc to Vedanta truth is *atman brahman* essential spiritual
reality

80. REDDY, V. Madhusudan. *Maya and māyāvāda: a critical retrospect. Ved. Kes.* 51 (5), Sept. 64, 302-306.

81. REYNA, Ruth. *The Concept of Majā (from the Vedas to the 20th century)*. Asia Publ. House, Bombay, 1962, xiv+120.

Rev. : R. W. BROOKS, *PEW* 14, 375-80, P. NAGARAJA RAO, *Ird Kes.* (Oct. 62), 276-77, V. G. NAIR, *Atahatodā* 70, 381-82, P. B. MUKHARJI, *BRMJC* 15, 240.

82. REYNA, Ruth. The doctrine of the self in Indian philosophy. *Ved. Kes.* 53 (10), Feb. 67, 435-441.

83. SAHASRABUDDHE, M. T. *Vedon men jyotirviñāna kī dr̥ṣṭi se pīṇḍa aur brahmāṇḍa kā pratipadana* (Hindi) *Kaviraj Fel. Vol.*, 1967, 32-35.

84. SANTI BHIKSU. *Atmano visayavisaṃbhāvanau*. *SS* 17, 1964, 287-295.

85. SANTIPRAKASA. *Vaidika tritīyavada* (Hindi) *Vedavani* 17 (1), Nov. 64, 75-77.

. *Itara, jīva, pralīti.*

86. SARMA, V. Anjaneya. Is mokṣa a puruṣārtha (human value)? *VII* 7 (1-2), 1969, 95-99.

..if *m.* is a state of existence, it can't be a value *m.* is beyond the conception of value .

87. SASTRI, Badrinath Kashinath. *Muktiḥ Surabharatī* 7, 1969, 69-70.

88. SASTRI, P. S. Nature of the soul in Indian thought. *Bh. Vid.* 20-21, 126-151.

89. SATCHIDANANDA SARASVATI, Swami. *The Vision of Atman*. Adhyatma Prakash Karyalaya, Holenarasipur, 1971, 119.

. mainly based on the dialogue bet. Yājñavalkya and Maitreyī..
Ātman is Absolute in the sense that knowing the Ā. as pure consciousness is to be the Absolute itself..

Rev. : M. P. PAXTER, *Pr. Bh.* (June 72), 282, S. RAJAMMALAN, *Ved. Kes.* (Mar. 72), 473.

90. SATPRAKASHANANDA, Swami. The suri and substance of advaita Vedānta. *Pr. Bh.* 69 (3), Mar. 64, 90-93,

- 91 SATPRAKASHANANDA, Swami Man, real and apparent
Pr Bh 74, May 69, 218 229

(1) real man distinct from body etc, (2) luminous self governs whole psychological system by its radiance, (3) self is changeless inseparable from universal self (4) ego (=apparent man) self (real man) (5) human personality is a graded organization (6) luminous self not conditioned by psycho physical adjuncts

- 92 SCALIGERO, M Knowledge and liberation (bridges between East and West) *EW* 4(4) Jan 54, 263 268

(apropos Roger GODEL, *Essais sur l'expérience liberatrice*, Gallimard Paris 344)

- 93 ŠČERBATSKOJ F I On the history of materialism in India
Materialy po istorii i filologii centralnoj Azii, vyp 3, Ulan-Udë, 1968, 8-21

(reprint of the paper first publ. in 1927) .

- 94 SHARMA, Munshiram *Vaidika samskṛti aur moksa* (Hindi) *Vedavani* 19 (1), Nov 66, 13 18

- 95 SHUKLA, Karunesha Atman in Buddhist philosophy, chapter II the Upanisadic Ātman and the conception of *atta* in the teachings of the Buddha *PO* 27 (3 4), 1962 (1965), 114-132

- 96 SIDDAPPARADHYA, T G Jīva in relation to Brahman
H Y JMU 20 (1), Sept 60, 13 16

- 97 SINGH, S P The absolute in Vedanta *Darshana International* 9 (4) Oct 69, 61-64

Up deny of Brahman all predicates, even worshipability
Śaṅkara's Absolute characterised as *advaita* and not one .

- 98 SOGANI, Kamal Chand The concept of *avidya* and the characteristics of the converted and perverted souls according to the Upanisads, the Gītā and Jainism *IPC* 9 (1), Mar 64, 33 36

99. SOLOV'OV, E A *Bharatiya tattvajñānaman ajñānani mīmamsa* (Gujarati) *Stadhyaya* 2 (3), May 65, 241 255

in *Veda, Up*, etc .

100. SOLOMON, E. A. *Avidya, a Problem of Truth and Reality*. Gujarat Univ. : Theses Publ. Series 8, Ahmedabad, 1969, xxvii+572.

Rev. - W. HALBFASS, *JAOS* 92, 576.

101. SOMIGLIANA, Ada. Raffronto tra il pensiero di Eraclito e le dottrine indiane: logos e brahman. *Sophia* 27 (1), 1959, 87-94.

102. SOMIGLIANA, Ada. *Monismo indiano e monismo greco nei frammenti di Eraclito*. Univ. di Magistero di Catania, Padova, 1961, 248.

. points to some similarities bet monism of Veda and *Up* and Heraclitus .see 30 above (Vedic and *Up* monism has a quality of revelation it is the elaboration in conceptual form of an ancient and still broader wisdom and knowledge wh were being lost, Gk. monism was the first attempt at independent thought in the face of creation)..

103. SPROCHOFF, J. F. Die Idee der *jñānmukti* in den späten Upanisads. *WZKSA* 7, 1963, 190-208.

. (terms *jīvanmukta* and *jīvanmukti* found in *Muktikopaniṣad*, acc. to DASGUPTA and DEUSSEN, this is the only *Up* wh contains these terms, however, the terms seem to occur also in *Saṃānya Vedānta Up* and *Yoga Up*) in *Muktikop*, *jīvanmukti* closely connected with *videhamukti*, on the other hand, salvation after death receives greater degree of identification with the Absolute, for *jīvanmukta*, world continues to exist objectively, but not subjectively

104. SRINIVASAN, G. The logic of mokṣa. *Pr. Bh.* 75 (6), June 70, 230-332.

105. SRIVASTAVA, V. C. The Vedic view of immortality. *Islamic Review* (England) 63 (2), Feb. 64, 61-63.

106. SUBRAHMANYABHATTA, P. *Mṛttiketyeva satyam. Viśva-Saṃskṛtam* 5 (4), 1967-68, 301-304.

107. SYRKIN, A. Ya. On the evaluation of some Hindu-Buddhist parallels (Russ.) *Terminologia Indica* 1, Tartu, 1967, 41-51.

. compares some concepts (e.g. *ātman brahman*, *cidyā acidyā*, *nāma-rūpa*, etc.) in early *Up* and in the texts of Pāli canon (primarily *Suttapiṭaka*) and correspondingly certain features of both systems..

108 TAIMINI, I K Maya or the great illusion *Theosophist* 87, Madras, (I), Nov 65, 113-124, (II), Dec 65, 167-178.

109 TRIPATHI, R K The central problem of Indian metaphysics *PEW* 19 (1), Jan 69, 39 43

(two basic aspects of our experience identity and difference what kind of relation bet the two ?) (1) diff Ind systems can be exhaustively comprehended under the four possible views re relation, (2) the main doctrines of the various systems can be derived from their attitude to the status of relation—in fact, the attitude to relation gives them their fundamental logic accordingly problem of relation is the central problem of Indian metaphysics

110 UDAYAVIRA, Sastri *Anandasvarūpa brahma* (Hindi) *Vedavani* 19 (8), June 67, 4-6

111 VARMA, V P Early Buddhist *anatmavada* *D M Datta Fel Vol*, Patna

Part II *Atman* in *Up* (1) absolutism—*tattva n asti*—self as spiritual principle, (2) animism in *Ch Up* (3) quasi materialism in *Katha* I 1 20 21, (4) radical pluralism (in *Katha*)

112 VECCHIOTTI, I Lo svolgimento della problematica dell'assoluto nella filosofia indiana antica *G Crit Filos Ital* 22 (4), 1968, 529-578

113 VEDANTASASTRI, M *Vedante brahmatmyakam* *SP*, 25 AIOC, 1969, 270 272

114 VENKATARAMA IYER, M K Yajñavalkya's instruction to emperor Janaka *Ved Kes* 50 (7), Nov 63, 433 437

doctrine of liberation see *VBD* III 22 191

115 VENKATARAMA IYER, M K The nature of release—a comparative study *Ved Kes* 51 (8), Dec 64, 429 432

116 VENKATARAMA IYER, M K The finite self its nature and destiny *Pr Bh* 71, Mar 66, 140 147

controverts criticism of advaitic position

117 VOHRA, Asananda *Atma ko jano* (Hindi) *VJ* 17 (5), Aug 68, 34-36

. see *VBD* III 22 203

118. WARRIER, A. G. Krishna. A new angle on the problem of unreality in advaita. *Pr. Bh.* 69 (3), Mar. 64, 108-115.

. in viewing the advaitic absolute from the empirical pt. of view, three principal factors are simultaneously posited, *māyā*, *jīva*, and *īśvara*, this fact seems to be the key to the problem of unreality

119. WHITE, David. Mokṣa as value and experience *PEW* 9 (3-4), 1959-60, 145-161.

. Dharma and Mokṣa as values "each in its own sphere" Mokṣa, a possibility, on the one hand, so abstract (as presented by Indian systems) and, on the other, so specialized and esoteric (as presented by Yogic disciplines)—how can a place be found for such Mokṣa in the Indian view of human life and purposes?

120. WUJSEKERA, O. H. de A. Vitalism and becoming a comparative study. *UCR* 1.

61. ETHICS.

1. ATREYA, B. L. The importance of self-defence in Indian ethics. *Darshana Internat.* 6 (1), Jan. 66, 1-6.

.. Vedic Indians regarded life as being highly valuable *ĀpDS* V. 27. 7 holds that killing one who is advancing to *kūl* is not a sin .

2. BARLINGAY, S. S. The concept of freedom, as emerging from Indian philosophy. *Phil. Quart* 37 (3), 1964, 185-192.

. analysis of the concept from the pt. of view of individual freedom and of social freedom.. concepts of freedom = essence of the concept of *śraddhā* .

3. BENGALI BABA. The Vedic standard of morality. *PO* 26 (1-2), 1961, 9-11.

4. BHAGAT, M. G. Asceticism in ancient India. *BJ* 16 (1), 10-8-69, 155-159.

5. BHATTACHARYYA, J. V. An examination of Karma-vāda. *CR (NS)* 1 (1), 1969, 105-122.

6. BROWN, W. Norman. Some ethical concepts for the modern world from Hindu and Buddhist tradition. *Robin-dranath Tagore, A Centenary Volume*, Sahitya Akademi, New Delhi, 1962, 371-383.

7 CHATTERJEE, Asoke Sin as personified in early Sanskrit texts *OH* 10 (1), 1962 59 63

...no personification of sin in Vedic lit ...

8 CREEL, Austin B Dharma as an ethical category relating to freedom and responsibility *PEW* 22 (2), April 72, 155 168

(1) naturalistic and normative aspects of Dharma (2) content and communication of D (3) justification of D Karma and Mokṣa (D and M represent originally distinct components of Hindu trad with antagonistic emphases wh subsequently came to terms with each other) (4) freedom and responsibility (not so much against each other as separated from each other there is an element of opposition in that one's responsibilities in the social order preclude the meaningful realization of freedom, time is the realm of D M. is the foretaste and for some the actuality of eternity (5) D as an ethical category (not as discipline pre supposing value choices)

9 DASGUPTA, Surama *Development of Moral Philosophy in India* Orient Longmans Bombay, 1961, 226+xvi

from Vedic to modern times

Rev P SANKARANARAYANAN *BJ* (14-4 63) 69 0 P S SASTRI, *Pr Bh* 68, 397 M SCALIGERO *EIV* 14 116 17

10 DE SMET, R V Sin and its removal in India *JA* (3rd Series) 1 (3), July 64, 163-173

acc to Veda and *Uṇ*

11 DUBEY, Prakash The Vedic concept of the Karma doctrine *Pr Bh* 69 (3), Mar 64, 138 143

traces the doctrine in *Saṁ* *RV* IV 26 1, X. 88 15, IV 27 1, VI 33 X. 16 3 in *Br* and *Uṇ*

12 DUBEY, S P *Bharatiya vicaradhara men karmavada* (Hindi) *Prajna* 8 (2), Mar 63, 193 200

Vedic karma vada developed out of Rta in *BṛU*, karma=both *kṛya* (deed) and *īkṛmanā* (idea)

13. DUMONT, L. World renunciation in Indian religions

...see: *VBD* III, 48 83...

- 14 GAUCHHWAL, Balbir Singh. The sphere and significance of ethics, morality, and religion in Hindu tradition. *PEW* 13 (4), Jan 64, 339-359

(1) even in Hindu phil. perspective there is ethics (understood as the search for a principle by ref to wh the quality of human action can be evaluated), (2) it is because of the presence therein of such a principle that Hindu thought in its entirety represents one single coherent, or unified pattern from its formulation in the Vedas down thro the succeeding ages Vedic hymns contain the germs of highly significant ethical notions man is here looked upon as the possessor of an immortal soul, wh by its very nature is believed to be capable of determining actions by its innate power

- 15 GAUCHHWAL, Balbir Singh. The metaphysical foundations of Hindu ethics and religion *PEW* 16 (3-4), 1966, 143-159

Hindu thinkers formulated an objective moral law constituting the eternal moral order of the universe Rta, Dharma, or Apurva concepts of Brahman and Dharma Vedic and Up views Rta or Dharma in its metaphysical aspect connotes a specific mode of representation of that indeterminable reality wh. is ultimately of the nature or essence of the self

- 16 GUPTA, Sudhir Kumar. *Veda men papa ki kalpana* (Hindi) *Maharant College Magazine*, Jaipur, 1965

- 17 GUPTA U. A reevaluation of the ethical principles of the Rigveda *Patna Univ Journal* 21 (1, 3) 1966 111-120

- 18 HACKER, Paul. Schopenhauer und die Ethik des Hinduismus *Saeculum* 12 (4), 1961, 366-399

- 19 HARTOG. Zur Frage des frühvedischen Sündenbegriffes
(MAYRHOFER *Kurzgefasstes* 2 v. 1, 1964)

- 20 HERMAN, Arthur Ludwig. *The problem of evil and Indian thought* Minnesota Univ, 1970, 572

doctoral dis. shows that the theological problem of evil can be solved by the Indian doctrine of rebirth or transmigration

- 21 HOLCK, H. Frederick. Some observations on the motives and purposes of asceticism in ancient India *As Stud* 23, 1969, 45-57.

ascetic way of life—a striking feature of Ind rel life the motives are often morally indifferent or even decidedly immoral (asceticism rarely for *mokṣa* in ep c lit) ascetic way of life for supernatural or superhuman power wh may be used for any purpose and wh operates independently or without voluntary cooperation of a deity magic char of *tapas* is unmistakable Vedic period gods as well as cosmic elements like waters practise *tapas* as a means of increasing their powers (other motives of *tapas* revenge, desire for status or glory, military success, etc)

22 HOLCK, H Frederick Typische Ausdrucksformen der körperlichen Askese in altindischer Literatur *As Stud* 24, 1970, 34-56

23 HOPKINS, E W *Ethics of India* Kennikat Press, Port Washington, 1968, 265
reprint of 1924 ed

24 KASHIKAR, C G *Veda men pravṛttidharma* (Hindi) *PP* 3, 1971, 16 20

25 KOLLER, John M Purusarthas as human aims *PEW* 18 (4), Oct 68, 315 319

(POTTER, in *Presuppositions*, suggests that *artha*, *kāma* and *dharma* are not aims or goals at all, but attitudes toward states—they represent capacities for taking things in a certain way) K criticises P, P's mistake lies in identifying 'aims' or 'goals' with 'states', *artha* *kāma* are neither states nor 'attitudes'—they are 'activities' aimed at difference bet *mokṣa* and other 3 *Puruṣārthas* that is that *m* is desired only for its own sake and not for the sake of something else, while the other 3 *Puruṣārthas* are desired both for their own sake and for the sake of something else viz, *m* one aims at *artha* and *kāma* directly, but at *dharma* indirectly, in order that *artha*, *kāma*, *mokṣa* be obtained *dharma* is primarily regulatory

26 KOLLER, John M *Dharma* an expression of universal order *PEW* 22 (2), April 72, 131-144

in Vedic and trad India man regarded as manifestation and expression of a deeper reality, wh is the measure of man, and not vice versa, the highest law is the orderly coursing (*Rta*) of the highest reality in its central being, moral and social laws are merely partial and lowly expressions of this highest law extraordinary *d* (*mokṣadharmas*) and ordinary *d* (*sargadharma* *āramadharma*, etc.) *d* in Vedic period—a normative concept *d*

connected with *yajña* wh. is also normative in Veda, there is no difference bet. the being (*sat*) of reality and its function (*Rta*) (later concepts of *d* and *Karman* replace the concept of *Rta*, *k.* refers to the connectedness of events, and *d* to the normative dimension of this connectedness)

27. LARSON, Gerald James The *trimurti* of *dharma* in Indian thought. paradox or contradiction? *PEIV* 22 (2), April 72, 145-153

. *trimurti*=*sādhana dharma*, *varṇa rama d*, *mokṣa d*. (*d* appears to mean "correct" or "proper" usage, but *mokṣa d* falls out of this description) distinction bet. "ordinary" *d* and "extraordinary" *d*, five types of relationship bet. *o d* and *e d*. possible (1) *o d* totally negated in principle by *e d*, (2) *o d* and *e d* are synthesized (*Manusmṛiti*), (3) *o d* in tension with *e d* in daily life (*BG*), (4) *o d* criticised and rejected by *e d*, but with the result of establishing a new *d* (Buddhist Sangha), (5) *o d* as the embodiment of *e d* on a lower level of understanding (*Advaita* two levels-of truth)

28. MAHADEVAN, T. M. P. Indian ethics and social practice *PEIV* 9 (1-2), 1959, 62-63

India insists on (1) moral discipline in both thought and action, and (2) the need to realize that one must go beyond morality to spiritual perfection

29. MALKANI, G. R. The rationale of the law of Karma. *Phil Quart* 37, Jan 65, 257-266

law of Karma has a claim on our reason and makes the facts of spiritual life more coherent and intelligible see 62 below

30. MALKANI, G. R. Some criticisms of the karmic law by Prof Warren E Steinkraus answered. *Phil Quart* 38 (3), Oct. 65, 155-161.

apropos 62 below law of k. gives an ultimate and metaphysical explanation of all those things wh. can't be explained merely scientifically it does not remove all mystery from the universe, the working of it is itself mysterious it makes moral and spiritual life coherent and intelligible no place for fate, destiny, or arbitrary will of God

31. MCKENZIE, John *Hindu Ethics—a historical and critical* essay. Mun Man, New Delhi, 1971, xx+266.

—reprint—

32. MOORE, Charles A. The 'spirit' of oriental ethical philosophy—its emphasis. *Basic Problems of Philosophy* (ed. D. J. BRONSTEIN and others), Prentice-Hall, Englewood Cliffs, 1964, 131-138.

33. MUKHERJI, S. R. Karma and sannyāsa. *Phil. Quart.* 38 (1), April 65.

34. NAGARAJA RAO, P. Dharma as understood in India from an ethical background. *The Gaudiya* 10 (1), 1965, 20-24.

35. NAYAK, G. C. The doctrine of *karma* and the criterion of falsifiability—a critical evaluation. *CR* 180 (2), Aug. 66, 117-120.

36. PANDE, G. C. On ethical notions—western and Indian. *Conspectus* 1 (2), 1965, 23-31.

37. PANIKKAR, R. The law of *karman* and the historical dimension of man. *PEIV* 22 (1), Jan. 72, 25-43.

..what is again and again stressed in *RV* is the fact that human fullness and cosmic salvation are reached only thro. the sacred action, the sacrifice, wh. is the complementary act of the creative action by wh. the world came into being and remains existing..
Br. : sacrifice is the ultimate cause and dynamic of this world..
karman in *Up* : earliest text on transmigration, *BAU* III. 2. 12-13
 ..man's actions as well as his constitutive elements are not his private monopoly, for they belong to the wide world and to the wide world they return man's actions carry an ontological weight..

38. POTTER, K. H. Dharma and moksa from a conversational point of view. *PEIV* 8 (1-2), 1958, 49-63.

..distinction bet. logical and conversational discourse..how *dharma* and *moksa* can be accepted as values, each in its own sphere..

39. POTTER, K. H. The naturalistic principle of *karma*. *PEIV* 14 (1), 1964, 39-49.

..see 70 below..

40. POTTER, K. H. Freedom and determinism from an Indian perspective. *PEIV* 17 (1-4), 1967, 113-124.

..law of *karma* is no fatalism; it is determinism (as against determinancy)...

41. POTTER, K. H. Naturalism and karma a reply. *PEW* 18 (1-2), 1968, 82-84.

..apropos 70 below..

42. PRABHAKAR, C. L. The idea of sin and virtue in the Yajurveda. *SP*, 26 AIOC, 1972, 369-370.

43. RAMAKRISHNA, G. The concept of *ṛta* and the ethical element in Vedic literature. *Ved. Kes.* 54 (3), July 67, 154-160.

..Ṛta as 'natural', 'religious', and 'moral' concept

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51. SATHAYE, S. G. *Moral Choice and Early Hindu Thought.* Jaico Publ. House, Bombay, 1971, xii+207.

. seeds of individual morality in *RV*, organisational hierarchy in *Br*, group morality in *Up*

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52 SATTANATHAN, A N Hindu ethics and the challenge of modernization *Quest* 60, 1969, 12-26

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(revised and ed by Stanley M DAUGERT) from the earliest time to the present ethics of the Vedas Rta, Bhakti, Prajapati, Varnas, Purusarthas Āśramas etc Veda presents an integrated scheme of life in *Up*, shift in emphasis from the external inspiration of the Vedas to an internal desire for morality and spiritual perfection

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54. SHARMA, T R The contribution of the Brāhmanas to the ethical ideas *SP*, 26 AIOC, 1972, p 377

55 SHRIDEVI, S Ethical thought in the Upanisads *Ind Jour of Parapsychology* 1 (1), Feb 64, 14-26

56 SHUKLA, S N Concept of morality in the *Avesta* and the *Rgveda* *Dandekar Fel Vol*, 1969, 139-151

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58 SINHA, Bashishta Narayan Development of *ahimsa* in the Vedic tradition *Prajña* 13 (2), Mar 68 145-158.

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(1) the dominant pattern of Western rel renunciation can't be justified from the moral pt of view, (2) the Hindu pattern of renunciation is acceptable from the moral pt. of view, but only on the factual assumption that world renunciation is a necessary

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65. TAYLOR, William Stephens. Basic personality in orthodox Hindu culture patterns. *Journal of Abnormal and Social Psychology* 43, Jan. 1948.

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solution to the problem of evil (arguments against Karma theory it leads to fatalism fatalism to pessimism pessimism to loss of human desire to create a better world) it is difficult perhaps impossible to establish the theoretical validity of Karma and *samsāra*

70 WALHOUT Donald A critical note on Potter's interpretation of Karma *PEW* 16 (3 4) 1966, 235 237

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71 WIJESEKERA O H de A *Buddhism and moral problem an inquiry into the basis of early Buddhist ethical ideas in the light of Upanisadic and contemporary conceptions of morality* Ceylon Univ Buddhist Brotherhood, Colombo 1945, 13

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2 AMARA SIMHA Aryapathika *Eka vaidika siddhanta—purnarjanma* (Hindi) *Vedavani* 17 (1) Nov 64 87 ff

3 ANUBHAVANANDA Swami *Svapna vivecana* (Hindi) *GKP* 17, 301 305 347 350 575 577 610 612

apropos 6 below

4 BAGCHI Amalendu The Indian definition of mind *Res Jour of Phil and Social Sciences* 1 (2) Meerut 1964, 135 175

mind is attention mechanism of which conscious phenomena are the works *buddh* and *atman* are *sāmānya lakṣaṇas* of *manas*

5 BANERJEE H N The concept of rebirth in the Indian tradition *Ind Jour of Parapsychology* 6 (3) Jaipur 1964-65 49 71

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7 BHAGAVADDATTA *Vaidika-svapna-vijñānam* GKP 21 (1)-22 (1-2), 1968 69

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8 BHATTACHARYA, Rama Shankar *Vaidika dṛṣṭi men mana aur hṛdaya ka sambandha* (Hindi) *Vedavani* 15 (1), Nov 62, 83 89

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12 CHOUDHARY, K P S The import of mind in Indian thought *Ved Kes* 52 (8), Dec 65, 365 369.

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29. JOSHI, H. M. *Nature of Mind : A philosophico-psychological Study*. Saurashtra Univ., Rajkot, 1970.

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predominant belief in pre Up Vedic period is in an extracosmic heaven wh is secured by due performance of ritualistic sacrifices it is in *Up* that we have a clearer and fully developed conception of soul as the innermost core of our being

40 NANDI, S K *Thoughts on ancient Hindu ideas of rebirth* *MR* 114, Oct 63, 292 294

41 NANDI S K *Rebirth in ancient Indian thought* *JIH* 43 (1), April 65, 119 141

Vedic view a being may not only be born again and again w/in the bounds of a single universe but he may do so in an indefinite series of universes *Br* view immortality of individual in a better world law of Karma came to be connected with the ancient idea of rebirth *Up* view idea of rebirth prominent but no consistent theory (1) man determines his spiritual destiny on this earth, (2) ultimately, all men will attain *mokṣa*

42 NIKHILANANDA, Swami *Rebirth and liberation* *Ved Kes* 52 (9), Jan 66, 384-387

43 NITYABODHANANDA, Swami *Prana and the will* *Ved Kes* 51 (8), Dec 64, 416-422

p as unconscious will, role of *p* in spiritual conversion, *p* in *Up* and Western trad., *p* as unified will seat of will—blocking of *p* bet. head and heart

44 NITYABODHANANDA, Swami Heart as the seat of intuition and reason *Ved Kes* 51 (2), April 65, 577-582

45 PARAMESWARANANDA *Vede paracittaviññanam Samskṛta-Ratnakara* 29 (3), Mar 67, 5 6

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buddhi=spiritual intuition (illumination awakening)

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concept of *punarjāna* and *samsāra* not present in older Veda, nor did it form part of the general IE heritage Indian form of this belief developed by pre Aryan philosophers—later recognised by Indian systems

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ref to *Laṣṭha Up* I 3 10 11 concept of *buddhi*

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v. (discusses such topics as illusion and Up - statement *tal kam asi*)

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(Vedic sources taken into account)

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delineation of mind in *TV* (Rudradhyaya) indication of three aspects or functions of mind, *hrd* (feeling), *manis* (thinking), *manas* (willing), in *Lafha Up*

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diff. conceptions of mind traced from Vedic times onwards

62 SHRADDHANANDA, Swami The different levels of consciousness *Pr Bh* 70, Mar 65, 143-147

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IV c v l crude notions re. the continuity of soul after death
may have been prevalent three concepts of destiny of soul
in *Up* (1) identity with Brahman (2) attainment of heaven
(3) rebirth acc to *karma* sociological analysis of the concept of
rebirth

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manas—seat of thought deliberation discrimination *h d*—abode
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2 BROSSE, Therese *Études instrumentales des techniques du Yoga* EFEO, Vol 52, Paris, 1962, xxxviii+130

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3. ELIADE, M *Yoga - Immortality and Freedom*

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5 FILLIOZAT, J *Les origines d'une technique mystique indienne* Rev Philos 136, 1946, 208-220

origins of Yoga system i.e., at least partly, in the learned trad of Ind medicine and are in some respects the natural outcome of the idea that one entity, the *prana* is the cause of both the functions of the body and operations of the mind

6 HAUER, J W *Symbole und Erfahrung des Selbstes in der indoarischen Mystik* Eranos Jahrbuch 1934

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- 16 NIGAM, Braj Bihari A retrospect and value of the four
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serially sources of the four yogas Veda and Up

- 17 PENSA, Corrado On the purification concept in Indian
tradition, with special regard to Yoga. *EW* 19, 1969, 194-228

extremely close relationship bet the concepts of purification,
knowledge and power (Vedic sphere and that of Yoga, not two
completely different phenomena—one based exclusively on a sort
of collective poetic materialism, and the other conversely, as part
of an aspiration for individual psycho physical transformation

- 18 PENSA, Corrado Interdipendenza di purificazione, cono-
scenza e potere nello yoga in rapporto alla continuità della tradi-
zione indiana *AION* 19, Naples, 1969, 217-259

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- 19 RIEKER, Hans-Ulrich *Meditation Übungen zur Selbst-
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- 20 SARKAR, A K The place of yoga in the principal Upa-
nisads *RJPS* 1 (2), 1964, 9 22

Yajnavalkya (*BAU*) one can be detached from one's body and
desire—that is yoga, Yama (*Asika*) thinks of a more definite
possibility of realizing transcendental experience by a practical
method of control of senses, mind, and intellect.

- 21 SINGH, Draupadi Growth of yoga in early Upanisads
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- 22 VARMA, V P The origins of Yoga JGJRI 17 (12),
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Yoga and MD c vil (Y conceived not so much as a path of spiritual transubstantiation as a magic technic for the enhancement of vital powers Yoga in Ved c lit numerous ref Y and *Up*

- 23 VENKATARAMA IYER, M K Meditative exercises in the Upanishads *Ved Kes* 51 (5) Sept 64, 294 299

vidyās and upāsanas

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- 1 ABEGG, E Das magische Weltbild der Inder *Stud philos*
19, Switzerland, 1959, 1-21

- 2 AGNIHOTRI, B S The implication of *om* in philosophy
JOIB 14 (1), Sept 64, 70 74

Mandukya Up gives for the first time detailed exposition of *omkāra*

- 3 AGRAWALA, V S Purana vidya *Pur* 6 (1), Jan 64,
187 199

examines some of the *Pur* motifs with a view to understanding the r Ved c background *ī deva v dyā ekā gava v ā ranjagarbha v tr v krama* =

- 4 BACCARANI Anna La filosofia de linguaggio A proposito di un recente libro indiano QIG 7 1962 63, 119 122

ref 56 below

- 5 BHATT G H The doctrine of grace in Indian philosophy
AP 33 (11), Nov 62, 499 501

in *RV* in Vignu mythology n *Up*

- 6 BOKIL V P Spiritualism—its place in life and education
V R Shashityabdapurti Fel Vol, 1971, 21 34

7 BRANDON, S G F *History, Time, and Deity*. A Historical and Comparative Study of the Conception of Time in Religious Thought and Practice Manchester Univ Press Barnes and Noble, Manchester, 1964, xii+240

five diff views of Time (ch 1) Hindu view, acc to wh Time is personified in the highest form of deity

Rev H. BARDTEE, *OLZ* 1970, 557-59, S N L SHRIVASTAVA, *AP* (Mar 66), 132-33

8 BROWN, W Norman *Man in the Universe - Some Cultural Continuities in India* Univ of Calif Press, 1966, ix+112 (First Ind Ed, Oxford and IBH Publ Co, Calcutta, xxii+112)

(4 Rabindranath Tagore Memorial Lectures) (1) The search for the real, (2) The unity of life, (3) Time is a noose, (4) The conquerors "The content of cultural continuity in India" (*VBD* III 58-8) as Introduction unbending quest for Reality, respect for life as reflected in the Ahimsa ideal, view of temporal existence as the noose, reverence for the great teachers—B traces the development of each of these four notions from pre Aryan civil to classical and modern times no single "vitalizing essence of Ind civil" is discovered

Rev Hirannoy BANERJI, *JAS Ben* 9 (2), 169-71, M B EMENEAU, *Americans Abroad* 1966 168-199, Daniel H. H INGALLS, *JAS* 88, 552-53 A. KUNST *Asia Major* 12 (2), 250-52, D F POCOCK, *JRAS* 1967, 160-62, K. H POTTER, *JAS* 27, 895-96, J P SHARMA, *PBIV* 22, 111-12

9 CAMPBELL, Joseph (ed) *Papers from the Eranos Year-Books* Bollingen Series 30 Pantheon Books, New York.

(1) *Spirit and Nature*, 1954, xvi+492, (2) *The Mysteries*, 1955, xvi+116, (3) *Man and Time*, 1957, xx+414 (4) *Spiritual Disciplines*, 1960, xxi+506 (5) *Man and Transformation*, 1964, xvi+413, (6) *The Mystic Vision*, 1968, xxi+487

10 CHAKRAVARTI, G N The Rigvedic seers' message of harmony *Mys Univ (NS)* 23, Mar 67, 40-47

(1) search for reality (science and Veda), (2) Vedic ontology, (3) vision of order and beauty, (4) human conduct

11. CHAKRAVARTI, G N Concept of the structure of space-time, *IJHS* 5 (2), Nov 70, 219-228

the universe acc to Rg seers poets is the actualized body of Supreme Imagination, conception of the cosmos as the outcome of

juxtaposition of the infinite and the finite is clearly brought out in Vedic passages / co-presence of the infinite and the finite described as Rta (cosmic order) and Satya (ultimate reality), this reality is itself space, time, and circumstance space—reality in its self-extended status, time—reality in self-extended movement truth represented in RV by solar symbols—*ara-jati* (world tree) *fastara*, *cakra*

12. CHOUDHARY, K. P. S. Tantric mysticism *Ved. Kes.* 51 (5), Sept. 64, 313-319.

. in Veda.

13. DANDEKAR, R. N. East and West. *JUPHS* 17, 1963, 67-83 (Also in *Proc. of 9th ICHR*, Tokyo, 1960, 667-74, 693-704).

characteristics of way of thought and way of life of E. and W .. mutual influence..

14. DANDEKAR, R. N. *Paurastya va paścadya samskṛti* (Marathi). *Gandhi Gaurava-Grantha*, Poona, 1969, 90-114.

see 13 above

15. DAS GUPTA, S. N. *Hindu Mysticism* Frederick Ungar, New York, 1959, xx+168.

16. DIKSHIT, Jagadish Dutt *Brahmanavacaradharaya udbhavo vikasaś ca* SS 3 4, 1970

17. DUBEY, S. P. Indian thought and technology. *Pra* 13 (1), Oct. 67, 27-42.

manifold growth of Indian mind reflected in the development of *astika* and *nastika darsanas* / techniques in diverse fields developed (Panini, Vatsyayana, Kautilya, Patanjali), ritualistic technique in *Br*, *AV* represents the stage of applied technique, in *Up*, positive and negative tendencies run side by side

18. ED. Significance of symbols in spiritual life *Ved. Kes.* 50 (12), April 64, 634-639.

symbolism in RV and Up

19. ED. Through ritual to beyond ritual. *Ved. Kes.* 53 (11), Mar 72, 444-448

. proper place of ritual in spiritual striving .

20 EISENBERG, Rafael *The East West Conflict Psychological Origin and Resolution* Diplomatic Press, New York, 1967, 231

21. ELDER, J Fatalism in India a comparison between Hindus and Muslims *Anthrop Quart* 39, Washington, 1966

22 EVOLA, J René Guenon East and West *EW* 4, Jan 54, 255 258

acc to G the real antithesis is not bet E and W, but bet trad civil and modern civil, it is neither geographical nor hist, but it has a morphological and typological char *trad civil* (both in E and W) has metaphysical points of ref—recognition of an order superior to all that is human and temporal, presence and authority exercised by the *elites* who derive from this transcendent plane the principles and values needed for attaining a higher system of knowledge and for bringing about a social organization based on the recognition of hierarchical principles and for giving to life a truly deep significance *modern civil* systematic denial of everything superior to man (whether individual or community), organization of unsanctified forms of knowledge of action, of life that see nothing beyond temporal and contingent realities, rule of number, as logical necessity, bear in themselves germs of crises wh the world faces today (e.g. theoretical and practical denial of priority of knowledge contemplation pure intellectuality over action) duality of dignities (*brahman* and *kṣātra*) did not exist in the beginning—the two powers merged in an apex that was both royal and sacerdotal

23 FATAH SINGH *Bharatīya saundaryasastra ki bhūmika* (Hindi) National Publ House, Delhi, 1967, 12+127

Vedic background

24 FILLIOZAT, J L'abandon de la vie par le sage et les suicides du criminel et du héros dans la tradition indienne *Arts Asiatiques* 15, 1967, 65 88+plates

25 VON GLASCHNAPP, H Indien in der Gedankenwelt deutscher Philosophen von Kant bis Jaspers *Proc Indologentagung*, Göttingen, 1960, 68 73

26 GONDA, J Het probleem der continuïteit in de oudere indische geschiedenis *VA VAIW*, 1963

27 GONDA, J Mensch und Tier im alten Indien *Studium Generale* 20, Berlin, 1967, 105 116

28 GURU DUTT, K. Pratibha (some analogies in ancient Western thought) *QJVS* 54 (1), April 63, 30-40

(Ind outlook was predominantly naturalistic and monistic, Avestan reformation with its dualistic metaphysics and ethical zeal stressed the irreconcilability of principles of good and evil)

Pythagoras founded a mystic brotherhood where great imp was attached to discipline (*sadhana*) : functions of Dionysus are closely analogous to those of Soma in Vedic and Hindu mythology

29 HADLEY, H G Hindu Philosophie und die Einsteinsche Theorie *Philos naturalis* 10 (1), 1967, 107-111

30 HARTMAN, Sven S, EDSMAN, Carl Martin (ed) *Mysticism* Almqvist and Wiksell, Stockholm, 1970, 258

see *VBD* III 60 36 N SIMONSSON (189 199) mystical experience and aesthetic experience acc. to Indian theories, P AALTO (200 205) polarity bet personal and impersonal 'oneness' view in Brahmanism Hinduism (*VBD* III 58 1)

31 HEIMANN, B The philosophy of it *Pur* 3 (2), July 61, 297-308

it as the highest value in India (in contrast to Western post Aristotelian 'person'), it (*brahman*) is for the Indian the claim for the certainty of undivided and undiminishing bliss—*ananda*—in the Beyond

32 HERBERT, G S Time in Indian philosophy *SVUOJ* 6 (1-2), 1963, 22-31 (Also in *SP*, 22 AIOC, 1965, 166-68)

AV, *Śvetāśvatara*, *Maitrī* time regarded as fundamental in the process of evolution

33 HERMAN, Arthur L The doctrine of stages in Indian thought with special reference to K C Bhattacharya *PEW* 22 (1), Jan 72, 97-104

in Ind thought the earliest examples we have of stage lit., but not *progressive* stage phil now, is the Veda, *RI* \. 90 details the growth of heaven earth gods man, etc in *Lp* Ind *progressive* stage phil is first mentioned e.g. *Māṇḍūkya* (four states of consciousness), *Taitt* (doctrine of sheaths)

34 HERRMANN, Ferdinand Die Sechs als bedeutsame Zahl *Saeculum* 14 (2), 1963, 141-169

in Ind thought world—

35 INDRADEVA Shriram Correspondence between woman and nature in Indian thought *PEW* 16 (3 4), 1966, 161-168

woman compared to Prakṛti Maya Prithvi

36 JACOBS, Hans *Indische Weisheit und westliche Psychotherapie* Ein Beitrag zu vergleichenden Studien in Psychologie und Metaphysik J F Lehmanns, Munchen, 1965, 228+30 illustr

(Indian wisdom limited to *Up*)

Rev M HERMANS *Anthropos* 63 64 996

37 JACQUES, Claude Le mond du sorcier en Inde *Le monde du sorcier*, Seuil, Paris, 1966, 234 280

38 KIRFEL, W Zahlen-und Farbensymbole *Saeculum* 12 (3) 1961, 237 247

numbers 3 and 7, etc in Hindu ideology

39 KUNHAN RAJA, C Philosophy of co existence in ancient India *United Asia* 15 (8), Bombay, 1963, 557 561

AV XII 1 *P* *Iti* *sukta* *RV* X. 191 (difference is not conflict, unfeaton is process of finding out proper place and function for diff things)

40 KUNJUNNI RAJA, K *Indian Theories of Meaning* Adyar Libr Series, Vol 91 1963, xv+360

Rev IL VON STIETENCROW *ZDMG* 119 (2), 402-03

41 KURTZ, Waldemar Indischer Humanismus *Indo* 7, Stuttgart, 1965, 136 140

42 LEE, Orlan From acts—to non action—to acts The dialectical basis for social withdrawal or commitment to this world in the Buddhist reformation *Hist Rel* 6 (4), May 67, 273-302.

(democratic movement in Indian antiquity, in pre Buddhist *Up* India there is seizure of the 'right to practise austerities in India, struggle for personal equality arises but is restricted to the notion of equality of individuals in attaining his own salvation a new moral-ethical system in Hinduism and Buddhism, wh., in recognizing personal responsibility directed the sense of rethought again to action) I Introduction concern with acquire-

ing a soul, II The sacrifice way of acts in Brahman III The sociology of renunciation and rejection, IV Return to the way of acts (a) phil. bases for Buddhism, (b) legal and phil. sociology of "a personalism", V Counter reformation of Hindu rel.

43 MANDAL, Kumar Kishore *A Comparative Study of the Concepts of Space and Time in Indian Thought* Chowkhamba Sk Stud 65, Varanasi, 1968, xxii+223

from Vedic times onwards

44 MOHANTY, J N Concept of nature in Indian and western philosophy *JDH* 1, Univ of Burdwan, 1968, 17

45 MOORE, Charles A Philosophy as distinct from religion in India *PEIV* 11 (12), 1961, 3-25

see *VBD* III 57-120 the case for identification of p and r (1) practical motivation, (2) realization of truth as goal (3) authority of Veda accepted by both, (4) goal is *mokṣa* (5) Ind phil is 'value' phil., (6) 'inwardness', absolutistic mystical nature of Ind phil ('practical motivation is not religious')

46 MUKHERJEE, Bratindra Nath Ideas of history in ancient India *QRHS* 4 (1-2), 1964-65, 15-19

term *ut hāsa* in Vedic lit

47 MUKHOPADHYAYA, Sujitkumar Universal love and tolerance in Indian culture *AP* 42 (9), Nov 71, 388-392

evidence from Veda and *Lp*

48 NAGARAJA RAO, P Puruṣārthas the four values in Hindu thought *Pr Bh* 59, Nov 64, 472-475

49 NAGARAJA RAO, P The choice before man *AP* 36 (8), Aug. 65, 343-348.

ref. from *Lp* Naciketas Maitreyī, Śvetaketu

50 NAGARAJA RAO, P *The Four Values of Indian Philosophy* A study of the Puruṣārthas Mysore Univ, 1970, iv+74

51 NARAYANACHAR, K. S The concept of relation in Viśiṣṭa-dvaita *Pathway to God* 4 (1), Nov 69, 161-184

(also cf B. R. KULKARNI, 'An enquiry into attributes of God', *P to G* 4 1, 132-140) creation as a blossoming of reality from

initial chaos (*asat*) into cosmos (*sat*) cf RV X 72, 81, 129,
TBr II 8 96, BAU I 2 1, etc

52 OHRUI, J A visual angle based on historical study of
thoughts to the falling period of Indian feudal system (Jap)
Annual of Oriental and Religious Studies, Tokyo, 1966, 39-44

see VBD III 57-147

53 OJHA, Madhusudan *Rajavadah* Hindu Univ Nepal
Rajya Sk Series 7, BHU, 1964, 51+69

(ed with English introd by V S AGRAWALA)

54 OLIVER, Robert T *Communication and Culture in Ancient
India and China* Syracuse Univ Press, 1971

attempt to identify the nature function, and practice of oral
communication such communication inseparable from its rel. phil
context examines Up and Hindu beliefs rhetoric viewed in
India and China not as a separate inquiry but as an inherent part
of over all world view

55 ORTA NADAL, R La doctrina de las edades del mundo
en la tradicion cultural de la India brahmanica *Universidad*
(Argentina) No 36, 1958, 251-283

doctrine of the ages of the world

56 PANDEYA, R C *The Problem of Meaning in Indian
Philosophy* Mot Ban, Delhi, 1963, vi+303

see 4 above

Rev H. von STIETENCROV *ZDMG* 119 (2), 402-03

57 PANDEYA, Sobhanath *Vaidika samskr̥ti men aśavada*
(Hindi) *Vedavani* 20 (7), May 68, 23-24

58 PANDEYA, Srirama Prasad *Jīvanake vaidika adarśa*
(Hindi) *Kalyana* 39 (11), Nov 65, 1288-91

59 PANDIT, M P Indian culture and Tantra *Ved Kes* 49
(1), May 62, 45-56

Tantras have carried further the original Vedic imperative of
harmony bet matter and spirit

60 PATIL, G M Bhakti and advaita *Pathway to God* 4(1),
Nov 69.

61. PATWARDHAN, R. P. *Hamāri viśmṛta mantra mahavidyā* (Hindi). *Viśvambhara* 1 (2), 1962, 63-69

62. RADHAKRISHNAN, S ; RAJU, P T *The Concept of Man : A Study in Comparative Philosophy* George Allen and Unwin, London, 1960, 383.

Gk., Jewish, Chinese, Indian thoughts, the last by P T R
Rev : P LEON, *AP* (July 61), 320, S RAJAGOPALA SASTRI, *Fed Kes* 48, 254

63. RAGHUNATH, N. *Reason and Intuition in Indian Culture*. Univ. of Madras, 1969, 86

. (1) *ureka*, the basic note of Ind. culture, (2) the rhythm of life, (3) India's image in the West

Rev . P MACGOWE, *Ind Lat* 14 (1), 119 20

64. RAGHURAJA MISRA. *Vaidikam vijñānam* SS 16 (1-2), 1962, 13-43.

. discusses *mṛtuseśa*, *parāśpara*, etc

65. RAJU, P T. Activism in Indian thought. *ABORI* 39, 185-226

in *Mīmāṃsā*, Ātman is both *karta* and *bhokta*, the *Nairuktas* consider pure becoming (*bhāva*) as the essence of Ātman

66. RAM GOPAL, Sastri *Hama kahan se kahan pahunca gae* (Hindi). *Vedavani* 17 (1), Nov. 64, 65-68

67. REYNA, Ruth. Advaita vedanta and modern challenges *Darshana Internat* 6 (2), April 66, 77-87.

68. RIEPE, Dale. Indian influence in American philosophy. *PEW* 17, 1967, 125-137.

69. RINGGREN, H. (ed) *Fatalistic Beliefs in Religion, etc.*

. see *IBD* III 47 108

Rev R. PARET, *ZDMG* 119, 191 92

70. ROCHER, Ludo The cyclical concept of time in Hinduism . a new interpretation. *SP*, 26 ICO, 1964, 208-209

. cyclical concept of time originally belongs to Vai-nava sect wh. must have existed alongside the Veda .

71. RUBEN, W *Über die Frage der Objektivität in der Erforschung des alten Indiens*. Akademie Verlag, Berlin, 1968, 36

hist. materialism applied to Indology-

Rev L STERNBACH, *JAOS* 89, 442-43

72 SASAKI, Genjun H The Indian attitude towards life *IPC* 13 (2), June 68, 20-34

73. SESHADRI, K The mystical tradition and contemporary society. *AP* 40, 1969, 448-452.

mysticism is both a definite mode of knowledge and a transforming experience, it is not world denying but has a definite social value ref to *Dakṛa śāstra* in *Up*

74 SHARMA, D *The negative dialectics of India. A study of the negative dialecticism in Indian philosophy* Brill, Leiden, 1971, xviii+155+10 tables.

75 SILBURN, L *Instant et Cause*

VBD II 57 221

Rev L GARDET, *Rev Thom* 64, 448 62

76 SINHA, Debabrata The concept of man in modern thought—IV the Indian perspective *BRMIC* 19 (12), Dec 68, 344-352

77 SOGANI, Kamal Chand The Gītā and Jainism. *IPC* 10 (2), June 65, 9-12

see *VBD* III 48 268 the concept of *avidyā* and the characteristics of the converted and perverted souls acc to *Up*

78. STAAL, J F Analyticity *FL* 2, 1966, 67-93

79 STAAL, J F Sanskrit philosophy of language *CTL* 5, 499-531.

80 *Suffering and its way out* The India Cultures Quarterly (Special Issue), Jabalpur, Feb 67

81. TAITTINEN, Unto *Indian Philosophy of Value*

. see *VBD* III 57 218 basic notion of Ind phil. is that of value (value=experience of an object wh ought to be) acc to T., Ind concept of value is defined as "that consciously desired

happiness (*sukha*) or consciously desired absence of suffering (*duḥkṣābhāva*), wh is permanent or is a means to it

82 TRIPATHI, Ramanarayan *Vyakaranasya darsanatvam R Dravid Fel Vol*, 1971, Vy 67 77 (Also in *SP*, 25 AIOC, 1969, 280 282)

83 UDAYAVIRA SASTRI *Kapīlasāstrasya vaidikatvam GKP* 20 (1-2), 1967, 27 29

AV X. 8 43 *triguna* also *tridhātu* these terms ref to *tri guṇāt* *maka prakṛti*

84 VARMA, V P The origins of the Sāṃkhya and its relation to Buddhism *Ved Kes* 54, 75 80, 133 35, 176 77, 218 20, 271-76

Vedic roots of S (1) materialism or hylozoism in the *Nāsad'ya sukta*, (2) origin of the concept of Prakṛti in Veda (*RV I 164 20 X 125 6-8*) (3) Vedic origins of *gunavāda* naturalism and dualism (*AV X 8 43, RV X. 72 3*) S had a Vedic source and it developed as an imp branch of thought along with the *Up* *śāṣṭha* and *Śvetāśvatara* attempt to reconcile S and Up thought

85 VELJACIC, Cedomil Indian analogies in the philosophy of Plotinus *Darshana Internat* 4 (3), Aug 64 18-34

seed and tree (*Ch Up*), dream (*Māndūkya*)

86 VENKATA RAO, M A An Indian philosophy of history *AP* 35 (8), Aug 64 349 354

transcendental metaphysics of *Up* etc married to a strong sense of social idealism

87 WAYMAN, Alex Buddhist dependent origination *Hist Rel* 10 (3) Feb 71 185 203

the relation of dependent origination (*pratītyasamutpāda*) to threefold development in *Up* (1 specialists in B generally tend to discount the indebtedness to old *Up* 2 those who approached from the Vedantic side saw B as a logical development even if adversative of the older Vedic rel 3 Pali term *dhamma* takes the place of the Br term *brahman*) *Ch Up* 6 2 6 *BAU I 5, Ma trī* 5 2 W sets up correspondences

88 YAMAGUCHI, E Survey on the demonstration of Puruṣa (Jap) *JIBS* 10 (2), Mar 62, 461 ff

(mainly Sāṃkhya P)

89. ZUTSHI, C. N. Man in Hindu philosophy. *Pr. Bh.* 72, July 67, 288-292.

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY :

GENERAL SOCIAL STUDIES.

1. AGEHANANDA BHARATI, Swami. *A Functional Analysis of Indian Thought and its Social Margins*. Chowkhamba Sk. Series, Varanasi, 1964, 175.

2. BAILEY, F. G. Closed social stratification in India. *Archives Eur. de Sociologie* 4 (1), Paris, 1963, 107-124.

3. BARBER, Bernard. Social mobility in Hindu India. *Social mobility in the Caste System in India* (ed. J. SILVERBERG), Mouton, the Hague, 1969.

4. BASHAM, A. L. Indian society and the legacy of the past. *Australian Jour. of Politics and Hist.* 12, Aug. 66, 131-145.

5. BASU, Jyotirmoyee. The concept of *dharma* and the Hindu society. *JBRs* 47, 1961, 201-210.

6. BETAI, R. S. Hindu Dharmashastras and modern sociology. *JGRS* 23, Oct. 61, 283-292.

7. BETAI, R. S. Individual and society. *ABORI* 42, 1961 (1963), 141-149.

..from the Hindu pt. of view..

8. BÉTEILLE, André. Race and descent as social categories in India. *Daedalus* 96, Spring 1967, 444-463.

9. BISHOP, Donald. Parallels in platonic and early Hindu social philosophy. *BRMJC* 23 (8), Aug. 72, 293-302.

..P.'s theory of oneness; Hindu monistic view of reality..both P. and early Hindus emphasized a set of virtues wh. were consistent with or followed from their metaphysical views and wh. wd. serve

as a basis for society...the "world community" is a technological possibility, the early philosophers have given us the social model for making it an existential reality

10. BOSE, A. C. The social ideology of the Vedas *Shakti* 3 (3), Mar. 66, 35-38.

11. BOSE, Devavrata. *The Problems of Indian Society*. Popular Prakashan, Bombay, 1968, ix+206.

..relating mainly to caste system.. chiefly concerned with problem of status higher status of Brāhmanas due to idea-system to wh. Brahmanical people of India subscribed pollution concept was of significant operational value in that idea system

Rev.: N. K. Bose *Min I* 49, 211-12

12. BOSE, Nirmal Kumar. Researches in Indian anthropology. *Min I* 42 (3), 1962, 175-180.

13. BOSE, Nirmal Kumar. *Culture and Society in India*. Asia Publ. House, London, 1967, vii+440+illustr.

..(collection of 24 essays written bet 1925 and 1966) among these - "The Hindu method of tribal absorption", "Caste in India". B emphasises the economic and political aspects of caste. caste is 'one variety of class system rooted in conditions of 'relative scarcity', the system consisted of 'monopolistic' hereditary occupational groups or 'guilds' wh were not only 'non competitive' but also 'mutually interdependent', the ritual aspect (in equality as an expression of purity and pollution) is specifically described as part of 'superstructure'..

Rev. T. N. MADAN, *Man* (NS) 3, 510-511.

14. BOSE, Nirmal Kumar. An anthropological view of Indian civilization. *Min I* 52 (2), 1972, 97-112.

..Ind. civil built up over a substructure of caste at cultural level, communities were left free to practise their own faiths and rituals, tho. these were strung together to form the federation of faiths known as Hinduism. H granted cultural freedom to people but failed to bring about political unification of the country

15. BRUNNER, Hélène. Les catégories sociales védiques dans le śivaïsme du Sud. *JA* 252, 1964, 451-472.

16. CHANANA, Dev Raj. The Sanskritist and Indian society. *Enquiry* (NS) 2 (2), 1965, 49-67.

17 CHANDA, R P *The Indo Aryan Races Study of the Indo-Aryan People and Institutes* Calcutta, 1969, 169

(repr nt with introd , of Rajsahi ed of 1916) also serially publ
in ISPP 10

18 CHATTOPADHYAYA, Sudhakar *Social Life in Ancient India* Calcutta, 1968

19 CHHABRA, B Ch Brahmanical priestly orders role of prophets and samts in society *Trans IAS* 1 Simla 1967, 183 187

20 CHOUDHARY, Radhakrishna Problems and methods of socio economic history of ancient India in a new perspective *JBR* 54, 1968, 76 126

21 COHN, Bernard S *India the Social Anthropology of a Civilization* Prentice Hall Englewood Cliffs, 1971, xx+164

(ed by David H SCHNEIDER) contains a brief account of how Ind civ l was shaped in the past

Rev N K Bose *Maz* 1 51 399 402

22 *Contributions to Indian Sociology*, Vol 1

VBD II 65 22

Rev W LEBERHARD, *Or* 13 14 423 24

23 DANIELOU, Alain *Les quatre sens de la vie et la structure sociale de l Inde traditionnelle* Perrin Les grandes aventures de l'esprit, Paris, 1963, 251

24 DE CHOWDHURI, H K Physiognomy of ancient India —impact of Vedic and non Vedic cultures *Monthly Bull AS Ben* 6 (4), April 71 9 10

25 DERRETT, J Duncan M *Religion, Law, and the State in India* Faber and Faber, London 1968, 615

(a collection of articles) what is Hindu law? what is a Hindu in the eyes of that law? what is Indian national char?

Rev T R TRAUTMANN *BSOAS* 32 (3) 632 33

26 DHIRUVANANDA Swami *Veda dhara samajika arthavijñana* (Hindi) *Vedant* 17 (1) Nov 64, 10-11

..8V 117 1, 5, 6, VI 51 14

27. DREKMEIER, Charles. *Kinship and Community in Early India*. Stanford Univ. Press, 1962, xii+339.

..from the Vedic period to the end of the Gupta period..process of assimilation of tribal peoples into the dominant and expanding Aryan civil. of pre Buddhist India (Max WEBER emphasized the significance of social norms based upon the otherworldliness of the sacerdotal élite, the Brāhmaṇa; KOSAMBI emphasized the exploitive nature of the alliance of priests and warriors against the other segments of Aryan and non-Aryan society; D. seems to hold both the views simultaneously) ..central problem of political adjustment to the fundamental change in ancient Indian society from a collection of tribal cultures to an integrated agrarian civil.; D. calls the problem "tribal trauma" ..

Rev. : Burton STEIN, *JAS* 22, 347-48.

28. DUMONT, Louis. *La civilisation indienne et nous : Esquisse de sociologie comparée*. Libr. Armand Colin : Cahiers des Annales 23, Paris, 1964, 115.

..trad. Ind. society based on hierarchical order..tho. kingly function was secularized earlier in India than in Europe, the political domain in Ind. society has remained submissive to the rel. order as interpreted by the Brāhmaṇa priest..Indians recognise the 'empirical' individual in forms of speech and daily life, but that individual is not for them a fundamental reality as in Western thought; the reality for Indians is an *ensemble*, a complementary pair of superior and inferior..(another individual who is real is one who renounces caste and other social realities; the price of the renouncer's gaining of individuality is 'desocialization')..Indian man-in-the-world is not an 'individual' and exists only in his social relations..

Rev. : Milton SINGER, *AA* 67, 1033-35.

29. DUMONT, L. *Religion, Politics, and History in India : Collected Papers in Indian Sociology*. Mouton, 1970, x+166.

..(8 papers)..Indology and social anthropology must be combined..place of renunciation in Hinduism..Indian caste-system..

30. FERREIRA, John V. The crisis of man and culture in India. *JBomU (NS)* 39, Oct. 70, 102-110.

31. FILLIOZAT, J. *Les divisions sociales de l'Inde*. A. Maisonneuve, Paris, 1961.

32 FUCHS, Stephen *The Origin of man and his Culture* Asia Publ House, Bombay, 1963, vi+278+28

chh on races family and kinship systems caste system, tribal rel., etc in India

Rev P MACHWE *IAC* 12 (3) 212 14

33 FUCHS, Stephen *Rebellious Prophets A Study of Messianic Movements in Indian Religions* Bombay, 1965

34 VON FURER HAIMENDORF, C *Morals and Merit A Study of Values and Social Controls in South Asian Societies* Weidenfeld and Nicolson, London, 1967, xiv+239+8 plates

Rev M FREEDMAN *BSOAS* 31 (2), 413 14

35 GHOSH, Oroon K *Folk movements in ancient India A N Jha Fel Vol*, 1969, 485 507

acc to Ralph LINTON it seems likely that there are 4 layers in *RV* (1) earl est folk memory of Aryan priests going back to West Siberian days including the astronomical observations used by TILAK (2) Harappan Aryans vs Dasas legends like the fight with Ppru Sambara etc (3) legends re Rgvedic Aryans vs Asuras (=Harappans) (4) songs of Rgvedic Aryans proper Harappan civil linked with Yadava expansion sets forth 11 stages of movement

36 GHURYE, G S *Caste, Classes and Occupation* Popular Book Depot, Bombay, 1961, 356

37 GOSWAMI, Nripendra *Vaidika samaja o samskṛti* (Bengali) New Age Publishers, Calcutta, 1968, 320+14

interprets early stages of Ind hist. from the soc ological pt of view evolution of Indian society from matriarchal form to patriarchal form discusses types of marriage castes and guilds, gotra and praśā elements of magic etc. (hist materialistic approach)

Rev K. LAHIRI *CR* 108 (3) 176

38 JAIN, R C *The Most Ancient Aryan Society* Inst of Bharatological Res, Sri Ganganagar, 1964, xi+312

pre Aryan soc ety was a Śramaṇic society śrama and karma basic principles superior to Aryan society in every respect except military organization connects pre Aryan with pre-dynastic

Egyptian, Minon Mycenaean, Sumerian, pre-Aztec American civilisations

Rev M SCALIGERO, *EIV* 18, 228

39 JAIN, R. C. *Ethnology of Ancient Bharata* Chowkhamba, Varanasi, 1970, 320

discusses problem of Rgvedic Bharatas *ahis*, sub race, Dasarajna, two mixed tribes - Bhrgus and Kurus, etc

Rev D HANDA, *VIJ* 9 (1), 240-44, D C SINGAR, *JOIB* 20, 321-23

40 JNANI, Siva Datta *Vedakalina samaja* (Hindi) Chowkhamba, Varanasi

41 KARVE, Irawati *Hindu Society An Interpretation* DCRI, Poona, 1961, xii+172 (Second revised and enlarged ed, Deshmukh Prakashan, Poona, 1968, x+180)

(mainly discusses caste system Vedic evidence used) castes as an "agglomerative society", Jati organization existed perhaps even in pre-Aryan India, Varpa-organization belonged to the people who brought Veda to India, these two organizations were in course of time interwoven together to form the complex caste system Hindu phil systems were a superstructure built to reaffirm and perpetuate caste agglomeration caste society centered not round the king but the self-sufficient *grāma* (second ed contains 2 new chh and introd by W Norman Brown) emphasizes concept of "caste cluster", sub caste as the most significant unit in Hindu society

Rev G D BERREMAN, *JAS* 21, 573-74 N K BOSE, *Min I* 42, 81-83, J H HUTTON *Man* (1962), 254, M SCALIGERO, *EIV* 15, 134-35, (on second ed) V BARNOUW, *AA* 71, 1176-78, N K BOSE, *Min I* 49, 113, W Y DESSAINT, *Man* (NS), 4, 676

42 KARVE, Irawati *Kinship Organization in India Asia* Publ House, London, 1965, xix+389+illustr

(second revised ed of *VBD* II 65-42)

Rev G D BERREMAN, *JAS* 25, 569-70, L CAPLAN *Man* (NS) 1, 422

43 KHARE, Ravindra Sahai A case of anomalous values in Indian civilization *JAS* 25, 1966, 229-240

44 KRISHNA IYER, L A, BALA RATNAM, L K *Anthropology in India* Bh Vid Bh, Bombay, 1961, xv+257+43 plates

Rev A TAMBURELLO, *EIV* 13, 348-49

45. MAJUMDAR, D N *Races and Cultures of India*. Asia Publ House, London, 1961, xx+483

revised and enlarged fourth ed of VBD II 65. 51, third ed., 1958 caste, kinship categories, family and marriage .

Rev (on third ed) J H HUTTON, *Man* (Oct. 60), 206

- 46 MANDELBAUM, David G *Society in India*. Univ of California Press, Berkeley, 1970, Vol I xii+323+37+14; Vol. II ix+325 665+37+14

Vol I (Continuity and Change) basic components of the social system—Jatis (endogamous sub-castes), Jati-clusters (=castes) Varṇa, trad Hindu family and relations of kinsmen, Vol. II (Change and Continuity) territorial units of village and region

Rev G VON FURER HAIMENDORF, *BSOAS* 35, 389 91

- 47 MENON, S *Donnees essentielles de la culture hindoue Lotus bleu* 68 (1), 1963, 15 25

- 48 MISRA S D *Samaja in ancient Indian literature and inscriptions BAIHA* 1, Saugar Univ, 1967, 51 60

earliest form of *samāja* found in *samana* of the Vedic age seasonal festivity (RV X. 86 10, I 48 6, IV 58 8) *samāja* (in DS)=a popular source of recreation, Pāṇini familiar with the term *samāja* (III 3 99)

49. MUKHERJEE, Radha Kamal *The Social Structure of Values* S Chand and Co, New Delhi, 331.

(2nd ed)

50. MUKHERJI, K. Sanscritization and antisanscritization *CR (NS)* 1 (4), 1970, 573 578

(current acceptance of the concept of Sanscritization in the study of sociology is disproportionate to its analytical usefulness)

- 51 MURANJAN, S *Pūrvamadhyaugīna samaja* (Marathi). *Navabharata* 25 (6), Mar 72, 27-39

early medieval period Ārya vs Dasyu Pāṇi Sutra period (AV produced many centuries after RV)

- 52 ORENSTEIN, Henry *Death and kinship in Hinduism: structural and functional interpretation AA* 72, 1970, 1357-1377.

in Hindu sacred law death rites reflect a conception of kinship wherein intimacy is affected not only by such matters as genealogical distance but also by differences in spiritual purity among kinsmen

53 PANCHANADIKAR, K C Religion social forces and historical periods in India—an analysis of social and cultural dynamics *Towards a Sociology of Culture in India* Prentice Hall of India, New Delhi 1965, 156 179

(1) evolution in ancient period up to synthesis in *Gita Smritis* etc (2) constructive reinterpretation thro *Bhasyas Nibandhas* convergence of orthodox and heterodox values (3) trends of mobility under the impact of Islam Bhakti schools decline of Kshatriya Brahmana socio occupational dominance (4) trends of reformation and revival

54 PANCHOLI, Badripasad *Vratya* (Hindi) *Vedavani* 16 (5), Mar 64, 8 12

55 PATWARDHAN, M V *Pancajana* *JASBom* 39-40, 1964 65, 169 182

new interpretation of *ra na pancajana savarna* group (fourfold) = those willing to act acc to the approved common ideal of society *avarna* those who are against such ideal

56 PRABHU P H *Hindu Social Organization* Bombay 1963
4th ed of *VBD* II 65 58

57 *Proc VII Intern Congress of Linguists* 1952 London, 1956, 159 170, 501 520

How far can conclusions about cultural and social systems be drawn from purely linguistic evidence?

58 RAGHAVAN V *Traditional values in modern India* *JMU (H)* 33 (1) July 61, 61 73

59 RAMACHANDRA RAO S K *Social Institutions among the Hindus* Rao and Raghavan Publishers Mysore, 1969 85

Rev C PARVATHAMMA *Mys O* 2 62 63

60 DE REUCK Anthony KNIGHT Julie (ed) *Caste and Race Comparative Approaches* Little, Brown and Co, Boston, 1967, xi+348

(proc of a symposium) shd the term 'caste' be used as an analytical concept in comparative studies or shd its use be restricted to the Indian situation? shd the study of caste stress structural aspects (such as stratification) or cultural ones (such as ritual pollution and endogamy)?

Rev P L VAN DEN BERGHE AA 70 776 777

61 RISLEY, Herbert H *The People of India* Mun Man, Delhi, 1969, xxxii+472+36 illustr +map

2nd ed ed by William CROOK, first publ 1915

62 SALLER, Karl (ed) *Rassengeschichte der Menschheit Ein Handbuch* Verlag R Oldenburg Munchen, 1968 221+fig, etc

Races of Indo Pakistan Sub continent by E R BUCHI attempts to define a physical anthropology of the ancient inhabitants of the Indus valley by means of stylistic art forms of statuary

Rev K A R KENNEDY AA 73 439 40

63 SARAF, S The Hindu ritual purity-pollution complex *Eastern Anthropologist* 22 (2) 1969, 161 175

Vedic and post Vedic

64 SCHMIDT, Wilhelm *Wege der Kulturen* Anthropos Inst Verlag, 1964, xxxi+304

(collection of articles)

65 SEN, D K Ancient races of India and Pakistan—a study of methods *Ancient India* 20 21, 1964 65 (1967), 178 205

categories like 'Mongoloid' 'Proto Australoid' etc do not exist samples from Harappa Mohenjodaro and Lothal re examined (1) populations at H MD L possessed rather broad noses (2) population at L had relative to those at the other two sites broader heads at each of these sites the population was homogeneous with regard at least to head shape nose-shape stature all of them belonged to a single biological group and not recognizable as belonging to several races with distinctive characteristics the issue of origin of H people must be separated from that of the origin of H culture (the skull samples are meagre)

66 SENGUPTA, Anima The metaphysical basis of Indian social thought *Ved Kes* 54 (11), Mar 68, 476 480

67 SHAFER Robert Ethnography of ancient India *JAHS* 26, 1960-61, 174 77

observations on J W DE JONG's rev of VBD II 65 64 in
T'oung Pao 43

68 SHARMA, R S Historiography of the ancient Indian social order *Historians of India, Pakistan, and Ceylon* (ed by C H PHILIPS), LSOAS, 1961

69 SHARMA, R S *Light on Early Indian Society and Economy* Manaktala and Sons Bombay, 1966, 151+17

(collection of 12 papers) 'Historiography of social order (see 68 above) Traces of promiscuity in society Stages in ancient Indian economy (1) urban experiment (2600 1500 B C), (2) plough cultivation (1500 1000 B C) (3) stabilization and expansion (1000 600 B C) (4) iron and towns (600 322 B C) (5) royal control (322 200 B C), (6) grants money economy, Roman trade (200 B C—200 A D) (7) feudal beginnings (200-500 A D)

Rev BUDDHA PRAKASH *PJ* 4 (2) 632 33 J FILLIOZAT *JESHO* 12 347 K. K. PILLAY, *BJ* 13 (18) 76 V RACHAVAN *JORM* 33 66-67, D C SIRCAR, *JIH* 44 891 92

70 SHEBAN, Joseph *One White Race or Following the Gods* Philos Library, New York, 1963 326

(1) there is only one white race whose original members are called Amorites, (2) its division into Aryan and Semitic is artificial (3) its original abode mountains of Lebanon Syria and Palestine etc

71 SINGER, Milton The cultural pattern of Indian civilization a preliminary report of a methodological field study *FEQ* 15 (1), 23 36

72 SINGER, Milton (ed) *Traditional India Structure and Change* American Folklore Society Special Series, Vol 10, Philadelphia, 1959

(a symposium)

Rev K. KERKETA, *Min I* 40 330 31

73 SINGER, Milton The social organization of Indian civilization *Diogenes*, No 45, Spring 1964, 84 119

74 SINGER Milton Religion and social change in India the Max Weber thesis, phase three *Economic Development and Cultural Change* 14, 1966, 497-505

75 SINGER, M, COHN, Bernard S (ed) *Structure and Change in Indian Society* Aldine Publ Co, Chicago, 1968, xvi+507.

deals mostly with aspects of caste and family

Rev Alan R. BEALS *AA* 71 128 29, H. STEIN, *PEW* 19, 451 54

76 SINGER, M *When a Great Tradition Modernizes A Social Anthropological Approach to Indian Civilization* Brill, 1972, 448+2 illustr +1 chart

77. SIRCAR, D C *Studies in the Society and Administration of Ancient and Medieval India Vol I Society*. FKLm, Calcutta, 1967, ix+321

Aryanism in Bengal, foreigners and non Aryans, Trivedin and Caturvedin bride, widow, and slave, etc

Rev B BHATTACHARYA, *JIH* 46 419 20, N K. BOSE, *Man* 1 49, 213, W D O'FLAHERTY, *BSOAS* 32, 669, R S SHARMA *JESHO* 13 228 30 T R TRAUTMANN *JAS* 29, 200 01

78 SOUNDARA RAJAN, K V *Ancient Indian Society and modern materialism* *QJMS* 54 (2), 41-51

ref to Vedic conditions, Vratya hymns, caste institution

79 SRINIVAS, M N, BETEILLE, A *Networks in Indian social structure* *Man* 64, 1964, 212

80 SRINIVAS, M N *Social Change in Modern India* Univ of Calif Press, 1966, xv+194

'Sanskritization' 'Some Expressions of Caste Mobility' acc to S caste hierarchies were never fixed, nor were they unambiguous with regard to the relative positions of local caste groups, the illusion of fixity and clarity stemmed from an ideological model that classified castes by *varna* Sanskritization=emulation of the life style of a higher caste as a way of legitimatizing social rank by claiming a higher state of being in the divine scheme of the universe

Rev Charles LESLIE, *AA* 69, 420 21

81 WEBER, Max *The Religion of India The Sociology of Hinduism and Buddhism* New York, 1967, 400

(second reprint of *VBD* II 48 145, first reprint, Glencoe, 1960, 399) acc to W As an rel doctrines are so other worldly

and irrational when their psychological consequences are traced, as not to yield a rational, this worldly secular ethic of the kind required to originate industrial capitalism 'anti-capitalistic spirit of Hinduism two dogmas of H. *samsāra* and *karman* unique Hindu theodicy practical and magical nature of popular H
Rev M SINGER, AA 63, 143 151

66. VARNA CASTE.

1 ACHARYA, Syam Kumar *Īśvarabhaktasya kathita sudra-śambukasya vadhah Samskrta Bhavitavyam* 17 (78) p 3

neither *varna* nor *āśrama* in Veda

2 AIYAPPAN, A Philosophy and dynamics of caste *Ec* IV 14, Feb 62, 139 140

3 AMBEDKAR, B R *Untouchables* Amrit Book Co, New Delhi, 1948, 158

4 AMBEDKAR, B R *Who were the Shūdras?* Thackers, Bombay, 1970, xxii+268+4 maps

second reprint of VBD II 66 2 (1) the term Ārya does not denote a race, but a people (2) theory re. Aryan migration into India is untenable, (3) Sudras were Aryans and belonged to the Kṣatriya class, (4) Śūdras were so imp a class of Kṣatriyas that some of the most eminent and powerful kings of ancient Aryan communities were Śūdras

Rev R C MAJUMDAR, JIH 49 353 54

5. ATAL, Yogesh A conceptual framework for the analysis of caste *Sociological Bulletin* 16 (2), Sept 67, 20 38

6 BAILEY, F G *Caste and the Economic Frontier* Manchester Univ Press, 1957

7 BASU, Jogiraj The status of four castes and their mutual relations as recorded in the *Brahmana* texts of the Veda a critical evaluation *SP*, 24 AIOC, 1968, p 2

8. BASU, Jogiraj Recognition of merit in caste system in ancient India *J Univ Gauhati* 16 17 (1), 1965-66 (1968), 89 96 (Also in *SP*, 25 AIOC, 1969, 149-151, *JGJRI* 26, 685-694)

merit helped elevation in caste legend of Kavaṇa A 10ṣa (*Au* Br 2 8 1), Mah'dāsa Atareya (son of a Śūdra woman), *Kauṣ*

Up 4 1 (Balaki Gargya) *trividha vai brahmana bhatai jatyā*
karmāṇā tapasā (Patanjali's *Mah bhasya*)

9. BASU, Jyotirmayee Jati as a social system in ancient India *PIHC* (25th Session), 1964, 103-110

J not a social status wh is wholly dependent on birth and therefore unchangeable J in Vedic lit refers to family

10. BEDEKAR, D K *Varnavyavastha ani pavitrja* (Marathi) *Yugavani* 28 (6-7) Oct-Nov 72, 303-307

genesis of Varna in sacerdotal sm (human sacrifice), its basis is 'purity by birth'

11. BETEILLE, A Class and caste a rejoinder *Mint* 46 (2), 1966, 172-176

ref 20 below

12. BETEILLE, A. *Castes Old and New Essays in Social Structure and Social Stratification* Asia Publ House, Bombay, 1969, 254

caste essentially belongs to the category of 'status' as distinct from class, in trad Indian society, there was a great deal of congruence bet class power and caste status leading to 'cumulative inequality'

13. BHAGWAT, Durga Hinduism and caste *JAS Bom* (NS) 38, 1963, 185-198

with special ref to the works of KETKAR and WEBER functional analysis of caste purity (notional) and ritual (functional) together make the dynamic in caste system ritualistic purity of Brahmanas vs higher ethnic purity of Kshatriyas

14. BHATTACHARJEE, Amulya Kumar Position of Sudra in the ancient society *SP*, 24 AIOC, 1968, 139-140,

15. BHATTACHARJEE, Amulya Kumar Position of Vaisya in the ancient society *SP*, 25 AIOC, 1969, 151-152

SPBr I 3 11-15 relation bet Kshatriya and Vis identical with that bet landlord and tenant

16. BHATTACHARYA, Jogendra Nath *Hindu Castes and Sects* Ed Indian, Calcutta, 1968, xix+496

(reprint, first publ 1896)

Rev J M DATTA, *Mint* 49, 303-06

17. BHATTACHARYA, R. K. References to the caste system in the earliest portions of the Vedic literature. *JAIH* 3, Calcutta, 1969-70, p. 254.

18. BOEL, J. Homo hierarchicus: caste according to L. Dumont. *Social Action* 18, July Aug. 68, 276-285.

. ref. 37 below..

19. BON MAHARAJ. Caste system. *IPC* 12 (1), Mar. 67, 1-5.

20. BOSE, N. K. Class and caste *Mini* 45 (4), 1965, 265-274.

. (discusses concepts of 'class' of WEBER and MARK) *caste* was an *ideal* system used to bring order in a society wh. was the result of co mingling of many *jatis* see 11 above

21. BOUGLÉ, C. The essence and reality of caste-system. *CIS* 2, April 58, 7-30.

..(English transl. of the Introd. of B's French treatise *Essais sur le régime des castes*, Paris, 1903, 2nd ed., 1927, viii+280)..
(1) hereditary specialisation, (2) hierarchy (unequally divided rights), (3) reciprocal repulsion castes repel rather than attract each other.

22. BOUGLÉ, C. *Essais sur le régime des castes*. Presse Univ, Paris, 1969, 228

. 4th ed.. see 21 above.

- 28 CHATTOPADHYAYA Sudhakar Some thoughts on Hindu society *I-AC* 15 (4), Oct 66, 260-270

Hindu social values hinge on Caturvarṇya wh. was an Aryan innovation but wh. helped in the assimilation of diverse non Aryan values and patterns and in the absorption of various foreign elements

- 29 CHAUDHURI, Nirajakant *Varnaśrama ki antīhasikata* (Hindi) *Kalyana* 44 (5-7)

serially

- 30 CHHIBBAR, Y P *From Caste to Class A Study of the Indian Middle Classes* Associated Publ. House, New Delhi, 195x, xii+142+7 tables

- 31 DINANATHA SASTRI, Sarasvata *Dvijāsudrayor bheda vai dika eva* *Sūr* 43, 9-12, 48-50

- 32 DISKALKAR, D B *Atharvaveda Brahmanas*, *PO* 27 (1-2), 1962 (1963), 1-4

- 33 DUDOIS, J A India's caste-system *KKT* 32 (2), Dec 69, 55-60

(extracts from *D's Hindu Manners, Customs, and Ceremonies*)

- 34 DUMONT, Louis Caste, racism, and 'stratification' Reflections of a social anthropologist *CIS* 5, Oct 61, 20-43.

discusses views of KROEBER (caste as an extreme case of class), WEBER (caste=status group+ethnic community), BOUCLÉ (large no. of permanent groups wh. are at once specialised, hierarchised, and separated in relation to each other) caste hierarchy is based on rel (ritual) status—opposed to it is power (economic and political), hierarchy culminates in Brahmana, king is materially master but spiritually subordinate hierarchy integrates society by ref. to its values

- 35 DUMONT, Louis A fundamental problem in the sociology of caste *CIS* 9, Dec 66, 17-32

caste system is characterized in principle by an absolute hierarchical distinction bet. hierarchy (status rel.) and distribution of power (political-economic dominance)

36. DUMONT, Louis The functional equivalents of the individual in caste society *Anthropos* 62, 1967, p. 246.

. (from *CIS* 8, 1965, 85-99) the dominant Hindu tendency visible in material culture, in art, or even in the encounter with humble creatures like ants, is reciprocal adjustment rather than self assertion or inconsiderate severing or conflict

37. DUMONT, LOUIS. *Homo hierarchicus essai sur le système des castes*. Gallimard : Bibl. des Sciences Humaines, Paris, 1967, 445.

..ideology of hierarchy is the only sacred conception of the whole of trad. Indian civil., both Hindu and non Hindu, it expresses itself positively in the existence of caste-system, in rules of contact and food, in a ritualized division of labour, in ranked structures of marriage, etc., and negatively in the opposed ideas of the world renouncing Hindu sects. Ind trad. is "distinguished absolutely bet. hierarchical status and power", precedence of Brahmanic status over considerations of secular power. caste system is principally a system of ideas and values, not so much a system of independent elements as a system of relationships, caste is based on the necessary co existence of two opposites, the pure and the impure, wh form the pivots of a hierarchical order see 18 above and 59 and 104 below.

Rev. G. VON FURER HADENDORF, *BSOAS* 31, 631-32, N. T. HUAN, *RHR* 174, 222-23, M. MARRIOTT, *AA* 71, 1166-1175.

38. DUMONT, LOUIS. *Homo hierarchicus the Caste System and its Implications*. Weidenfeld and Nicolson, London, 1970, xxi+386.

..(English transl. of 37 above by Mark SAINSBURY)

Rev. N. K. BOSE, *Minl* 51, 403-10

39. DUTT, N. K. *Origin and Growth of Caste in India*. FKLm, Calcutta, 1968, xii+278.

. reprint of 1931 ed. Vol. I from Vedic up to Sūtra times.

Rev. N. K. BOSE, *Minl* 50, 418-19, K. A. NILAKANTA SASTRI, *JIH* 46, 193-94

40. FIŠER, IVO. Bráhmánen se člověk nerodí. *NO* 15 (8), 1960, 189-90.

41. FUJI, Kenkyo. An examination of the lower caste in ancient India (Jap.). *JIBS* 13 (1), Jan. 65; 13 (2), Mar. 65, 486-491.

42. GAJENDRAGADKAR, S. N. Caste-system in the Mahabhārata. *JBomU* 30 (2), Sept. 61, 23-38.

- 43 GHONGE, H C *Brahmana varnaca udgama* (Marathi)
Yugavani 28, Aug 72

originally there was one *varna* Brāhmaṇa, colour of skin on basis of Varṇavyavastha original system consisted of fair Brahmanas and dark Brahmanas

- 44 GHONGE, H C *Sudra varnaca udgama* (Marathi)
Yugavani 28, Oct Nov 72, 314 322

original *varna* system consisted of fair complexioned Br and dark Br this civil bifurcated into Aśura civil and Naga civil there arose at this very time the community of sugar cane growers—Ikṣvaku then Agni worshippers and Sun worshippers entered into India they established contacts with fair complexioned Br, some tribes in mountains remained outside the pale of such contacts—Nīladha and Abhira—they were Śūdras

- 45 GHURYE, G S *Caste and Race in India* Popular Prakashan, Bombay, 1970, 504

VBD II 66 27 (5th ed)

Rev G M KULKARNI BJ (4 10 70), 96

- 46 GILBERT, W H *Caste in India* Washington, 1948

cyclostyled bibliography, over 5000 books and articles on the subject listed

- 47 GOPAL Lallanji *Economic groups and caste system in ancient India* JII 43 (3), Dec 65, 771 781

- 48 HARA, M *Ksatra dharma* Toyo Gakuho 51, 1969, 271-304, 420 456, 599 606

mainly based on the two epics the warrior code in ancient India

- 49 HARPER, E B *Ritual pollution as an integrator of caste and religion* JAS 23, 1964 151 197 (Also in *Religion in South Asia*, ed E B HARPER, Univ of Washington Press, Seattle, 1964)

- 50 HUTTON J H *Caste in India Its Nature Function, and Origins* OUP, 1961, xiv+320

(3rd ed of VBD II 66 30)

Rev A. C. MAYER, Man (1962), 103, L. RENOU (on 1st ed), Critique 1918, Arati Roy, Man 1 42, 336

51. ISAACS, Harold R. *India's Ex-Untouchables*. Asia Publ. House, Bombay, 1965, 188.

52. JAUHARI, Manorama. *Prācīna bhārata men varṇāśrama-vyavasthā* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

53. JHA, V. N. Varnasamkara in the Dharma Sūtras : theory and practice. *PIHC* (31st Session), 1970, 85-98. (Also in *JESHO* 13, 3, Nov. 70, 273-288).

54. KAKARAMA SASTRI. *Cāturvarṇyadharmā-ubhāgaḥ kālpaniko vaijñāniko vā*. *SP*, 25 AIOC, 1969, 348-352.

55. KAMBLE, B. R. The Brāhmanas in Rigveda. *Marathwada Univ. Journal* 9 (2), July 70, 103-118.

..most of the Rgvedic families were priestly families associated with various Aryan tribes; Br. as a caste had already developed in RV..

56. KARVE, Irawati. What is caste? *Econ. W.* 10, 125-138; 401-407; 881-888.

57. KOBAYASHI, Sakae. The idea of caste in the four Hindu scriptures. *Annual Studies of the Kwansei Gakuin Univ.* 10, 1961, 17-27.

58. KOTOVSKY, G. G. (ed.). *Kasty v Indii*. Is. Nauka Ak. SSSR, Moscow, 1965, 347.

..collection of 17 articles on caste..from ancient to modern times..
Rev. : SURENDRA GOPAL, *Musl* 47, 163-64.

59. LÉVY, Paul. La probl me des castes dans *Homo hierarchicus* de Louis Dumont. *JESHO* 13 (1), Jan. 70, 91-100.

..re. 37 above..

60. LOHIA, Ram Manohar. *Caste System*. Navahind, Hyderabad, 1964, 147.

..hist. of caste-system..

61. MAHESHWARANANDAGIRI, Swami. *Caturvarṇya bhārata-samikṣā*. pp. 208.

..various aspects of varṇa-system..

Rev. : BHAGAVADRATTA, *GKP* 16, 425.

62. MAJUMDAR, D. P. Caste and race *Ghurye Fel Vol.*, 1954, 205-225

... IBD II 66, 40 : caste is a composite racial structure in wh there is an upper segment represented by the Medit. and Alpine ethnic elements and a lower segment represented by the proto Australoid stock function divisions at both ends, wh were of a non specialised char endogamy as the most imp plank of caste-structure (recent anthropometric and serological data linked to earlier theories of caste)

63. MISHRA, Jay Shankar *Puramadhyaugina bharatiya varnayaasitha* (Hindi) *Prajña* 8 (1), Oct 62, 223-234.

64. MORGENSTIERNE, G Kastevesen *India, kultur og Samfunn* (ed Tor RASMUSSEN), Oslo, 1963, 19 60

65. MURANJAN, Sumant *Purohita va purohita jatimca udaya* (Marathi) *Navabharata* 25 (2), Nov 71, 27 36

66. MYLILS, Klaus Zur Entstehung von Varna System und Kastenwesen *Zschr fur Ethnologie* 90 (2), Braunschweig, 1965, 260 264

67. NAGENDRA, S P The traditional theory of caste *Towards a Sociology of Culture in India*, Prentice Hall of India, New Delhi, 1965, 262-273

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70. NIRUPANA, Vidyalamkara *Bharatiya dharmasastra men sudron ki sthiti* (Hindi) Sahitya Bhandar, Meerut, 1971, 434.

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72. PANSE, G. M. The caste system of India. *SP*, 25 AIOC, 1969, 257-258

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c. a. had its origin in Mantrasastra

73. PATEL, S. D. Caste in Hindu society *JGRS* 30, April 1968, 122-130

74. PATWARDHAN, M. V. A new interpretation of the word *varna* *SP*, 26 ICO, 1964, 194-195

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75. PATWARDHAN, M. V. *Varna—nava dṛṣṭikona* (Marathi) *Narabharata* 19 (4), Jan 66, 25-30

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76. PILLAI, G. K. *Origin and Development of Caste* Kitab Mahal, Delhi, 1959, ix+271

77. POCOCK, D. F. Caste and 'Varna' *Man*, 1960, No. 183.

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78. PRASAD, Brahmanand Caste system in India. *Patna Univ Journal* 19, July 64, 76-95

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83. RUBEN, W Über die Entwicklung der Shudras im alten Indien. *WZHU*, GsR, 13 (7), 1964, 840-841.

84 RUBEN, W Über die frühen Stufen der Entwicklung der Śūdras. *FF* 38 (10), 1964, 309-311.

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85. RUBEN, W Über die frühesten Stufen der Entwicklung der altindischen Śūdras Akademie-Verlag, Berlin, 1965, 59

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86. SARASVATI, Baidyanath. Caste, craft, and change. *Mini* 43 (3), Sept 63, 218-224.

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87. SATYARTHI, Harishchandra Some aspects of group-consciousness among Brahmanas of North India during the post-Maurya period. *PIHC* (31st Session), 1970, 98-104.

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- 89 SHARMA, Chotelal *Jati anvesa ksatriyavamsapradipa*
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- 90 SHARMA, R S Polit co legal aspect of the caste system
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- 91 SHARMA, R S *Sudras in Ancient India*
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- 92 SILVERBERG, James (ed) *Social mobility in the caste
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social stratification social mobility, both of individuals and groups
has been a feature of the caste system in all ages of Ind hist
c as a system of social stratification is formally based on ritual
values the diff castes in the local hierarchy being ranked acc to
their degree of ritual purity it wd have been mpossible for a
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- 93 SMITH, Donald Eugene (ed) *South Asian Politics
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Rev D G DALTON BSOAS 31 (2) 415 16
- 94 SRINIVAS M N and others Caste a trend report and
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- 95 SRINIVAS, M N *Caste in Modern India and Other
Essays* Asia Publishing House Calcutta, 1962, xxii+167
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Rev T N MADAN Man 1963, 212, P Roy, Mial 44, 76 78.

- 96 STEVENSON, H N C Status evaluation in the Hindu caste system *J R Anthropol Inst* 84, 1954, 45 65

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Rev Ed, *CIS* 3 35 39

- 97 SYRKIN, A Ja The opposition of *varnas* in the Upanisads (Russ) *Kasty v Indii* Moscow, 1965, 20 32

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- 98 TAGORE, Sourindro Mohan *The Caste System of the Hindus* Indological Book House, Varanasi, 1963, 33

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- 99 TRAUTMANN, Thomas R On the translation of the term *varna* *JESHO* 7, 1964, 196 201

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- 100 TRIPATHI, Harihar Nath *Samajika aspr̥syata-vaidika dr̥stikona* (Hindi) *Prajna* 16 (1), Oct 70, 21 27

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- 101 UPENDRARAO, U *Varnasramamaryada vedamulaka eva, na tu smṛtikalpana* *Sanskṛta Bhavitavyam* 17 (11 12), 24-6-67, p 3

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- 103 VARMA, Baidya Nath The caste system of India *Contemporary India* (ed by B N VARMA), Asia Publ House, London, 1964, 59 81

- 104 YALMAN, Nur De Tocqueville in India An essay on the caste system *Man* (NS) 4 (1), Mar 69, 123 131

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106. YAMAORI, Tetsuo. On casteism (Jap). *JIBS* 15 (2), 1966, 128-136.

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108. ZINKIN, Taya. Caste today. OUP, London, 1962, xii+69.

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Rev. . RAGLAN, *Man* 1963, 41

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3. BASU, Jyotirmayee. The role of aśramas in the life of ancient Hindus. *JIH* 42 (3), Dec. 64, 847-76.

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5. CHAKRAVARTI, Ramakrishna. *Gotra-pravara-vimarśah*. *SSPP* 51 (8), Dec. 68, 178-184.

6. CHATTERJI, H. *Studies in some aspects of Hindu samskaras in ancient India*. Sanskrit Pustak Bhandar, Calcutta, 1965, 120.

7. DANGE, Sadashiv A. Death and re-birth in initiation ceremonies. *IA* (3rd Series) 1 (2), 104-109.

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9. DHARMADEVA. *Kya vedon men vānaprastha samnyasa aśramon ka vidhāna nahin hai?* (Hindi). *Vedavani* 14 (1), Nov. 61, 89-95

10 DHARMADEVA. *Samnyasaśrama ka veda brahmana-upanisad adi men spasta vidhāna* (Hindi) *Vedavani* 15 (5), Mar. 63, 5-9.

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11. DHARMADEVA. *Pracīna vaidika aśramavṛttastha* (Hindi) *GKP* 18, 1966.

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11A. DHARMADEVA Catechism on the Vedic Dharma and Arya Samaj *VL* 4 (3), May 70, 79-81.

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12 ED. (Vaidyanatha Sastri). The Vedic sacraments. *VL* 4 (4-9).

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13. ED. [Upanayana]. *Kamakoti Vani* 4 (3), Mar. 72, 8-20.

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14. GHOSH CHAUDHURY, S K. Chaturasrama—a composite feature of life in pre-Buddhist India *PIHC* (27th Session), 1967, 130-133

15. GHURYE, G. S *Two Brahmanical Institutions : Gotra and Carana*. Popular Prakashan, Bombay, 1972, xii+324.

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Rev V K. BOSE, *MiaI* 52 287-88

16 GONDA, J [Haarscheitelung *simantonnayana*] *EW* 7, Rome, 1956, 12 ff

17 GONDA, J A note on the Vedic student's staff *JOIB* 14 (3 4), 1965, 262 72

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18 HEESTERMAN, J C The return of the Vada scholar (*samavartana*) *Kuiper Fel Vol*, 1968, 436 447

(KUIPER's views about the agonistic New Year festival as back ground of R₁ constitute a fresh start in our understanding of ancient Ind. rel) trad interpretation of *samavartana* as the conclusion of Vedic apprenticeship seems to be secondary close affinity bet. the cyclical patterns of the Śrauta sacrifice and *sam* the cycle of agonistic festivals had to be refracted into on the one hand the concatenation and diversification of the single sacrificer's *yajnas* in the Śrauta corpus and on the other hand, the learning by rote fixed texts as part of the domestic ritual

19 HOENS, D J, An excursus on Bhagavadgita 6, 11 *Kuiper Fel Vol*, 1968, 523 532

cloth, kusa grass, antelope-skin (also in *ĀpGS* 4 10 11)—the three represent the powers of austerity and the divine sphere (cf *AV* 11 5 6, *SPBr* 3 1 2 13, 18) .

20 JHA, Pasupati *Sraddhakartavyatavimarsah Samvid* 7, 1970-71, 33 49.

21 JOSHI, Lakshmana Sastri Samskaras and their characterisation as yajña *PICO* (25th Session), Moscow, 1963, p 87

22 KAKAR, Sudhir The human life cycle the traditional Hindu view and the psychology of Erik Erikson *PEIV* 18 (3), July 68, 127-136

recent developments in psychoanalysis, especially in its emphasis on "ego strengths" (Heinz HARTMANN) or "basic virtues" (Erik ERIKSON), show a startling affinity to Hindu Āsrama theory correlates ERIKSON's 'eight ages of man' with Āśramas

- 23 KRISHNA LAL Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in Upanayana ritual *JOIB* 17 (2), 1967, 129-136

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- 24 KRISHNA LAL *Saṅkṣanika samskaron ke mantron ka mahattva* (Hindi) *VJ* 21 1972, 213-216

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- 25 MADAN, T N Is the Brahmana Gotra a grouping of kin? *Southwestern Journal of Anthropology* 18 (1), Albuquerque, 1962, 59-77

- 26 MALLEDEVARU, H P "Upanayana samskara" and its significance according to Paraskara Gṛhya Sūtra *KUJ* 4, June 60, 26-32

27. MISHRA, Krishna Chandra. Gotra and exogamy *Prajña* 11 (1), Oct 65, 155-162

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- 28 OJHA, Radhakant. *Vaidika samskara vivecanam* *Prajña* 16 (2), Mar 71, 54-59

- 29 PANCHOLI, Badri Prasad *Kya samnyasa aśrama avaidika hai?* (Hindi) *Vedavani* 17 (9), July 65, 7-15

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- 30 PANCHOLI, Badri Prasad. *Vaidika grhastha jivana* (Hindi) *VJ* 15 (10), Dec 66, 69

- 31 PANDEY, R. B *Hindu Samskaras Socio religious Study of the Hindu Sacraments* Mot Ban, Delhi, 1969, xxvii+327

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- 32 PANDEY, R B *Hindu samskara (samajika tatha dharmika adhyayana)* (Hindi) Chowkhamba, Varanasi

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33 PANDEYA, P The pre procreational samskaras of the Hindus SP, 22 AIOC, 1965, p 175

34 PANSE, G M Concept of gotra an attempt of new interpretation SP, 26 AIOC, 1972, 264-65

concept of g is purely Vedic g does not connote uterine relation conception of R̥ṣi signifies existence of group souls absorbed in deep meditation for the preservation of Vedas and perpetuation of human welfare

35 PARADKAR, M D Samskaras—their purpose and significance. *Mys Or* 4 (1), Mar 71, 8 14 (Also in SP, 25 AIOC, 1969, 258 259)

36 RAHURKAR, V G *Rgveda men gotra paddhati ka udgama* (Hindi) PP 3, 1970, 27 34 (Also "The origin of the gotra system as reflected in the family mandalas, other mandalas, and the *Apri suktas* of the *Rgveda*" SP, 24 AIOC, 1968, p 24)

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37 RAHURKAR, V G The concepts of gotra and pravara through the ages JIH (GJVol), 1972

38 RISHIMITRA 'Samskaravidhi' men pariṣṭa kī avasyakata (Hindi) *Vedavani* 19 (2), Nov 66, 9 13

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39 SHUKLA, S J B *Vedesu gṛhashtasramavarnanam* Surabharati, 1966, 31-33

40 SIDDHANTALANKAR Satvabrat. The theory of samskaras VL 4 (4), 113-116, (5), 149 155

41 SIVAPUJANASIMHA *Antyesti samskara nidarsana* (Hindi) *Vedavani* 15 (1), Nov 62, 71-76

42. SIVAPUJANASIMHA *Samnyasasrama kī vaidikata* (Hindi) *Vedavani* 15 (3), Jan. 63 78, 17 19

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43. SIVAPUJANASIMIHA *Kya yajñopavīta anāvaśyaka hai?* (Hindi) *Vedavani* 16 (11), Sept 64, 7-9.

(ref A S ALTEKAR, 'Yajñopavīta ka itihāsa' (Hindi), *Yugantar*, G S PREMI, "Yajñopavīta" (Hindi), *Sarita*, July 64, 151-159 acc to PREMI, y is 'Manu's reign') acc to S, wearing of *śikhā-sūtra* is obligatory for every Ārya

44. SOUNDARA RAJAN, K V Rites (*samskaras*) connected with death (*preta*) and after (*pitṛ*) *BITCM*, Part II, 1966, 259 275

45. SRUTISHILA SARMA *Kya samnyāsaśrama ka vedon men vidhana hai?* (Hindi). *Vedavani* 14 (12), 8-11.

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- 46 STEVENSON, S. *The Rites of the Twice-Born*. Mun. Man, New Delhi, 1971, xxiv+474

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- 47 SUBRAHMANYA SASTRI, P S *Dampati-dharmah. Viśva Samskṛtam* 2 (4), Aug 65, 350 351, 354

- 48 SURYANARAYANA *Samskaravicarah Viśva-Samskṛtam* 5 (4), 305-315, 6 (1), 20-35.

49. TRIPATHY, Ram Chandra Gotra anyā pravara. *BJ* 13 (2), 14-8 66, 162 165

ref to pastoral civil g = shelter for cows divided in homogeneous groups, people of one g lived as brothers and sisters, therefore, marriage within a g prohibited Rsis of excellence in the same line of g or in diff gs connected with one another by exogamous marriage were *pravaras*

- 50 VAN TROY, J The origin of asceticism and of the asrama-dharma *Bharati* 8 (1), 1964 65, 1-26

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51. VIDYASAGAR, Madan Mohan *Samskāra-samuccaya* (Hindi) Ramlal Kapur Trust, Amritsar

16 *samskāras* (with *Sarasvatī bhāṣya*)

52 VIJAYASANKARA *Vaidika sraddha aur pitara* (Hindi)
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53 VIMALANANDA, Swami The significance of brahmacarya
Pr Bh 70, Oct 65 411-424

54 VINDHYAVASINIPRASAD *Garbhadhana samskara eka
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55 YAMAORI Tetsuo On gotra exogamy and sapinda exo-
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56 YOUNG Frank W *Initiation Ceremonies a cross cultu-
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acc. to Y the function of initiation ceremonies is to reinforce the
 initiate's ability to perform his sex role to help him view the
 adult world from a male pt of view

Rev S ORTIZ, *Man* (US) 1 411 12

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1 ADHIKARI Subal Chandra Monogamy and population
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PAIOC (25th Session), 1972 293 300 (Also in *SP 25 AIOC*
 1969 p 148)

RV evidence re monogamy Vedic prayers for progeny *DS*
 ment on *kalarā* : as period of celibacy

2 ADHIKARI Subal Chandra Right and liberty of the
 Indian wife as depicted in the Hindu marriage hymns (up to c
 700 A D) *SP 26 AIOC* 1972 p 336

3 AGRAWALA V S *Vaidika viraha ka adarsa—arundhati*
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4 ALTEKAR A S *Position of Women in Hindu Civilisation*
 Mot Ban, Delhi 1962 395

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5 ASOKA KUMAR *Vaidika salitya men nari ka svarupa*
 (Hindi) *GAP* 21 (12) 1969 577 579

6 BADER, Clarisse *Women in Ancient India Moral and Literary Studies* Chowkhamba Sk Studies 44, Varanasi, 1964, xviii+338

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7 BAIG Tara Ali (ed) *Women of India* Govt of India Ministry of I and B, New Delhi ix+276

Woman in ancient India by Radha Kumud Mookerji

Rev S LIENHARD *OLZ* 1962 627 29

8 BANDYOPADHYAY (BANERJEE), Santi Marriage-system in the Brāhmanas *SP* 25 AIOC, 1969, p 269

9 BANDYOPADHYAY, Santi Women's right to property in the Vedic age *SP*, 26 AIOC 1972, 339 340

old maiden had share in patrimony (*RV* II 17 7), right of inheritance of a brotherless daughter (*RV* I 124 7)

10 BHARATIYA, K K Economic and civic life of women in *Rgveda* *SP*, 24 AIOC, 1968, 5 6

11 BHATTACHARYYA, N N Indian puberty rites *ISPP* 9, 1968

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12 CHAKRABARTI, Samiran Ch Vedic evidences regarding the female inheritance *CR* 174 (3), Mar 65, 239 243

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13 CHAKRAVARTI, Chandra *Sex life in ancient India an explanatory and comparative study* FKLM Calcutta, 1963, 167

14 CHAKRAVARTI, Srivani *Strijah sahamaranam* *SSPP* 48 (4), Aug 65, 77-85

15 CHAKRAVARTY, Haripada Female ascetics in the Brahmanical society in ancient India *PIHC* (26th Session), 1964, 114-115

general attitude of Hindu law makers against women taking to *sannyasa* Dr nuns ref to by Jānini and Baudhāyana

16 CHAKRAVARTY, Haripada Jaimini on women *PIHC* (28th Session), 1966, 93 94

woman's competence to perform sacrifice

17. CHATTERJEE, Heramba. Svayamvara, the ninth form of marriage. *ALB* 25, 1961, 603-615.

..S to be distinguished from *gandharva* marriage, S as old as *RV* (X. 27. 12, 39. 7) ..

18. CHATTERJEE, Heramba. Background of divorce and remarriage in ancient India. *SP*, 26 *ICO*, 1964, 80-81

. marriage as sacrament, two halves become united (*ŚPBr* 5 2. 1. 10), *Āpastamba* (II. 10 27 6) *jāyapatyoh acirbhāgo na vidyate* *AV* (IX. 5 27) ref. to woman's remarriage, *BaudhDS* (II 2 31) provides for remarriage .

19. CHATTOPADHYAY, Aparna. The women in the Upaniṣads. *Pr. Bh.* 72 (5), May 67, 223-226.

20. CORMACK, Margaret. *The Hindu Woman*. Asia Publ. House, Bombay, 1961, 280.

21. DEVI, Sushil Malti. Girls' boarding houses and their management in ancient India. *Satkari Mukherji Fel Vol*, 1969, 386-403.

22. DHARMADEVA. *Vedokta pariharika kartavya aur adarja* (Hindi). *VJ* 12 (1), Mar. 63, 17-19.

..*RV* 33. 41, 3 42, *RV* I 1. 9, *SV* 259 ..

23. DHARMADEVA. *Strīnam vedadhyayanadhikarah*. *GKP* 19 (3), Dec. 66, 198-202.

24. DIKSHITA, Ramanath. *Vivahamantrarthah*. Sri Ramayana Mudranalaya, Madras.

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25. DUTTA, Jatindra Mohan. Was there a shortage of women in ancient India? *Mini* 41 (3), 1961, 184-193.

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26. FUJI, Kenkyo. Ethics of the family as described in the sutra literature (Jap.). *JIBS* 12 (1), Jan. 64, 94-99.

27. GALD, Ramachandra. *Rgveda men nārī ka samuṣa* (Hindi). *PP* 1 (1), 1963, 81-91.

- 28 GOPAL SASTRI *Vayaska kanya vivaha hi veda pratipadya hai* (Hindi) *Vedavani* 17 (1), Nov 64, 68-69

RV X 85 40 41

- 29 GOSWAMI, Krishnagopal Intercaste marriage in the light of the Gautamadharmasutra SP, 23 AIOC, 1966, 30 31

- 30 GOYAL Pritiprabha *Vivahaprakara vivecana evam aitihasika kalakrama* (Hindi) BSSS 1 (3 4), 1971-72, 89-95

RV X 85 Brahma Nir 6 9 Asura (as indicated in RV I 109 2) RV V 61 Daiva RV X 27 12, I 119 5 Gandharva or Svayamvara

- 31 KAPADIA, K M *Marriage and Family in India* OUP, Bombay, 1966, xxxii+395

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Rev (on second ed) W RUBEN, *DLZ* 80 (1959) (5), 396 99, (on third ed) L W HAZLEHURST, *JAS* 26, 733 34, S LEVITT, *JAS* 91, 161

- 32 KATRAK, J C *Marriage in ancient Iran* Bombay, 1965, 120

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- 33 KRISHNA LAL *Vivahakarmani dhruvadidarsanamantrah Samskrta Ratnakara* 29 (9), Sept 67, 26 31

- 34 LIMAYE S K *Naticarami* present form of marriage SP, 24 AIOC, 1968, p 218

the *nai carāmi* vow makes the form of marriage *prajapatya* and not *brāhṇa*

- 35 MADAN, Atam Prakash *Stridhana or woman's property in Indian law an appraisal of its concept and contents VII* 9 (1), Mar 71, 85-108

woman's separate property recognised even from Vedic times
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(ancient Ind view of polity govt was servant of social order, it was an unfortunate necessity in an age of decline) three concepts of kingship (1) king is merely servant of the people (cf Mahasamanta in *D ghanikāra*), (2) king as divinely appointed figure but appointed by the will of the people (cf Manu MBh Sāntu) (3) king as entirely divine figure (cf Vīṣṇu created the first king MBh, Sāntu) mystical identification of king and kingdom (cf Vajapeya intended to revitalise the chief of the tribe) king as *ṛṣi* *maita* (*Au Br*)

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15 DUTTARAY, Rajatbaran Ksatr—a state functionary of ancient India *OH* 10 (1), 1962, 1-18 (Also in *SP*, 26 ICO, 1964, 90-91)

ref to k. in Rājasūya, various interpretations of the term, this is due to services in various imp capacities rendered by k. as one of the king makers and sustainers of kingship progressive deterioration in the imp of k. s social position

16 DESHPANDE, G T A reference to rāstra in Nirukta *NUJ* 16 (1), Oct 65, p 126

Yāka (Nir VII) refers to two concepts that transform men into rājra *samsthānaikatva* and *sambhogaikatva*

17 DHARMADEVA *Lokarajya men janata ke vedokta kartavya* (Hindi) *VJ* 14 (4), June 65, 7-9, 12

18 DREKMEIER, Charles *Kingship and Community in Early India* Stanford Univ Press, Stanford, Calif, 1962, xii+369+r map, etc

studies political ideas with their rel. background Part I delves into myths of Rā and derives a dynamic view of the evolution of its tribal culture as well as of the Aryan social organization of the period Part II deals with the decline of tribal culture early Vedic period saw Aryans emerge from the state of tribal society, tribal patriarchy evolved into king, had to act with the con

currence of an assembly of his people, sacrificial ceremonial became involved, therefore rise of Brahmanas as a priestly class in later Vedic period, author sees the rise of two powers 'sacro-political' and 'sacro economic' : ("preservation of Dharma was major obligation of the state, that is why Hindu political theory was essentially static", 'kingship was not a divine institution Vedic king performed no priestly functions', 'supernatural reprisal for non-observance of Dharma by the king') Buddhist kingship, Kautilya (Part III), discusses (Part IV) forms of authority origin of kingship, limits and nature of royal authority, diffusion of power, corporations Part V origin and evolution of Hindu political ideas

Rev A D COSTA, *Indica* 1, 112-13 J D M DÉRRETT *BSOAS* 27, 189-91, L DUMONT, *AA* 66 156-57 A T EMEREE, *J4OS* 84, 89-90 K., *J ISBom* 36-37, 74-76 K. L. NILAKANTA SASTRI, *JIH* 41, 551-55 B S SURYAVANSI, *JMSLB* 19 70-71 O H de A. W., *UCR* 20, 303-05

19 DUMONT, Louis The conception of kingship in ancient India *CIS* 6, Dec 62, 48-77

(1) *brahman* and *ksatra* in the *Br* (2) king and chaplain, (3) *b* as dependent in fact, (4) comparative significance of the fact, (5) legendary conflicts, origin myths and theories of kingship

20 DUTT, S The birth of the Sangha *Pr Bh* 67, Mar 62, 101-105

Up give us the doctrine of *tyāga* and its empirical fulfilment in *sannyāsa*, Buddhist and Jaina legends show the world forsaker descend from the misty heights of an idealistic philosophy to the common earth and the human plane

21. DWIVEDI, K D The Atharvavedic polity *SP* (Suppl.), 26 *ICO*, 1964, p 16

22 GANGULI, D K The village headman in ancient India *PIHC* (31st Session), 1970, 79-84

practice of carrying on village adm thro. a headman seems to be as old as *RV* (cf *XL* 107-5 *grāmanī*), *grāmanī* also ref to in *TS* (II 5 4 4), *ŚPBr* (V 4 4 19) *g* in Vedic times, presumably elected by the community to wh he was accountable functions of *g* in the Vedic age defence and fiscal function *g* normally belonged to *Kṣatriya* order considerable power and position *g* among the *Ratnas*

23 GHOSHAL, U N The alleged parallel between the janapada and the Greek city state *JBRS* 45, 1959, 19-28

course of development of ancient Ind and Gk politics proceed
ed not on the same but on parallel, lines

24. GHOSHAL, U N *A History of Indian Political Ideas*
(The ancient period and the period of transition to the middle
ages) OUP, Bombay, 1966, xxii+589

corrected reprint of VBD II 71 30

Rev (on 1959 ed) A L BASHAM, *BSOAS* 25, 176-78, R
BHASKARAN *ALB* 24 247-49, O BOTTO, *EW* 14, 99-101, D
Mackenzie BROWN, *JAOS* 80 369-71, J. W SPELLMAN, *JRAS*
1961, 155, L STERNBACH, *PEW* 12, 75-77

- 25 GHOSHAL, U N Some aspects of ancient Indian poli-
tical organization *JWH* 6, Paris, 223-234

- 26 GONDA, J Ancient Indian kingship from the religious
point of view *Numen* 4, 127-164

earlier instalments VBD II 71 32 (in four instalments)

- 27 GONDA, J The sacred character of ancient Indian king-
ship *Studies in the history of religions Suppl to Numen* 4, 1959,
172-180

see VBD II 71 31

- 28 GONDA, J *Ancient Indian Kingship from the Religious*
Point of View E J Brill, Leiden, 1966, iv+148, (Reprint 1969)

29. GONDA, J. Some riddles connected with royal titles in ancient Iran. *Cyrus Conm. Vol. I: Bull of the Iranian Culture Foundation* 1 (1), 1969, 31-46.

..considers *rāj*..

30. GOPAL, Lallanji. Samanta—its varying significance in ancient India. *JRAS* 1963, 21-37.

31. GUPTA, Sudhir Kumar. *Vaidika samaja-vyavastha: janapada* (Hindi). *Samaja-Kalyana* 5 (2), Jaipur, 1963

. *rājya* stands for brilliance, *janapada* for activity and progress a uniform social structure in all parts of Vedic India *yajña* = basis of social structure .

32. GYANI, S. D. State in ancient India. *Vikram* 4, No. 60, 7-13.

33. HARIDAS, Balasastrī; APTE, S. S. *Glimpses of the Vedic Nation*. Sri Kamakoti Publ. House, Madras, 1969

..English transl. of *VBD* II. 71 35 .

Rev. P. NAGARAJA RAO, *BJ* (26-1 69), 86, V. G RAHURKAR, *Kusari* (2 1 72).

34. DE HEUSCH, Luc (ed.). *Le pouvoir et le sacré*. Annales du Centre d'Étude des Rel, Inst. de Sociologie, Brussels, 1962, 186.

. phenomenological approach to hist. of rel, sacral kingship (magical content of kingship) Indian kingship (Prof and Mrs. ROCHER) . the divine char and function of pre Vedic kings

Rev. E. O JAMES, *Man* 1965, 16

35. HOCART, A. M. *Kingship*. Oxford Reprints, 1970, 252+12 plates.

. reprint of 1927 ed. .

36. JAIN, Rama Chandra. Gana—the most ancient Aryan society. *PIHC* (24th Session), 1961, 32-33.

. *gana*—an armed organization, it was a tribal collective having its tribal dictator, Ganapati..

37. JAITLEY, Ranjana Democratic ideas in Vedic polity and political institutions. *SP*, 26 AIOC, 1972, 354-355.

38 JAUHRI, Manorama *Politics and Ethics in Ancient India*
Bharatiya Vidya Prakashan, Varanasi, 1968, xvii+393.

some Vedic sources used

Rev BUDDHA PRAKASHI, *VJJ* 7, 224-227

39 KANGLE, R P *Pracina bharatiya rajaniti* (Marathi)
Mauj Prakashan, Bombay, 1969, 130

40. KULKARNI, C M Dharmarajya *QJMS* 58, 1967-68,
95-108

ideas and institutions of welfare in ancient India .

41 MAHTO, Mohanlal *Svarajya* (Hindi) *Parisad-Patrika* 4
(1), April 64, 32-39

based on Vedic lit

42 MAJUMDAR, A. K Local self government in ancient
India *Afr ca Quarterly* 2, April 62, 42-46

43 MISHRA, Mangilal *Puratana gramaraja se panchayata-
raja taka* (Hindi) *VJ* 16 (12), Feb 68, 20-22

44 MUKHERJI, Shobha *The Republican Trends in Ancient
India* Mun Man, Delhi, 1969, xvi+220

Vedic evidence (ch 2 ref to republics in Paurani)

Rev W D O'FLAHERTY, *BSOAS* 34, 208

45 PANCHOLI, Badriprasad *Pracina bharata men ganatan-
trika sasanavyavastha* (Hindi) *Sodhapatrika* 15 (1), Jan 64,
50-65

(RV I 80 throws much light on the subject) principles of
democracy known in Vedic Age

46 PANCHOLI, Badriprasad *Vaidika svarajya sadhana*
(Hindi) *VJ* 14 (10) Dec 65, 5-10

47 PANCHOLI, Badriprasad *Jayasila sasaka* (Hindi) *GKP*
19 (12), 578-582

RV X. 180 1-3

48. PANDEY, K C Rajaniti or politics *IA* (3rd Series)
1 (2), April 64, 90-103.

49 PANDEYA, Shyamalal *Vaidika sabha* (Hindi) Tripathaga
11 (8), May 66, 17-26

50 PANDEYA, Vinod Chandra *Pracina bharatiya ganatantra*
(Hindi) *VJ* 16 (6) Aug 67, 35 36

51 PARASAR, Hargovind *Pracina bhārata men lokarajya*
ka svarupa (Hindi) *VJ* 16 (8), Oct 67, p 36

ref to *bahupāyā svarajya* in *RV V* 66 6, v s: *rāja pratīṣṭhitā*
(TBr)

52 PHILIPS C H (ed) *Politics and Society in India* Geor
ge Allen and Unwin, London, 1963, 190

(contains among others A L BASHAM Some fundamental
political ideas of ancient India)

Rev J H BROOMFIELD *JAS* 23 326 27

53 PRIYAVRATA *Rastra śakata ke dhurina* (Hindi) *Veda-*
vani 16 (2), Dec 63, 2-4

RV I 84 16

54 PURI, B N *History of Indian Administration* Vol I
Ancient Period Bh Vid Bh, Bombay, 1968, vii+304

in the Vedic phase the picture is of a progressive sociopolitical
order wh had established itself and was fast extending its
dominion

Rev P L K MENON *JIH* 46 424, W D O FLAHERTY, *BSOAS*
32 669 70

55 RAGHUVIRA MUMUKSHU, Sastri *Vedavarnitarajanitika-*
dhantah *GKP* 20 (12), 1967, 30 33

56 RARATE, Ramachandra *Vedesu sanghavisayakam kincit*
SS 18 (3), 19 26

57 RAU, W *Staat und Gesellschaft im alten Indien nach*
den Brahmana Texten dargestellt

VBD II 71 50

Rev W RUBEN, *DLZ* 79 (1958) 658 661 L. STERNBACH, *IJ*
3 (1) 74 78

58 RAY, Brajādeva Prasad *Aupanisadika rajasāstra* *VJ* 14
(6), Aug 65, 23 27, (7), Sept 65, 32-36

59 RENO, L. Politique et économie dans l'Inde ancienne
Journal des Savants, Jan-Mar 66, 28-40

60 RUBEN, W. Some problems of the ancient Indian republics
Kunwar Mohammad Ashraf Vol, Berlin, 1966, 5-29

61 RUBEN, W. *Die Gesellschaftliche Entwicklung im Alten Indien II Entwicklung von Staat und Recht* Akademie-Verlag, Berlin, 1968, viii+292

six periods : (1) Rgvedic military democracy (1200-900 B.C.), (2) rise of late Vedic state (900-550 B.C.), (3) formation of centralized empire (550-325 B.C.), (4) Maurya empire (325-236 B.C.), (5) decentralization (Sunga, Kanva etc.) and new centralization Kushan (236 B.C.-800 A.D.), (6) Gupta empire (300-500 A.D.) Marxist approach to Ind. hist.

Rev L. STERNBACH *JAOs* 89, 442-43

62 SAHA, S. R. Kingship in ancient India *CR (NS)* 2 (2), 1970, 271-278

earliest legend re origin of kingship in *Ait. Br.* kingship based on human needs and military necessity also mystical and contractual theories of origin of kingship

63 SALETOR, B. A. *Ancient Indian Political Thought and Institutions* Asia Publ. House, Bombay, 1963, xiv+695

from earliest times to cir. A.D. 1000

Rev J. W. SPELLMAN *JRAS* 1964, 149-50 (S challenges the view that in ancient India there were no rights, but only obligations)

64 SAMBA DIKSHITA *Rastragopah purohitah* *GKP* 23 (1-2), 1970, 2-5

65 SATAVALEKAR, S. D. *Vedokta svarajyasasanapaddhatih* *Amṛtalata* 1 (1), April 64, 39-42

66 SATAVALEKAR, S. D. *Vedon men loka rajya ki kalpana* (Hindi) *VJ* 14 (1), Mar 65, 9-10

67 SATAVALEKAR, S. D. *Vaidike samaye svarajyasasanasya svarupam* *Amṛtalata* 4 (1), May 67, 5-6

68 SATAVALEKAR, S. D. *Pracina vaidika samayanti svarajyapaddhati* (Gujarati) Sannistha Prakashan, Ahmedabad, 1967, 15

69. SATHE, S. G. The Aitareya Brahmana and the Republic. *PEW* 19 (4), 435-441.

VBD III 13 17 .

70. SATYAKETU, Vidyamartanda *Pracīna bharatīya śasana vyavastha aur rajyasāstra* (Hindi) 1962

71. SCHLERATH, B. *Das Königtum in Rig-und Atharvaveda* (Ein Beitrag zur indogermanischen Kulturgeschichte) Franz Steiner-Abh für Kunde des Morgenlandes 33, 3, Wiesbaden, 1960, viii+173.

. (1) gods having only casual connection with lordship, (2) lordship over tribes, (3) lordship over the world, (4) kingship in conjunction with efficacy or forms of appearance of gods, (5) *rajā iva* (na), *raja āt*, (6) the setting up of king, (7) *saṃrāj svarāj*, (8) position of 'king verses' in the hymns, (9) kingship and water, (10) oath, (11) traces of *Rajasūya* in *RV* and *AV*, (12) stratification and unity of *RV* (*pañcājana*=the people concerned+the peoples living in the four quarters root *yaj*)

Rev J D M DERRETT, *JAOS* 81, 143-44, G DUMEZIL, *JAI* 249, 427-30, R HAUSCHILD, *OLZ* 1964, 72-74, V PISANI, *Paidia* 19, 26-29, W P SCHMID, *IF* 69, 63-66, J C WRIGHT, *BSOAS* 24, 368

72 SCHNEIDER, U *Asketenethik und Politik in Indien Vom Frieden*, Hannover, 1967, 233-252

73 SHARMA, Hari Ram *Vedon aur sāstron ka rāstra dharma* (Hindi). *Saptasindhu* 12 (10), Oct 65, 56-63

74 SHARMA, J P. The question of *vidatha* in Vedic India *JRAS* 1965, 43-56

■ had no tribal or national basis, it performed no rel or social or political functions for the entire political community, ■ some times prayed in bardic fashion for the victory of the tribe, women participated in its rel ceremonies and rites it took part in socio-rel rituals such as wedding in the settlement, in short, ■ was a local congregation wh was largely responsible for performance of rel ceremonies see *VBD* III 79 27

75. SHARMA, J P *Republics in Ancient India, c 1500 B C -500 B C* E. J. Brill, Leiden, 1968, xviii+278.

author claims that no less than four different types of republic can be distinguished in Vedic period .discusses *vis*, *sabha*, *saniti*,

vidatha (*sabha*=comparatively small council chiefly composed of the most influential members of the community, *samiti*=a bigger assembly consisting of the heads of families of the tribe) origin of republican tribes of eastern India

Rev T BURROW *BSOAS* 34 416 17 (none of the supposed republics can be geographically identified) J W SPELLMAN, *JAS* 30 712 13

76 SHARMA R. S. *Aspects of Political Ideas and Institutions in Ancient India* Mot Ban Delhi, 1959, xiv+254 (Second revised and enlarged ed., 1968, 336+18)

VBD II 71 59

Rev (on first ed.) J G DE GASPARIS *JAOS* 81 432 34, J D M. DERRETT *JRAS* 1961 154 55 J FILLIOZAT *JESHO* 5 109 12, W RAU *ZDMG* 112 421 23, G TUCCI *EW* 13 60, A K WARDER *BSOAS* 24 369 70 (on second ed.) R C MAJUMDAR, *JIH* 46 299 303 J W SPELLMAN *JAOS* 91 157

77 SINHA, B P. Organisation of civil service in ancient India down to second century B C *PatUJ* 20 (1), Jan 65, 156 165

in early Vedic period kings of small tribal kingdoms ruled with the help of such political assemblies as *sabha* and *samiti* by later Vedic period some specific departments under separate heads had been organised

78 SINHA H N. *The Development of Indian Polity* Asia Publ House, Bombay 1963, 589

from the Vedic age to the end of the Mughal period

Rev AMBA PRASAD *JIH* 43 314 15

79 SPELLMAN John W. Political implications of the king's *vetana* *JESHO* 5, 1962 314-317

the earliest taxation concept in ancient India is of *balli* (*RV* V 173 6 III 4 3 *AV* III 29) free will offering to king *vetana* is not wages but fees it also means (obsolete) tribute to the superior

80 SPELLMAN John W. *Political Theory of Ancient India A Study of Kingship from the earliest times to circa A D 300* OUP, 1964, xxiv+288

{ 1 } *matsyanyāya* organic theory of state sacrificial theory of state, { 2 } scheme of gradation of king's divinity (illustrated by

graph); (3) 'elective principle' in kingship, (4) Ratnins of IV and Brāhmanas (they did not constitute a council or advisory body of king); Purohita; 'councils' and 'assemblies' of ancient India; (5) Rta and Dharma; (6) Asvamedha, cakravartin, etc... Rev. : A. D'COSTA, *Indica* 1, 203-10, J. D. M. DERRETT, *BSOAS* 28, 170-72; U. N. GHOSHAL, *JASBen* 6, 118-22, Norman D. PALMER, *JAS* 24, 533-34; L. SEURZAK, *OLZ* 1971, 287-89, F. WILHELM, *JESHO* 8, 109-10.

81. SRIVASTAVA, Saila. *Prācīna bhāratiya grāmya śasana ka pramukha adhikārī 'grāmanī'* (Hindi). *Śodhapatrikā* 22 (1), 1971, 19-26.

..Vedic evidence considered..

82. SRUTISILA SARMA. *Vaidika-rāṣṭraśāsanani. Amṛtalaṭā* 4 (1-4), 1967-68.

83. SURYAKANTA. *Vaidikī rājyavyavastha. GKP* 18 (1-2), 1965, 9-10.

84. SURYAPRAKASH SASTRI, R. *Vedesu rajanītiḥ. VS*, Tirupati, 1967, S 36-42.

85. TATACHARYA, A. Ramanuja. Political thoughts of the Vedas. *VS*, Tirupati, 1967, E 62-63.

. conception of democracy, kingship not despotic, adm units and executive staff; various forms of govt...

86. TATACHARYA, A. Ramanuja. *Vedakalīna-janatantra-sthānani. KSV Series 14*, Tirupati, 1970.

87. TRIPATHI, Harihar Nath. *Prācīna bharata men rājya aur nyayapalikā sambandha* (Hindi). *Prajñā* 11 (1), Oct. 65, 98-107.

88. UDAYAVIRA SASTRI. *Rastra raksa ke vaidika varṇana* (Hindi). *Viśvambhara* 1 (4), 1963, 35-41.

89. UDAYAVIRA SASTRI. *Bharatiya sahitya men lokarājya-sambandhi vicara* (Hindi). *VJ* 14 (1), Mar. 65, 18-20.

90. VAJAPEYI, Raghavendra. *Śasanavidhana ke sandarbhan men 'arājaka'* (Hindi). *NPP* 67 (2), 1963, 154-160.

..distinction in ancient Indian polity bet. *maṣyanyāya* and *arājaka*..

91 VAJAPEYI, Raghavendra *Borhaspatya rajatva siddhanta aur usake niyamaka tattva* (Hindi) VJ 12

serially

92 VAJAPEYI, Raghavendra *Pracina bharata men lokarajya kalpana evam svarupa* (Hindi) VJ 14 (1), Mar 65, 23 27

93 VARMA, V P. *Studies in Hindu Political Thought and its Metaphysical Foundations* Mot Ban, Delhi, 1959, iv+332+vii

3rd ed of VBD II 71 64

Rev E B JAOS 81, 462, J W SPELLMAN, JRAS 1961, 66

94 VARMA, V, P The element of values in ancient Hindu political thought JBRS 47, 1961, 336 ff

95 VARMA V P *Vaidika rajanitisastra ka darsanika viyecana* (Hindi) Sarasvati 67 (1) 6, June 65, 441-443

Vedic political thought founded on *vratas* and *niyamas* two ideals of Vedic thought were *starajyavada* (RV I 84 10, 94, YV 20 7 8) and *visvavada* (YV 20 25, AV XV 9 2, XIX. 55 6, SPBr 13 2 9 2 6 (*visvavada*—balance bet. *kshatrabala* and *brahma bala* emphasised))

96 VISHVAMITRA *Vaidikarajyasasanam kramavikasitam kim? Amrtalata* 4 (2), Aug 67, 64 69

97 VISVANATH *Rajya vyavasthaon ka kramika vikasa* (Hindi) Vedavani 19 (4), Feb 67, 7 10

98 WHESEKERA, O H de A *Ksatra Dharma and Raja-Dharma K Motwani Fel Vol* (Satis Book Enterprise), Agra, 1970, 70 87

72. ECONOMIC LIFE

1 CHAUHAN, Shraddha *Rgveda men dhana ki parikalpana* (Hindi) Jodhpur Univ, 1970

doctoral diss. 28 words for *dhana* (*dhananāman*) given in *Aighanfu*, the subject discussed in the light of those words

2 CHHABRA, B Ch *Gold through the ages V R. Shashatabdya Fel Vol*, 1971, 304-313

. gold in Vedic period.

3. CHOUDHARY, Radhakrishna Ownership of land in ancient India. *PIHC* (27th Session), 118-119.

. Vedic period no land cd. be alienated without the consent of rif, 'ownership' was then no problem, traces of communal ownership, royal control of land never seriously called into question since the later Vedic period

4. CHOUDHARY, Radhakrishna Problems and methods of socio-economic history of ancient India in a new perspective *JBRS* 54, 1968, 76-126

5. "A co-operative economic system and Hindu idealism". *BITCM*, Part I, 1964, 35-58.

. report of a seminar...

6. DARIAN, Steven G The economic history of the Ganges to the end of Gupta times. *JESHO* 13 (1), Jan 70, 62-87.

. even before Aryans, indications of life and activity along the Ganges, in the Ganges basin can be found remnants linking its inhabitants with Har civil, to the Rgvedic Aryan, G was the eastern limit of his consciousness, the word occurs twice in *RV* IV reveals intimate knowledge of fishing no indication of river trade with the lower Ganges valley in 9th cent B C (throughout Vedic period, Magadha was regarded as impure non Aryan region; Bengal not mentioned in Vedic times, in early *DS* and gramm treatises, land of Aryans still confined to upper Ganges valley)

7. FRYKENBERG, R. E (ed.) *Land Control and Social Structure in Indian History*.

Rev J GONDA, *CAJ* 13 (4), 320

8. GOPAL, Lallanji Ownership of agricultural land in ancient India. *JBRS* 46, 1960, 27-44. (Also in *JESHO* 4, 1961, 240-263).

evidence in Vedic period of the existence of private ownership of cultivated land ref to the measuring of fields and their being separated by strips (*kshitra*), expressions like *ur-ardra*, *Urdra*, *Urdra*, *Urdra* Apāli's ref to her father's field prayers for fertile fields and worthy progeny indicate private proprietorship *RV* (IV 18 5, V. 31. 6, VI 1 18, VI 1 22), *TS* (II 2 1 2) *Ch. Up.* (VIII. 4 2 2) reflect sense of separate and independent fields

9. GOPAL, Lallanji. Organisation of industries in ancient India. *JIH* 42 (3), Dec. 64, 887-914.

- . Panini confirms the existence of *balute* system in ancient India
existence of guilds

10. GOPAL, Lallanji. Economic groups and caste system
in ancient India *JIH* 43 (3), 771-781

VBD III 66 47

11. GOPAL, Lallanji. Economic pursuits in ancient Indian
life. *Kaviraj Comm Vol.*, 1967, 405 417

Rgvedic Aryans did not subscribe to a pessimistic outlook on life
that started in Up period

12. GOPAL, Lallanji. Honey industry in ancient India.
Satkari Mukherji Fel Vol, 1969, 255 262

the Vedic Aryans had a first hand knowledge of honey, *RV*
VIII 4 8 speaks of honey which is *sāragha* (derived from bee)

13. JAIN, H M. Right to property in ancient and mediaeval
India. *Univ All Stud.* (Political Science Section), 1968.

RV, Manusmṛti, Epics—all convey the idea of private property .

14. KAPP, K. William. *Hindu Culture, Economic Develop-
ment, and Economic Planning in India A Collection of Essays.*
Asia Publ House, Bombay, 1963, viii+228

acc to author it wd be wrong to say that "the core of Hindu
metaphysics and moral theory sanctions only the persevering
dedication of the beggar saint and the self sacrificing personality,
if this were the case, Ind civil cd hardly have survived

Rev S K NANDY, *AA* 70, 142 43, L. P VIDYARTHI, *Minl*
45, 257 59

15. KIRFEL, Willibald. *Frühgeschichte des Eigentums in
Altindien. Anthropos* 60, 1965, 113-163

(1) ancient Indian legal lit *Saṁ, Br, DS*, (2) property
right in Vedic period, (3) social structure, (4) Brahmacharin, etc ,
(5) family and inheritance, (6) sale and purchase, etc

16. MADAN MOHAN *Rsi dayananda aur sampatti para
adhikara* (Hindi) *Vedavani* 24 (5), Mar 72, 9-13

D's views mainly based on Vedic texts

17. MAJUMDAR, R C. *Corporate Life in Ancient India.*
FKLM, Calutta, 1969, xvi+391,

. 3rd ed.

Rev S S G, *Folklore* 11 (4), 153

18 MEDVEDEV, E M On the socio economic system of ancient India (Russ) *Narodiya Azii i Afriki* 16, 1966, 65-77

19 MISHRA, Vikas *Hinduism and Economic Growth* OUP, Bombay, 1962, vi+219

part I up to 1500 A D H. exercised its influence on Indian economy mainly thro its attitudes and its institutional features, e. g., asceticism, other worldliness, rel prejudice, caste system

20 MYLIUS, Klaus Die gesellschaftliche Entwicklung Indiens in jungvedischer Zeit nach den Sanskritquellen I Die Entwicklungsstand der Produktivkräfte *EAZ* 12, Berlin, 1971 171 197

picture of material social realities (800-540 B C) lit and arch evidence agriculture based on plough cultivation of cereals gradually outstripped animal husbandry, yet, the latter remained imp., hunting fishing, collecting still persisted, agrarian surplus product was only limited division of labour progressed emphasis on textile production and wood work extent of trade limited owing to village selfsufficiency and unreliability of transport, merchant class developed, scientific endeavours

21 PANDEY, R B Land problem in ancient India (from the earliest times to the second century B C) *Bharati* 3, 1959-60, 147-163

early Vedic period classification of various types of land family ownership of land, development in agricultural methods, relationship bet 'land' and 'state' later Vedic period further developments re ownership and processes of utilization, *kali*=land tax, a new type of village system

22. PRAKASA RAO, M S. The Vedic economy VS, Tirupati, 1967, E 69-86

22A PURI, B N Irrigation and agricultural economy in ancient India *ABORI* 48-49, 1968, 383 390

see *VBD* III 78. 23

23 PUROHIT, Ramesh Chandra *Rgvedakalina bhārata ke udjogaryapara* (Hindi) *VJ* 10 (9), Nov 61, 9-14

24 RAY, Vrajadeva Prasad *Aupanisika bhārata ki arthika sthiti* (Hindi) *VJ* 15 (11), Jan 67, 4-9, 12.

25 ROY CHOUDHURY, C From barter to gold coinage in ancient India CR 164 (2) Aug 62 119 126

cow as principal unit of value in Vedic times also metallic currency *nāśka kṣāla śatamāna*

26 RUBEN, W (ed) *Die ökonomische und soziale Entwicklung Indiens*

VBD II 72 9

Rev R N DANDEKAR *Eras nus* 1960 J D M DERRETT *JAOS* 81 144 45

27 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien I Die Entwicklung der Produktionsverhältnisse im alten Indien* Akademie Verlag Berlin 1967 x+242

Introd Ind village community the breaking gentle society (1200 900 B C) the late Vedic slave owner order (900 550 B C) discusses the Śūdra problem

Rev Klaus MYLIUS *MIO* 15 (1) 176 180

28 RUBEN W Arische Hirten und vorarische Bauern im alten Indien *Das Verhältnis der Bodenbauern und Viehzüchter in historischer Sicht* (Veroff des Inst für Orient forschung Deutsche Akad der Wiss zu Berlin, 69), 1968 51 62

29 SAHAY Shyam Bihari Land measurement in ancient India *Journal of Hist Res* 10, Ranchi, 1967 68 8 17

30 SHARMA R S Rate of interest in the Dharmasūtras *PIHC* (25th Session), 1964 78 85

31 SHARMA R S Kinds of interest in the Dharmasāstra *PIHC* (26th Session) 1964, 121 130

32 SHARMA R S *Light on Early Indian Society and Economy* Manaktalas, Bombay 1966, ix+168

IBD III 65 69 acc to author list materialism is the only scientific approach to the investigation of the ancient Indian social structure finds traces of promiscuity in ancient Ind society ancient Ind economy was by no means static slow but steady improvement in the means of production

Rev J P SHARMA, *JAS* 26, 742-44

33. SIRCAR, D. C. (ed.). *Land system and feudalism in ancient India*. Univ. of Calcutta : CASAIHC, 1966, 139.

..S. D. SENGH, "Royal ownership of land in Vedic period"..

Rev. : BUDDHA PRAKASHI, *Prati* 4 (1), 349-52, A. K. MAJUMDAR, *Bh Vid.* 26, 58-64.

34. SRIVASTAVA, Balram. *Trade and Commerce in Ancient India from the earliest times to c. A. D. 300*. Chowkhamba Sk. Stud. 60, Varanasi, 1968, xii+346+10 plates+2 maps.

73. MISCELLANEOUS TOPICS.

1. AGEHANANDA BHARATI, Swami. Pilgrimage in the Indian tradition. *Hist. Rel.* 3 (1), 1963, 135-167.

2. AGNIHOTRI, Gururamapyaare. *Vedon men goprakhyati* (Hindi). *Savitā* 21 (9), Oct. 68, 209-211.

3. AIER, V. A. K. The cow in India. *KKT* 30 (8), June 67, 250-253.

4. ALSDORF, Ludwig. *Beitrage zur Geschichte von Vegetarismus und Rinderzucht in Indien*. Franz Steiner Verlag (Akad. der Wiss. und der Lit. zu Mainz), Wiesbaden, 1962, 69.

..the concept of *ahimsa* (of the Jainas) not based on ethical ideas, but on a magico ritualistic dread of destroying life .emergence of non-violence is part of the all Indian rel. development and can't be credited to the reform rel. of Buddha and Jina .origin of *ahimsa* and vegetarianism to be sought in pre-Aryan Indus civil. ..

Rev. : J. C. HELSTERMAN, *I-J* 9, 147-49; F. LÁSZLÓ, *Oriens* 17, 270-76, J. F. SPROCKHOFF, *ZD WG* 113, 385-86

5. AUBOYER, J. Jeux et jouets dans l'Inde ancienne. *Archéologia* 8, Jan. 66, 57-61+8 fig.

..sports and toys..

6. BAILEY, H. W. Madu - a contribution to the history of wine. *Zinbun-Kagaku-Kenkyusyo*, Kyoto Univ., 1954, 1-11.

. describes the spread of Old Ir. *meda*..

7. BENNETT, John W. On the cultural ecology of Indian cattle. *Current Anthropology* 8 (3), 1963, 251-253.

- 8 BETEILLE, A How modern are we? Illusion or reality
Times of India (4 7-1968)

many spheres of social life in India still governed by trad. norms and values conceptions of hierarchy on wh trad caste system was based are carried over into many areas of modern social life, economic disparities tied to rel values as both cause and consequence

- 9 BHIDE, V V A cock in the Vedic literature *SP*, 22 AIOC, 1965, 215 216

see *VBD* III 34 54 except in connection with Asvamedha, no ref to cock cock also ref to in ancillary texts of *RV* and in *AV* word *kṛakau* (=cock) variously interpreted by Yaska and others, word *kukkūṣa* rarely found in Vedic lit

- 10 BONGERT, Yvonne Reflexions sur le probleme de l'esclavage dans l'Inde ancienne à propos de quelques ouvrages recents
BEFEO 51, 1963, 143-194

- 11 BOSE, N K Conflict and its resolution in Hindu civilization *J Dept Lett* (NS) 3, Cal Univ, 1960, 1 49

- 12 BROWN, W Norman The sanctity of cow in Hinduism
JMU 28, Madras, Jan 57 29-49 (Also in *Economic Weekly* 16, 245-47, 249, 251, 253 55)

- 13 BROWN, W NORMAN La vache sacree dans la religion hindou *Annales Economies Societes Civilisations* 4, Paris, 1964, 643 664

see 12 above reasons for regarding cow as sacred (1) imp of cow and her products for Vedic sacrificial ritual, (2) figurative expressions on cow that have been taken afterwards in the r literal sense, (3) proscriptions aiming at protection of the Brahmins cow from all kinds of superstitions (4) general frame of *ahimsa* doctrine, (5) involving the cow cult in the Mother India cult

- 14 BROWN, W Norman The Indian games of Pachisi, Chaupar, and Chausar *Expedition* 6 (3), 1964, 32 35

(use of both cubical and oblong dice common in IV civil, Vedic game of dice)

- 15 CHAKRABORTI Haripada Disposal of the dead in ancient India *PIHC* (29th Session), 1968, 59 60

Harappan burial of three types—complete fractional and post cremation *Ri* and *4i* indicate the prevalence of both burial

and cremation among Vedic Aryans (cremation adopted from IV civil. people)..

16. CHAKRAVARTY, D. K. Disposal of the dead in ancient Bengal. *PIHC* (29th Session), 1968, 42-59.

. introd . ref to Vedic customs

17. CHAKRAVARTY, D. K. A note on the protohistoric burial urns. *PIHC* (31st Session), 1970, 40-46. (Also in *Minl* 51. 1, 1971, 41-49).

..RV X. 18 mentions burial of the dead, R. P. CHANDA (quoting *Āśv* GS 4 5. 7 10) suggests that this refers to burial not of the uncremated body but of bone relics in a cinerary urn, author thinks, this is untenable, *Āśv* GS 4 5 7-10 mentions *kumbha* and *kumbhi*, urns associated with protohist burials, either in the form of a 'woman jar' or spouted bowls, represent the archetype female and can be associated with fertility cult

18. CHANANA, Dev Raj. *Slavery in Ancient India* People's Publ. House, New Delhi, 1960, xviii+203.

..English version of *IBD* II 73 13 (acc to C, slave=any human being who is under the absolute control of a master and is considered by the latter as his property) Ch 2 (15 25) deals with slavery in IV civil. and Vedic period (slavery had its origin in the ethnic distinctions of Rgvedic period, in the age of the epics these were superseded by cultural differences, wh. were finally overshadowed by economic factors in the period of Buddha and Kautilya) .

Rev. : A. L. BASIAM, *BSO* 15 24, 363-69, I FÖRER, *Arch* Or 33, 521 23, A. D. PULALKER, *IBORI* 42, 187-88, M. SCALIGERO, *Ell'* 12, 193, R. S. SHARMA, *JESHO* 2, 347 349.

19. CHATTOPADHYAYA, Amal Kumar. *Slavery in India*. An exhaustive study from the ancient times to the present. Nagarjun Press, Calcutta, 1962.

Rev : J. SARMA, *Minl* 40 (4), 325.

20. CHATTOPADHYAYA, Aparna. Some references to animal hunting in ancient Sanskrit literature. *JAS Ben* 8 (2), Calcutta, 1966, 101-104.

. hunting in the life of Rgvedic Aryans..(for livelihood, sport, protection of the cattle)

21. CHAUBE, B N. *Veda aur gomamsa bhaksana* (Hindi). *Vedavani* 19 (7), May 67, 17-24, *GKP* 19 (9-11); *Vedavani* 20 (5), Mar. 68, 24-29

. (1) beef-eating prohibited in Vedic ritual, (2) acc. to Veda, cow must not be immolated

22 CHAUBE, B N *Yajña aur bhojana men mamsa* (Hindi). *GKP* 23 (3), 1970, 147-150

not allowed

23 CHAUDHURY, N C Beauty worshipped in the sacred cow. *The Statesman* (12 6-1965)

quoted from author's *The Continent of Circe* aesthetic aspect of cow protection..

24. CHOUDHARY, Radha Krishna Nature of slavery in ancient India *PIHC* (29th Session), 1968, p 73

no definite conclusion can be drawn on the strength of available evidence Śūdras and slaves often confused

25. DALMIA, J *Pracina bharata men gomamsa—eka samīksā* (Hindi) Gita Press, Gorakhpur, 1970, 228

cow killing was never in vogue in India—even on sacred and ceremonial occasions..

Rev V M BEDEKAR, *ABORI* 51, 258-60

26. DALMIA, J. *A Review of Beef in Ancient India* Gita Press, Gorakhpur, 1971, 223.

. see 25 above

Rev. V M BEDEKAR, *ABORI* 52, 280-83, M. P PANDIT, *Ved. Kes* (April 71), 526-27

27. DANGE, Sadashiv A. Ketu or the war-banner in the Rgveda *JIH* 42 (2), Aug 64, 377-379

. war banner indicated the belief in the carrying of gods on the battlefield as protective deity

28. DANGE, Sadashiv A. Aspects of war in the Rgveda. *JIH* 44 (1), April 66, 125-138.

. divine leader, banner and Indra, ritual drink and offering, war and sacrifice, aspect of Rta

29 DAR, S N *Costumes of India and Pakistan A Historical and Cultural Study* 1969 xiv+244+142 plates

30 DAVE, Jasvanti H Ancestor worship an introduction to *Śraddha Prakasa* of Prthivichandra *JSNDTIWU* 2 Bombay, 1969, 75 99

origin and development of Śraddha-cult concept of Pitr in
RV Agni Angirases Atharvans Bhrgus Navagvas, Dasagvas
etc

31 DIVEKAR, H R. *Rgvede samtatiniyamanam* Sarada 12
(13) 1970, 30-32

RV V 28 3 X. 85 23

32 DUMONT L, POCKOCK D A first step *CIS* 4, 1960,
7 11

artha made subservient to dharma-political disunity for the sake
of rel. supremacy (confirmed by the course of Ind. hist. as a
whole)

33 FABRI Charles *A History of Indian Dress, with illustrations* Calcutta, 1960

34 FISER, I FISEROVA, O Beauty and cosmetics in ancient
India *NO* 5 June 66, 92 94

from 3rd mill B C

35 FISER, I *Indian Erotics of the Oldest Period* Acta Univ
Carolinae Philolog Monogr XIV Prague 1966 139

pre hist. period RV period married life sexual relations
prostitution phallic worship Rg ed c society provided ample
opportunities for the development of sexual relations tho on a
limited scale and at a rudimentary stage (author suggests homo-
sexual tendency in linga yoni veneration) language ritual and
speculation

Rev J FILIPSKY *Arch Or* 36 509 12 U P SIAH *JOIB* 19
180 81 L STERNBACH *JAOS* 89 204 05 A Ja. SYRKEN *VDI* 3
165 68

36 FONTINOY C Les causes du suicide des veuves René
Fohalle Fel Vol 1969 195 204

(in India and among other IE peoples) sentimental economic
juridical and rel

- 37 GELPKE, Rudolf *Vom Rausch in Orient und Okzident*
Ernst Klett Verlag, Stuttgart, 1966, 288

drunkenness earthly and cosmic at the same time, in its cultural and literary manifestations meaning of ecstasy psychological and ontological— its ethical evaluation as well as phenomena and behaviour connected with it the trad East has integrated intoxication into its way of living has transformed its own experiences, due to various kinds of narcotics into art prose, and poetry

Rev G GLAESER, *EW* 17, 333-35

- 38 GHURYE, G S , CHAPEKAR L N *Indian Sadhus* Popular Prakashan, Bombay, 1964, xi+260

reprint of *VBD* II 73 26

- 39 GHURYE, G S *Indian Costumes (bharatiya vesabhusa)* Popular Prakashan, 1966

revised second ed of *VBD* II 73 23

- 40 GOPAL Lallanji On slavery in ancient India *JAHRS* 27, 1961 62, 70 89

Dasa Dasyu in Veda

- 41 GOPALAN S Tradition—a social analysis *BITCM*, 1972, 138 144

- 42 GUPTA, S P Burial customs in ancient India (based mainly on archaeological evidence) *JBRs* 46, 1960 84-102

IV civil Veda c 4V ref to *paropita* (=cast away) *ŚPBr* to *uddhita* (=exposed) *ŚPBr* also prescribes raising of a memorial a long time after death

- 43 GUPTA, Sudhir Kumar *Sura* (Hindi) *Aryavarta*, Gwalior, July 63

surā (wine is condemned), *surā* (=food juice) is commended, the word has various other senses in the Veda

- 43A HARA, Minoru Pearls in Sanskrit literature 167-182
ref in Ved. lit. ornaments confer magical benefit

- 44 HORSCH, P Soziologisches zur altindischen Namenkunde
As Stud 18-19, 1965, 227-246

format on of names towards the end of Vedic period : formation of names with mother's name (instead of father's) found in strictly conservative patriarchal Brahmana families : in Vedic times these types are exceptional more frequent in later Up time limited to a school of teachers who belonged to ŚYV (Śūdra concubines taken by Brahmanas : format on of names from mother's names e.g. Gautam putra : intended to assert pure birth from Brahmana mothers)

45 ILYIN, G F Basic problems of slavery in ancient India (Russ.) IKDI, Moscow, 1963, 118-161

46 INDRA *Ideologies of War and Peace in Ancient India* VIS 7, Hoshiarpur, 1963, xi+192

47 JAYADATTA *Vaidika samiskṛti men gau tatha asya ka mahattva* (Hindi) GKP 21 (4), Feb 69 21-24

go ref to in RV 723 1V 97 SV 180 AV 331 (total 1331 times) asra in RV 409 1V 65 SV 40 AV 82 (total 596 times)

48 JAYADEVA *Vaidika vanmaya men gohatya ja gorakṣa* (Hindi) GKP 23 (3) 142-146, (5) 221-225

serially Vedic texts against gohatya

49 JHA, Naresh *Pracinabharate mallayuddha vijñanam* Sūr 47

serially mallavidya in Vedic times RV 1 8 2 V 58 4 VIII 20 20 AV XX 0 18 etc

50 JHALA, Shankar Simha *Puraton men pracinā bharatiya rajaon ke namakarana ka vaisistya* (Hindi) Sodhapatrika 18 (4), 1967, 42-57

51 JOG, K. P *Vedatila naukayana* (Marathi) Dipavali, Bombay, April 66, 24-25

52 JOSHI, S B *Holustakopanisad (vedapurvakalina acarasampradayavara prakasa padanara maulika purava)* (Marathi) Navabharata 22 (3), Dec 68, 61-62

ref VBD III 21-22

53 KANKAR, N K *Yajnopavita vijñanam Samvid 2* (12), 1965, 52-56

SPDr 2 Pijap ityajā (de 3 yajopa it ka lila 4) —

54. KAWAMURA, K On the process from the state of *bala* to the state of *arya* (Jap) *JIBS* 8 (2), 1960, 526-528

55 KSIRASAGAR, V K *Vedatila yuddhasukte ani psychological warfare* (Marathi) *Navabharata* 20 (4), Jan 67, 17-21

56 KRISHNAMURTHY, K Dice play and its archaeological corroboration at Nagarjunakonda, Andhra Pradesh *OHRJ* 10 (1 2), Bhubaneswar, 1961, 1-4

Vedic ref to dice

57 KRISHNAMURTHY, K Festivals of ancient India as gleaned from the Indian literature *JAHRS* 29 (1-2), 1963 64, 40-47

sama a in *RV* in the Sutra period, the most favoured festival was Mahāvratā ref in *Papuri*

57A KRISHNAMURTHY, K Antiqueness of forts in India *JAHRS* 30, 1964 65, 1-10

Vedic ref (ref to B C Dutt's *Town Planning in Ancient India*)

58 KUNJUNNI RAJA, K Games, sports, and amusements in the Vedic age *VS*, Tirupati, 1967, E 92 98

59 LOSCH, H Kuh Ref in *Geschichte und Gegenwart*, Vol 4, 86

comparison of the universe with *co v* (*RV* I 15 3, VIII 90 15, X 11 1) legacy from IE times, e g Scandanavian Audumla

60 MAITHANI, B R Lotus in ancient Indian culture *I AC* 18 (3), July 69, 3 10

ref in *RV* (V 78 7, VI 16 13 X. 142 8 etc)

61 MAJUMDAR Bimal Kanti *The Military System in Ancient India* FKLM, Calcutta, 1960, xvi+168

revised second ed of *VBD* II 73 35

Rev B J PATERSON, *AO* 26 214 15

62 MAJUMDAR, R C Navy in ancient India *I-AC* 19 (3), July 70.

63. MARGABANDHU, C. The disposal of the dead in ancient India. *JAHRS* 31, 1965-66, 179-210.

64. MARGUL, Tedeusz. Present-day worship of the cow in India. *Numen* 15 (1), Feb 68, 63-80.

..India never practised general zoolatry, adopted the hierarchical approach : worship of a small no of animals, cow takes the supreme place..no restraint on cow slaughter in Veda, nor proscription of cow meat, nor reluctance to use calf-skin cow in my thology : Earth-cow Nutrix concept .

65. MISHRA, Lakshmi Chandra. *Vaidika yuga ke arya jivana ki abhilashaen* (Hindi). *Viśvambhara* 6 (3), 1970, 7-8.

66. MUKERJEE, Sandhya. Slave trade in ancient India. *ISPP* 8, 1966-67, 211-214.

. no ref. to slave trade either in the Veda or in the early *DS* .

67. MYLIUS, Klaus. Gab es Städte im jungvedischen Indien? *EAZ* 10 (1), 1969, 33-39.

. see 92 below..

68. MYLIUS, Klaus. Nochmals zur Problematik der jungvedischen Stadt. *EAZ* 11 (1), 1970, 70-72

..apropos 92 below...see 82 A below.

69. "Mystical tradition and contemporary society". *BITCM* 2, 1969, 65-134.

. report of a Seminar .

70. NASENKO, Y. P. On the Hindu sacred marks. *NALIA* 1-6, 1966, 200-203.

71. OM PRAKASHI. *Food and Drinks in Ancient India from the earliest times to c. 1200 A. D.* Mun. Man, Delhi, 1961, xxiii + 341

Rev. F. R. ALLCHUR, *ISO* 45 26, 143 79, J. FRIEDGAT, *JH* 250, 405, K. FRIED, *OLZ* (1961), 120-31

72. OPPERT, Gustav Solomon *On the Weapons, Army Organisation and Political Maxims of the ancient Hindus with special reference to gunpowder and firearms* New Order Book Co, Ahmedabad, 1967, 162.

73. PANCHOLI, Badriprasad. *Rāṣṭra-rakṣā : vicāra aur vyavahāra* (Hindi). *VJ* 16 (1), Mar. 67, 7-12.

..particularly from the Vedic pt. of view..

74. PANDEYA, Rama Narayan Datt. *Vedon aur upaniṣadon men mānsabhakṣaṇa aur aślilatā nahin hain* (Hindi). *Kalyāṇa* 23 (1), Jan. 68, 227 ff.

75. PANDEYA, Shyamalata. *Vaidika senā* (Hindi). *Tripathagā* 10 (1), Oct. 64, 33-40.

76. PANDEYA, Shyamalata. *Rgvedika yuddha* (Hindi). *Tripathagā* 10 (7), April 65, 25-29.

..also reprinted in *Tripathagā* 11 (3), Dec. 65, 33-38, under the title " Vaidika yuddha " (Hindi), with additional foot-notes and illustrations..

77. PANDIT, M. P. *Guru-śiṣya tradition*. *Pr. Bh.* 67, July 63, 387-393.

..RV X. 32 7, *Ch Up.* VI. 14. 21. *śikṣa guru* and *dikṣa guru*..

78. PANT, Gayatrinath. *Bhāratīya talavāra : udbhava aur vikāsa* (Hindi). *Marubhāratī* 12 (2), Pilani, July 64, 54-68.

..sword used in India in 2500 B. C.; copper swords excavated from Hardoi and Vidhur; imp. of sword clearly recognised by people of iron age..

79. PARMAR, Vrajamohan Singh. *Prācīna bharata men śava visarjana* (Hindi). *Sodhapatrikā* 14 (3), July 63, 230-232.

80. PATIL, G. M. *Prācīna bhāratātīla samājakalyāṇa yojanā* (Marathi). *Navabhārata* 17 (7), April 64, 24-28.

..water-schemes in RV (III 45. 3; VII. 49. 2)..

81. PATKAR, M. M. The role of gambling in ancient Indian society and some Sanskrit words pertaining to the game. *VJ* 1 (1), Mar. 63, 141-143.

..*akṣa*, popular in Vedic period..considers words like *kṛta*, *trita*, *śāpara*, *śkanḍa* (*kali*)..

82. PAUL, Harendra Chandra. Horse—its significances or symbolic imageries. *SP*, 22 AIOC, 1965, 133-134.

..*akṣa*, *śjya*..

82A PESCHL, Karl Diskussionsbemerkungen zu RITSCHL und SCHETELICH EAZ 11, p 69

apropos 92 below (tone of the two authors is overpolemic) : seems to support 67 above (defence factor mentioned by ML is quite relevant)

83 PURI, Baij Nath *Cities of Ancient India* Meenakshi Prakashan, Meerut, 1966 x+176

84 RADHAKRISHNA *Ratha ka svarupa evam usaka sastriya vivecana* (Hindi) VJ 16 (7) Sept 67, 23 26

Vedic chariot

85 RADHA MOHAN *Kya vaidika kala men gomamsa khaya jata tha?* (Hindi) Arya Samaj Tract Section, Prayag, 18

No

86 RAGLAN *The Temple and House* Routledge and Kegan Paul, London, 1964, 216

houses—both among the savages and the civilized—originated not as shelters but as cosmic buildings in which cosmic rituals particularly the sacred marriage of earth and sky were performed house shapes changed from round to square with changing ideas about the shape of the cosmos sacredness of the house in the early civilizations of the Ancient East

Rev. A. GURU DUTT 4P (Dec 64) 565

87 RAMASURUPA *Bharatiya samskriti aur jivadaya* (Hindi) VJ 16 (12), Feb 68 14 17

RV 36 8 18

88 RAM GOPAL, Sastri *Yuddha aur shanti para rsiyon ke vicara* (Hindi) Vedavani 15 (7) 3 7, (8) 18 19

89 RAO S R Shipping in ancient India (from the earliest times to 600 A D) *Vivekananda Mem Comm Vol* Madras 1970, 83 107

Vedic evidence proto hist period Local evidence

90 RAY Govind Chandra *Vaidikayuga ke bharatiya abhusana* (Hindi) Chowkhamba Varanasi

91 RAY Vrajendra Prasad *Aupanashadika sisu samposana paddhati* (Hindi) VJ 15 (2) April 66 17 19

92. RIRSCHL, Eva, SCHETELICH, Maria Gab es Städte im jungvedischen Indien? *EAZ* 11 1970, 67-72

apropos 67 above authors insist that archaeological material has to be taken into account Aryans did not themselves establish any towns at this stage of their cultural development took over some towns of the Pre Aryans see 63 and 82 above

- 93 ROY R L Social position of music and musicians in India *IAC* 11 (3), Jan 63 233 241

occupational names for highly specialised professional musicians
śāla = *śāṭāda dundubhyaghāṭa* music and its rel. imp

- 94 RUBEN W *Die Lage der Sklaven*

VBD II 73 44

Rev M MAYRHOFER *Hist Zeitschrift* 126 344-45

- 95 RUBEN, W Zur Forschungsproblematik in den Gesellschaftswissenschaften Dargelegt am Beispiel der Indienkunde *Das Hochschulwesen* 11 (1) Berlin 1963 30 37

- 96 RUDOLF Lloyd I and Susanne Hoerber *The Modernity of Tradition* (Political development in India) Univ of Chicago Press, 1967, x+306

trad and modernity are continuous rather than separated by an abyss dialectically rather than dichotomously related the components of new men may exist among the old, it is not always necessary for new men to be the progenitors or creators of a modern economy or polity this is brought out thro the study of 3 aspects of India's social cultural trad caste revered role of the truth seeker with his charismatic power and char and function of Hindu law both in its high and low aspects

Rev P H ASHBY *JAOS* 89 791 92

- 97 SAHAY Shyam Bihari Weights and measures in ancient India *J Hist Res* 8 (1) Ranchi, Aug 65 50 58

Vedic ref. discovery of systematically graded weight stones and scales from various Harappan sites

- 98 SANKALIA H D The cow slaughter in history *Seminar* 93 May 67, 12-16

- 99 SARMA I Karthikeya The ancient game of cock fight in India *QJMS* 54 (4) Jan 64 113 120

IV and *MIBh* seem to ref to fighting cocks

100. SATINDRA CANDRA *Aryanam namasamskritih SSPP*
51 (10), Feb 69, 217-227

ref to GS

101 SATYANARAYANA, D Bow and arrow in the Rgveda.
TTDJ 18 (1), Tirupati, Jan 66, 19-24

bow and arrow chief weapon in *RV* description and method
of preparation of bow and arrow

102 SCHELLER, M Zum Aufsatz ' Soziologisches zur altindi-
schen Namenkunde " *As Stud* 20, 1967, p 123

apropos 44 above Vatsīputra may be translated as "a son of
a Vatsī", not of any specific individual Vatsī

103 SCHLINGLOFF, Dieter *Die altindische Stadt Eine*
vergleichende Untersuchung Franz Steiner (Mainz Akad der
Wiss und der Lit), Wiesbaden, 1969, 67+29 ill

correlates the extensive arch researches in the field of ancient
town planning and the Sanskrit texts on the subject excavation
of 17 ancient cities discussed

Rev H. BERGER *Mundus* 8 (2), 144 G GLAESSER, *EIV* 21,
178-82

104 SHARMA, B R Vedic Aryans and sea voyage *VS*,
Tirupati, 1967, E 104-110 (Hindi version, " Vaidika Arya tatha
samudra yatra," *VJ* 20, 1972, 182-188)

evidence from *RV* discusses the words *samudra arnava*
Rgvedic evidence establishes knowledge of sea ref to sea wealth
and sea going ships ship building and marine trade

105 SHARMA, Krishnalal *Vaidika sahitya men śakuna*
evam adbhuta ghatanaen (Hindi) Sudan Prakashan, Saharanpur,
1970, 6+6+4+327

omen, portents prodigies in Vedic lit gives extracts re *śakuna*,
etc, from *Sadachya Br.*, *Kausika Sutra* and other *GS*

Rev K. V SARMA, *VJ* 9, 430-32

106 SHARMA, R S Material background of Vedic warfare
JESHO 9, 1966, 302-307

(rev article on 111 below) tries to correlate tools and wea-
pons mentioned in Vedic texts to those unearthed in arch excava-

tions comparison with pre Aryan and West Asian Aryan military developments

107 SHUKLA, L G *Bharatiyam yuddhaśāstram* *Surabharati* 9, 1971, 71-75

108 SIDDHANTASASTRI, Ravindra Kumar *Vedesu gohatya pratishedha. Pranava parijatah* 14 (9), 1972 139-143

punishment to cow killer (AV I 16.4) RV VIII 101.15 glorifies cow also VIII 86.14

109 SINGH, A N Nature and trend of urbanization in India *Prajña* 15 (2), Mar 70, 123-130

110 SINGH, Sarva Daman The Vedas and war justification or apology? *SP*, 26 ICO, 1964, 238-239

Vedic Aryans needed little apology and sought moral justification for the extermination of non-Aryan foes (non worship of Vedic gods)

111 SINGH, Sarva Daman *Ancient Indian Warfare with special reference to the Vedic Period* E J Brill, Leiden, 1965, xiv+203+illustr

considers technical juristic, sociological and ethical aspects of
chh infantry chariots horse and cavalry elephants, arms and
armour forts and fortifications order and organization, ethics of
war (correlates to IV civil) see 106 above

Rev T BURROW *JRAS* 1967 169 J BURTON PAGE, *BSOAS* 29
(2) 398-99 J MEHLING *OLZ* 63 (1968) 492-93 J P SHARMA
JAS 25 579-80 J W SPELLMAN *JIOS* 89 669-70, Friedrich
WILHELM *ZDMG* 121 205

112 SIVAPUJANASIMHA *Vaidika granthon men yajnopavita ki carca* (Hindi) *Vedavani* 16 (1), Nov 63, 68-80

y used in Vedic times

113 SIVAPUJANASIMHA *Pracinakala men 'upanah' va 'kezaveza'* (Hindi) *Vedavani* 17 (2) Dec 64 31-33

114 SKORKOWSKI, E Das Auftreten des Pferdes im alten Orient *Saugetierkd Mitt* 15 (1), 1967, 1-6

115 SRIVASTAVA, Balram *Pracina bharata men 'tula' aur 'mana'* (Hindi) *NPP* 67 (2) 1963, 131-138

see 117 below

116 SRIVASTAVA, Balram Balances in ancient India *VJ* 2 (1), Mar 64, 131-134

117 SRIVASTAVA, Balram A note on balances in ancient India from the earliest times to 3rd century A D *PAIOC* (21st Session) 2 (1), 311-314 (Also in *SP*, 21 AIOC, 1961, p 206)

lit. ref to *tula* occurs for the first time in *VS*

118 SRIVASTAVA, Mahendra Pratap *Veda aur mahabharata men gomansa bhaksana ka vidhana nahin* (Hindi) *Vedavani* 19 (10), Aug 67, 16-18

cow—*dhana*, calf=*tula* (*AV* XVIII. 4 32) the word *go* does not always mean cow, it has various senses

119 SUBRAHMANYA SASTRI G *Kim nasikabhusanani bhara tiyasamskṛtyanugrhitani?* *Sur* 47 (1), Jan 71, p 22

use of nose ring by sacrificer's wife in Vedic ritual

120 SURYANARAYANA *Bharate dasapratha Visva-Samskṛtam* 4 (1), Nov 66, 52 68

121 THAKUR, Upendra *The History of Suicide in India* Mun Man, Delhi, 1963, xviii+229

from Vedic times to the present

Rev D LORENZEN, *JESHO* 7, 323 24, G Tucci, *EW* 18 229

122 THAPAR, Romila Human rights in perspective the Hindu and Buddhist traditions *Intern Social Science Journal* 18, 1966, 31-40

123 THAPAR, Romila Presidential address Ancient India *PIHC* (31st Session), 1970, 15-39

study of society in ancient India (2000 B C—500 B C.), particularly northern India arch presents a large variety of cultures none of wh can be identified as specifically Aryan ref to migration in *RV* I 30 9, 36 18, VIII 6 46 VI 45 1 Rgvedic society : essentially pre urban with a copper and possibly iron technology later Vedic society : agrarian culm ating in a series of urban centres neither massive invasion by nor massive migration of Aryans reason for movement away from Indus valley was break down of Harappan economy spread of Indo Aryan to be understood in the light of inter relationship bet. lg and society

caste may have been a pre Aryan system wh was reconstituted somewhat, and described in later Vedic lit *itihasapurāṇa* trad

124. THIEME, P Chess and backgammon (tric-trac) in Sanskrit literature *W N Brown Fel Vol*, 1962, 204-216

Panini 5 2 9 (Pat's *Mahabhāṣya* on it) Pat seems to be referring to chess chess as old as Panini

125 TRIPATHI, Harihar Nath *Bharatīya paramparā men yuddha aur usaka adhara* (Hindi) *Parisad-Patrika* 3 (1), Patna, April 63, 86-90

(in *RV* VII 104, war is said to be the origin of human civilization)

126 TRIVEDI, Ram Govind *Rgvedīya vastrabhiṣana* (Hindi). *Tripathaga* 10 (9), June 65, 17-21

127 UPADHYAYA, Suresh *Rgvede vastravicarah Samvid* 1 (1), Aug 64, 68-75

vastra lasana suvasana, etc mentioned in *Sath*, also *vājīdha*, *drāpi*, *atka*, *śamulya* weaving is ref to

128 URSEKAR, H S War machine in ancient India *JBomU* (NS) 33 (2), Sept 64 (1966), 119-127 (Also in *SP*, 26 *ICO*, 1964, 259-60 , *BJ* 14 1, 13 8. 67, 208-219)

129 VAJAPeYI, Raghavendra *Pracina bharatīya yuddha darśana* (Hindi) *VJ* 13 (12), Feb 65, 9-15.

130 VASISTHA, Ram Saran *Dana ka mahima* (Hindi) *Śasvatavani* 2 (6), June 67, 27-30, 32

Vedic ref

131. VIDYALAMKAR, A K *Ratha ka aviskara aur nirmana* (Hindi) *Saptasindhu* 13 (8), Aug 66, 26 33

use by Vedic Aryans

132. VIDYAKUMAR. *Pracina bharatīya samskṛti men manoramjana ka sthana* (Hindi). *Śodhapatrika* 21 (4), 1970, 47-52

proto hist and Vedic evidence

133 WAGENVOORT, Hendrik Zur magischen Bedeutung des Schwanzes *Innsbrucker Beitrage zur Kulturwissenschaft* 7 8, 1961, 173-187,

134. WUESEKERA, O. H. de A. The discus as a weapon in the early Vedic period. *PAIOC* (18th Session), 1955.

135. WUESEKERA, O. H. de A. Discoid weapons in ancient India. A study of Vedic *cakra*, *pavi*, and *ksurapavi*. *ALB* 25, 1961, 250-267.

. see 134 above .*cakra*=a sharp-edged, circular metallic weapon of attack; *pavi*=quoit..

136. YAJNAVALKYA, Brahmacari. *Dhīro dhairyaṇa vijaya tetamām*. *GKP* 22 (6), 1970, 254-258.

..imp of *dhairya* : Vedic texts

137. YUDHISTHIRA, Mimamsaka. *Kya ārya gomamsa khāte the?* (Hindi). *Vedavani* 19 (4), Feb. 67, 2-4.

. controverts the view of DHARMENDRA NATH SASTRI that *goghna*=the guest for whom a cow is killed (cf *dāśagoghnaṁ saṁpradāna* : 3.4 72) acc to Y, *han*=*gati* or *grāhi* see *VBD* III 79.344..

XV. ARTS AND SCIENCES

74. FINE ARTS AND CRAFTS : WRITING.

1. AGRAWALA, V. S. *Studies in Indian Art*. Vishwavidyalaya Prakashan, Varanasi, 1966.

..collection of 45 papers..IV art, etc.. citations from Vedic texts..

2. AUBOYER, J. Introduction à l'étude de l'art de l'Inde. *IsMEO : Serie Orientale Roma* 31, 1965, 138+23 fig.+73 pl.

. genesis and evolution of plastic art in India..

Rev. : H. Goertz, *EW* 16, 339.

3. BAKTAY, Ervin. *Die Kunst Indiens*. "Terra" Verlag, Budapest, 1963, 496+443 photographs+6 pl.

Rev . F. D K. Bosch, *Bibl. Or.* 22, 193 94.

4. BANERJEA, J. N. *The Development of Hindu Iconography*.

..*VBD* II. 74. 7..

Rev. : J. M. ROSENFELD, *JAOS* 81, 166-68.

- 5 CHAKRAVARTY D K Some reflections on the Torana motif in the early Indian art *PIHC* (28th Session), 1966, 24-31

ref in *SPBr* to the erect on of sepulchral mounds, origin of later custom of erecting four *toranas* on four sides of Buddhist stupas to be traced back to *ŚPBr* ritual

- 6 CHATTERJI Priya *Le musica classica indiana* Milan, 1959, 82+29 illustr

mus c linked up religiosity and civil zation in India Vedic epoch

Rev M SCALIGERO *EW* 11 287

- 7 CIRLOT, J E *Towards the Understanding of Indian Art A Dictionary of Symbols* Routledge and Kegan Paul, London

Rev W G ARCHER *Marg* 16 (2) v vi

- 8 DANÉLOU, A La théorie métaphysique du verbe et son application dans le langage et la musique *Approches de l Inde*, Les Cahiers du Sud, Paris, 1949, 151-166

- 9 DESHPANDE G T Evidence of writing in the Vedic age *NUJ* 16 (2) April 66 p 254

Panini (III 2 21) *lip kara* and *lipikara* *Asi Ar* V 3 3 clearly ref to written mss

- 10 DONGERKERY Kamala *Jewelry and Personal Adornment in India* ICCR, New Delhi, 1971, 77

from 3500 B C to the present day

- 11 FEVRIER, James G *Histoire de l écriture* Payot (Bibl Hist), Paris 1959 616+135 illustr

Rev J FRIEDRICH *Krat* 5 208 09

- 12 FILLIOZAT J Les écritures indiennes Le monde indien et son système graphique *L écriture et la psych des peuples*, Colin, Paris, 1963 147 166

- 13 FISCHER Klaus *Schöpfungen indischer Kunst* (Von den frühesten Bauten und Bildern bis zum mittelalterlichen Tempel) Du Mont Schauberg, 1959, 412+illustr and pl

Rev H G FRANZ *ZDMG* 112 423 26 S LIENHARD, *OLZ* 1964, 597 99,

14 FISCHER, Klaus Alte und neue Kunst im geistigen Austausch von Ost und West Von den Ruinen in Mohenjo Daro bis zur Kunstschule von Dacca *Zeitschrift für Kulturaustausch über Pakistan* 18 (2-3), 1968, 129-137

15 FRIEDRICH, J *Geschichte der Schrift unter besonderer Berücksichtigung ihrer geistigen Entwicklung* Carl Winter Universitätsverlag, Heidelberg, 1966, 408+illustr

considers among other things Indus script and other Indian scripts

Rev J FEVRIER, *JA* 255, 261-62 G CLAESER, *Et* 18 418-22, W ROLLIG, *ZDMG* 120, 167-70, A SCHMITT, *IF* 72 303-10

16 GANGOLY, O C Vedic painting A study based on a series of Vedic sages, derived from a rare manuscript in Japan Calcutta, 1956

17 GELB, I J *A Study of Writing The Foundation of Grammatology* Univ of Chicago Press, 1952, 15+295+95 illustr

VBD II 74 18 (German transl by R. VORETZSCH *Von der Keilschrift zum Alphabet Grundlagen einer Schriftwissenschaft*, Kohlhammer Stuttgart, 1958, 291+95 illustr)

Rev J FRIEDRICH, *Krat* 4, 147-151

18 GHOSH, U N A prehistoric event in diffusion of Indian culture *I-AC* 18 (3), July 69, 11-16

writing in west Asia and in India *gopāya mām* says Vidyā does it imply 'thru writing'? Mahesvara as inventor of *akṣara* system (acc to Pāṇini)

19 GOEPPER, R ; ALBOYER, J *Schatze der Weltkunst, Band 5 Der Ferne Osten Indien und Sudostasten* (von J A), China, Korea und Japan (von R G) Bertelsmann Kunstverlag, Gütersloh, 1968, 176+numerous illustr

J A. deals, among other things, with prehist and primitive period of Indian art

Rev H HAMMITZSCH, *Museum* 6 (1), 15-16

20 GOETZ, H *Indien . Fünf Jahrtausende indischer Kunst*. Holle Verlag, Baden Baden, 1959, 263+illustr (Also English version . *India Five Thousand Years of Indian Art*, Baden-Baden,

1959, 275, French Version *Inde, cinq millénaires d'art*, A Michel, Paris, 267, 5th ed of German original, 1968, 290+68 illustr)

ch 1 ' Beginnings of Ind art (Har and M D)

Rev (German ed) H G FRANZ, *ZDMG* 112 423 26, H KUHN, *IPEK* 20 118 G TUCCI *EW* 11 277 78, (English ed) A MUSTAFI *M in I* 41, 79 W SPINK, *JAOI* 82, 436 37, P C SWANN, *As Rev* 56 159 60

21 GOETZ, H Das Tier in der indischen Kunst *Studium Generale* 20 (2), Heidelberg, 1967, 116-128

22 HARLE, J C Two images of Agni and Yajñapurusa in South India *JRAS* 1962, 1 17

YP of the so called Sundara Pandeya *gopura* of the Jambukesvara temple near Trichy represents both Agni and YP (ref *RV* IV 58 3)

23 JENSEN, Hans Die Schrift in Vergangenheit und Gegenwart Deutscher Verlag der Wiss , Berlin, 1958, 584+illustr

second enlarged ed

Rev. J FRIEDRICH *Krat* 4, 147 51

24 JENSEN, Hans *Sign, Symbol, and Script An Account of Man's Efforts to Write* George Allen and Unwin, London, 1970, 613+588 fig

(transl of 23 above by George UNWIN 3rd revised and enlarged ed) ch XII Indian group of scr pts

25 KANTILAL The evolution of composite figures in Indian sculpture *SP*, 23 AIOC, 1966, p 46

(1) the Harappan phase (2) Rgvedic and Puranic trad

26 KASHIKAR, C G Pottery in the Vedic literature *IJHS* 4 (1-2), 1970, 15 26

27 VAN LOHUIZEN DE LEEUW, J E Kunst und Archaeologie Band II Indisches Asien I Indien *Handbuch der Orientalistik* Siebente Abteilung, E J Brill, Leiden, 1970

28 MANI, V R Musical instruments of ancient India *BITCM*, 2, 1965, 255 259

Vedic ref ■ *gā* in *RV* and later *Sāh*

29 MAURY, Curt. *Folk Origins of Indian Art*. Columbia Univ. Press, 1969, vii+245+16 plates

. author examines most of the cults of popular Hinduism, acc to him, 'for millenia, the Divine Feminine was man's absolute sovereign' theriotheism antedates Aryan invasion elephants established sanctity among the peoples found by the Aryans when they entered India Ganapati a pre Aryan god mystique of the Serpent Power has pervaded every aspect of Indian rel defeat of snakes, as formalized in Indra Vṛtra myth, represents the defeat of earlier Divine Feminine by "the male godhead of the new rel.

Rev J R MARR, *BSOAS* 35, 382-84

30. MODE, Heinz *Die Frau in der indischen Kunst* Verlag Anton Schroll, Wien, 1970, 184+120 ill

ch 1 "heavenly woman" (various aspects of female deities in India considers a few prototypes)

31. MOOKERJEE, Ajit *The Arts of India from Pre historic to Modern Times* Charles E Tuttle Co, 1966, 152+ill.

Rev W BEGLEY, *JAS* 26, 514-16

32 MOTI CHANDRA *Costumes and Textile of Ancient India*. Oriental Publishers, Delhi, 1972, 350+100 illustr.

from third mill B C to 13th cent A D

33. MUKERJEE, Radhakamal *The Flowering of Indian Art : the growth and spread of a civilization* Asia Publ House, London, 1964, xv+303+64 pl

(Ind art expresses the absolute, transcendental values of metaphysics and myth, it reflects cosmic immensities) ch 2 art and rel. of IV civil

34. NOWOTNY, F *Schriftsysteme in Indien* SG 20 (9), 1967, 527-547

35 PAL, M K Technology of some of the important traditional crafts in ancient and mediaeval India *Folklore* 11 (2), Calcutta, 1970, 56-73

36 PARIKH, Rasiklal C *Rgvedadiman vastukala* (Gujarati) *Svadhya* 1, 1963-64, 61-79

37 PATHAK, Vishwambhar Saran *Brahmi athava brahmi-vaidika bhasa aur lipi* (Hindi) *Madhyabharati* 2 (2), Sagar, 1959, 13-16

ref to *brahm* in RV IX 33 5 6

38 RAMACHARI, C Taksan and similar artisans in the *Astadhyayi* *Mys Or* 1 (2), 1968 105-114

these artisans are connected with the Vedic and Puranic Tvasṭr, Rbhus, and Visvakarman on the one hand and the architects like Takṣaka, Vardhaki and Sthapati of the Śilpaśāstra rather than with Sudhanvan of *Manusmṛiti* and Rathakara of *Tajnavalkyaśmṛiti*

39 RAU, Heimo *Die Kunst Indiens bis zum Islam* Hans E Günther Verlag, Stuttgart 1958, 64+110 illustr (Reprint in 1965)

Rev H G FRANZ *ZDMG* 112 423-26

40 RAU, Wilhelm *Weben und Flechten im vedischen Indien* Verlag der Akademie Mainz 1971, 40

Sam Br and *Up* ref to raw materials used, techniques of spinning weaving and plaiting names of preparations and their use

Rev H KRICK, *WZKS* 16 209, G PRUNNER *Mundus* 8 (2), 137-38

41 RAU, Wilhelm Vedic texts on the manufacture of pottery *SP (ISC)* 3, 1972 p 1

pravargya vessels (relevant lit sources as a means to identify arch finds tentatively assigned to Vedic age)

42 REGNIER, R L'art de l'Inde *Archeologia* 44, 1972, 34-43

proto hist art

43 SANKALIA, H D The origin and development of writing *Puspañjali* 1 (1), Dec 63, 95-98

44 SASTRI, P S *Rgveda men lalita kalaen* (Hindi) *VJ* 21, 1972, 47-49

drama music, dance social gatherings painting and poetry

45 SATAVALEKAR, S D *Devanagari lipi ki sresthata* (Hindi) *Vedavani* 20 (12), Oct 68, 2-5

art of writing ref to in *RV*

46 SHANTI SWARUP. *5000 Years of Arts and Crafts in India and Pakistan*. Taraporevala, Bombay, 1968, 271+246 illustr + pl

Rev Gary TARR, *JAOS* 89, 646-47

47 SMART, Vasudev *Rupasamhita* (Gujarati) Kalaravi Kumar Karyalaya, Ahmedabad

symbols, motifs designs from IV civil onwards

48 TAGORE, S M *Universal History of Music* Chowkhamba Sk. Stud 31, Varanasi

reprint

49 UPADHYAYA, Bhagavata Sarana *Lipi ki satta aur sam-rajya* (Hindi) *NPP* 67 (2), 1963 107-117

50 UPADHYAYA, Ramji *Vaidikakalinam silpam Sag* 5 (1), 1966, 1 4

silpa had a wide connotation in Vedic period diff modes of painting in Br idols made of leaves are ref to statues, etc, ref to in ritualistic lit construction of houses (wood leaves, clay)

51 VARADARAJAN, Brinda Music in prayers *BITCM*, 1963, 31-56

Vedic recitation and chant

52 VASHI, Nataraj G *Dance in Sanskrit Literature from Pauni to Bharata Muni* Chicago Univ, 1952

doctoral diss

53 VERMA, T P Fresh light on the origin of Brahmi alpha bet *JOIB* 13 (4), June 64, 360 371

present *varṇamālā* since Yāska's time nature of script in Vedic period (if it ever existed) was an ideographic or syllabic one Indus script

75 MATHEMATICS ASTRONOMY ASTROLOGY

1 ABHYANKAR, K. V Ksayamāsa and performance of religious rites in it *ABORI* 43, 1962 (1963), 159 162

intercalary month known to RI (*upajñā mīra*), TS and LS call it *sahasarpa*.

2. ACHARYA, B. N. Sanskrit and mathematics. *SP* (ISC) 3, 1972, p. 17.

...a no. of words for counting beyond 'million' occur in *IV* 17.2 (*koṣi*, *arbuda*, *abja*, etc.).

3. AMARASIMHA. *Sṛṣṭi samvat kyā hai?* (Hindi). *Vedavāṇī* 16 (4), Feb. 64, 18-19.

4. AMARASIMHA. *Veda men kāla vibhāga* (Hindi). *GKP* 16 (12), 1964, 479-481.

5. BAMBAWALE, T. A. *Veda Rahasya* (*The Secret of the Vedas*). Poona, 1962, vi+174.

...secret lg. of the Veda acc. to Motilal SINGH...astronomy, astrophysics, nuclear science of Vedic sages..

Rev. : M. SCALIGERO, *EIV* 16, 172.

6. BENTLEY, J. *A Historical View of the Hindu Astronomy from the earliest dawn of that science in India to the present time*. 1971, 316+9 plates.

...reprint : 2 parts in one vol. ... first publ. London 1825..

7. BHARATIKRISHNA TIRTHA, Swami. *Vedic Mathematics or sixteen simple mathematical formulae from the Vedas*. BHU, Varanasi, 1965, xxx+367.

...author claims that 16 sūtras on wh. the book is based are derived from *AV*..40 chh. : deal with such subjects as argumental division and factorization of quadratics and cubics..(in his Foreword, Swami PRATYAGATMANANDA gives metaphysical explanation of Vedic maths.)..

Rev. : ANON., *BRMIC* 16, 387-89; A. K. BAG, *IJHS* 3, 59-60; T. S. KUPPANNA SASTRY, *VJ* 4 (1), 108-110; R. SRINIVASAN, *BJ* (27-9-65), 79.

8. BHIDE, V. V. The basis of astrology in the Vedic literature. *PAIOC* (20th Session) 2 (1), 1961, 19-30.

...constellations, their deities, their influences...evidence mainly from ritual lit. ...

9. BHIDE, V. V. The Vedic concept of *yuga* consisting of five years. *VJ* 8 (1-2), 74-81.

...Cāturmāsya sacrifices of five yrs. suggest a cycle of five yrs., this cycle being called *yuga*..

- 10 BILLARD, Roger *L'astronomie indienne* EFEO Publications-No 83, Paris, 1971, 181+52 fig

investigation of Sk. texts and numerical concepts ref to *Brahmanas* and *Vedanga Jyotisa*

- 11 CHATTERJEE, S Growth of astronomy in India *I AC* 17 (3), July 68

- 12 CHAUBE, Vrajavihari *Vaidika vidyayen aur jyotisa* (Hindi) *VJ* 19 (6), Sept 70, 33-35

- 13 CHAUDHARY, G V *Vedic Numerology* Part I Bh Vid Bh, Bombay, 1968

- 14 DATTA, B, SINGH, A N *History of Hindu Mathematics A Source Book* Asia Publ House, Bombay, 1962, Part I 261, Part II 314

Rev S SWAMINATHAN *BITCM* (1963) 217 19

- 15 DHIAVALE, D G The astronomical method and Indian chronology *SVUOJ* 10 (1 2), 1967 (1970), 1 6

limitations of the method so far as Vedic chronology is concerned, *RV* mentions very few *nakṣatras* by name therefore, it wd be wrong to derive any chronological conclusion on the assumption that all the *nakṣatras* were known to them Puranic statements shd not be used to determine the period of composition of *RV* later Vedic texts like *TS* and *Vedanga Jyotisa* also shd not be used

- 16 DIKSHIT, Shankar Balakrishna *Bharatiya Jyotish Sastra* Govt of India, Manager of Publications Delhi 1969, xxxiv+147.

(transl from D's Marathi original into English by R V VAIDYA) only Part I History of Astronomy during the Vedic and Vedanga Periods

Rev K V SARMA *VIJ* II 339-42 P S SASTRI, *Astrolog Mag* 59 1046

- 17 FILLIOZAT, J Notes d'astronomie ancienne de l'Iran et de l'Inde *JA* 250 (3) 1964, 325 350

(English transl of this by F N TUMBOO VALLA in *JKRCOI* 42, 1969 100 132) *nakṣatras* (the origin of the ritual of Agnyadhana is found dated round about 2000 B C)

18 FILLIOZAT, J La détermination des positions du soleil en astronomie indienne *Archives internat d'hist des sciences* 21 (82-83), Paris, 1968, 89-94

19 GOSTA, Liebert Beitrag zur Frage des Polarsterns in der altind. OS 17, 1968, 155-170

20 GUPTA, Sudhir Kumar Marvels of Vedic astronomy. BSS 1 (2), 1971, 63-65

(apropos Anakachandra BHAYAWALA's *Marvels of Vedic Astronomy* B makes an astronomical approach to Purana mythology .

21 HOFMANN, Joseph Ehrenfried *Geschichte der Mathematik I Von den Anfängen bis zum Auftreten von Fermat und Descartes* Sammlung Goschen 226/226A, Berlin, 1963

Indian mathematics

Rev H SCHIEEL, ZDMG 113, 628

22 JHA, Chandrashekhar *Spasta graha ka navina vivecana* (Hindi) PICO (26th Session) 3 (1), 1969, p. 158

23 JHA, Damodar Contribution of Sanskrit to mathematics and astronomy (Sanskrit) SP (ISC) 3, 1972, p. 17.

24 JOSHI, Kamalakanta *Vedangakala men kṛttikadinaksatra vibhaga* (Hindi) SP, 26 AIOC, 1972, 327-328

25 JOSHI, Kedar Datta *Bharatīya jyotiḥśāstra ka ganitavi-jñāna* (Hindi) *Prajña* 8 (2), Mar 63, 174-180.

in *ekā ca me tūrat ca me* (TV), there is ref to calculus, from a Mantra in RV we can gather the knowledge of circumference of a circle being 360 degrees in trigonometry and geometry

26 KUPPANNA SHASTRI, T S A historical development of certain Hindu astronomical processes *IJHS* 4 (1-2), 1969, 107-125

27. MULE, Gunakara *Pracina bhārata men rekha-ganita* (Hindi) *Tripathaga* 10 (7), April 65, 65-70

ref to *Sulbas*

28 NARAHARI, H G Astronomy in Vedic India *AP* 33, 1962, 219-223

29 PINGREE, David Sanskrit astronomical and astrological texts *Year Book of the Am Philos Soc*, 1966, 685-688

30 SARASWATHI, T A Development of mathematical ideas in India *IJHS* 4 (1-2), 1969, 59-78

IV civil shows some acquaintance with geometry (well planned houses) Vedic *Sulbasutras* Pythagorean theorem enunciated in general terms, and used for constructing squares rectangles triangles, and trapezia, and for evaluating surds Pingala's *Chandaśsutra* deals with the arrangement of short and long letters by permutation and combination

31 SARASWATHI, T A Sanskrit and mathematics *SP* (ISC) 3, 1972, 15-16

Sulbasutras—world's oldest text books on geometry

32 SASTRI, Nemichandra. Trigonometry in Sanskrit *SP* (ISC) 3, 1972, 16-17

Vedic evidence

33 SASTRI, Rajendra Nath *Vaidika yuge jyotiserā anusilana* (Bengali) *OH* 10, 1962, 65-72

34 SEN, S N Study of indeterminate analysis in ancient India *Proc X Intern Congress of Hist of Science*, 1964, 493-497

35 SHAH, K. C P_1 in ancient and medieval Indian mathematics *JSNDTIWU* 1, 1966, 136-143

for all practical purposes, Vedic Aryans took $p_1=3$ cf *Āp ŚulbaS* and *Baudh ŚulbaS*

36 SHUKLA, K S Astronomy in ancient and medieval India *IJHS* 4 (1-2) 1969, 99-106

Veda and *Vedanga Jyotisa Kauś Br* (XI 3) records the occurrence of winter solstice on the new moon day of Magha, also the year ended with the full moon in *Pūrva phalgun* (V 1), spring commenced one day after the new moon of Caitra

37 SHUKLA, Sivakumar *Bharatīya kalaganana ka vaijñānika adhara* (Hindi) *Visvambhara* 1 (2), 1962, 3-16

38 SOMAYAJI, D Arka Astronomical references in the Vedas. *VS*, Tirupati, 1967, E 40-45.

ritual conduct bound up with astronomical phenomena, IV is about 5400 yrs old (position of *kṛtikās*), *nakṣatras* classified as *deva* and *jama*, months mentioned in Veda – Madhu, Madhava, etc – are tropical solar and not lunar

39 SOMAYAJI, D Arka *A Critical Study of the Ancient Hindu Astronomy in the Light and Language of the Modern* Karnatak Univ, Dharwar, 1971, iv+186+x

Rev D G DHAVALE, *ABORI* 52, 253, D PINGREE, *JOB* 21, 249 50

40 SRINIVASIENGAR, C N *The History of Ancient Indian Mathematics* World Press, Calcutta, 1967, 157

ch II *Śulbasūtras*

Rev A K BAG, *IJHS* 5 (1), 197 98

41 SUNDAR RAJ, M *R̥gvedic astronomy SP (ISC)* 4, 1972, 5 6

42 SURYANARAYANA *Vara-vicarah Viśva Samskṛtam* 5 (1), 1967-68, 81 89

no mention of *cāras* in Veda

43 VAIDYA, R V *Astronomical Light on Vedic Culture.* Makarand Sahitya, Bombay, 1964, 114

(1) astronomical scenes and conditions at North Pole, (2) systems of time units in Vedic age, (3) sacrificial system in Vedic age, (4) rise of stars in the East and their dates, (5) Vedic deities and *nakṣatras* (6) identification of Vedic deities, (7) correct interpretation of Vedic Mantras etc, (8) Vedic trad in astrological subjects, (9) influence of Vedic culture on ancient rel of the world (10) conclusion

44 VALE R N *Satabhisa, Satavaesa, Fomalhaut, and Agastya PAIOC (21st Session)* 2 (2), 1964, Ir 20 24

navigational significance of star names and planets *satabhisa* (24th *nakṣatra*) governed by Varuna god of sea, Vedic *satabhisa* corresponds with Avestan *satavaesa* the name *sata/avaesa* is obviously late astronomically the star Fomalhaut is located just below the pitcher of the configuration of the water carrier, F=Agastya (A has nothing to do with Canopus)

45 VAYIKOLI, Shri *Bharatīyam jyautisam Manorama* 4, 1965.

serially

46. VEDAVRATA, Mimamsaka. *Jyotihikāstra vedārga kyon?* (Hindi). *Vedavani* 22 (6), April 70, 18-25

47. VEDAVRATA. *Jyotisa ka tikṣita svarūpa* (Hindi). *Vedavani* 22 (10), Aug 70, 8-13; 18

48. WAYMAN, Alex. Four periods in the history of Indian astrology *PICO* (26th Session) 3 (1), 1969, 146-148 (Also in *SP*, 26 *ICO*, 1964, 271-72)

. first period Vedic period it is usually held that there was very little astrology in Vedic period, but *Jyotiḥśāstra* has some astrological implications, there must be a tie up bet. stellar myths and astrology..

76. MEDICINE.

1. AGNIHOTRI, P. *Maleriya (phasali bukhara) aur kharajajāna* (Hindi) *Vedavani* 20 (2), Dec 67, 16-19

AV II 32 6 description of mosquito (anopheles), *AV* II 31 1

2. ALMAST, S C Plastic surgery in ancient India. *IJHV* 12 (2), 1967, 9 13.

3. BHAGWAN DASH. Methods for sterilization and contraception in ancient and medieval India *IJHS* 3 (1), May 68, 9 24

RV I 164 32 (earliest ref against large family), *AV* VI 138. 1 5 and *BAU* 6 4 10 desire for reliable contraception

4 CHAUBE, B N. *Vedokta cikitsa-vijñāna bhrantimivarana* (Hindi). *Vedavani* 24 (10), Aug 72, 24-27

. see 24 and 39 below

5. DWARAKANATH, C Some significant aspects of the origin and development of medicine in ancient India *IJHS* 5 (1), May 70, 1-12. (Also in *BITCM*, 1970, 1 31)

beginnings of medicine in *RV* and *AV* pastoral life generally free from disease, with the development of civic life and urban culture, society became subjected to many diseases earlier Vedic medicine not equal to this challenge R̥sis of the period imported into the Indo-Gangetic plains a rational and systematised medicine (Āyurveda) from a more advanced Himalayan culture

6 FILLIOZAT, J *The Classical Doctrine of Indian Medicine, its Origins and Greek Parallels* Mun Man Delhi, 1964 xxii+298

(transl of VBD II 76 6 into English by Dev Raj CHANANA)
theory of human body as found in classical Indian medical texts
of the beginning of the Christian era traced back to early Vedic
lit particularly *AV*—and ultimately to the Indo-Iranian heritage
pre-Aryan elements discussed

Rev A D COSTA *Indica* 2 80 82

7 FISER, I, FISEROVA, O *Dissection in ancient India*
(Russ.) IKDI, Moscow, 1963, 306 328

8 JOSHI S R *Atharvavede ayurvedah* SP, 25 AIOC, 1969,
34 35

9 JOSHI, S R *Rgvede ayurvedah* SP, 26 AIOC, 1972
p 503

RV I 50 23 158 114 134 35

10 JYOTIRMITRA *Development of medical sciences in Vedic India* PIHC (30th Session) 1969 120 128

11 JYOTIRMITRA *Veda men salakyatantra* (Hindi) VJ 21,
1972 146 151

12 KARAMBELKAR, V W *Vedic osteology* PAIOC (19th
Session) 2, 1961, 150 156

Atharvan anatomy (X 2) bones in *AV* continuity of Āyur
veda trad

13 KASHIKAR C G *Āyurveda*

in VBD III 33 14A pp 55 59

13A KRISHNAMURTHY K *Surgery in ancient India* JIH
44 (2), Aug 66, 561 569

earliest ref in *RV* Asvins mended Vispalas leg

14 MAHENDRAKUMAR *Vedon men sarirasastra athava valdika
vanmaya men sariravijnana* (Hindi) VJ 21 (3 4) 1972 209 212

15 MULLER, R F G *Eigenwertungen in altindischer Medi-
zin* J A Barth Leipzig 1958, 132

trad of Ind med since Vedic times no occidental influences
(also Salya alt indischer Wundarzte *Ostia* 13)

Rev. : O. FIŠEROVA, *Arch. Or* 33, 524-25; S LIENHARD, *OLŽ* 1961, 415-17, J. NOBEL, *JAOS* 80, 264 66.

16. MULLER, R. F. G. Über indische Vorstellungen von der Verdauung. *MIO* 7 (2), 1959, 198-223.

17. MULLER, R. F. G. Schädeleröffnungen nach indischen Sagen. *Centaurus* 6 (1), 1959, 68-81.

18. MULLER, R. F. G. Kritische Skizze zur Entwicklung der Medizin der Indoarier. *WZKSA* 4, 1960, 14-35.

..brief survey of work done on the subject some aspects of ancient Ind. med. ..

19. MULLER, R. F. G. Der vedisch-arische Arzt und seine Auswirkungen. *RSO* 36, 1961, 95-107.

..Aśvins...AV medicine..

20. MULLER, R. F. G. Über einige Denkartendischer Ärzte und ihre eigenen Auswertungen. *RSO* 37 (3-4), 1962, 265-278.

21. MULLER, R. F. G. Über einige indische, zumal arztliche Denkartend. *WZKSA* 8, 1964, 32-42.

. discusses concepts like *manu*, *dhātu*, *dravya* .

22. MULLER, R. F. G. Einige Beurteilungen alter Denkweise der Inder und ihrer Ärzte. *Z. philos. Forschung* 18 (4), 1964, 681-689.

23. MULLER, R. F. G. Die sogenannten Geisteskrankheiten der Inder. *Berliner Medizin* 16, 1965, 245 253.

24. NATHULAL. *Vedokta-cikitsā-vijñāna* (Hindi). *Vedavāṇī* 24 (8), June 72, 18-24.

..four kinds of *cikitsā* : *atharvanī*, *āngirasi*, *daivī*, *manuṣya*. see 4 above and 39 below..

25. PEIRIS, William. *Āyurveda : its origin and history*. *Ceylon Today* 12 (1), Jan. 63, 22-24.

26. RAMANATH. *Āyurvedam vīna vedasikṣā pūrṇa bhavitum nā 'rhatti*. *GKP* 16 (6-8), 1964, 243-244,

27 RAY, Priyadarshan Medicine as it evolved in ancient and mediaeval India *IJHS* 5 (1) May 70 86 100

(1) the pre Vedic period (10 000 1500 B C) age of darkness belief in external causes of disease e.g. wrath of gods influence of planets (2) Vedic period (1500 00 B C) dawn of reason idea of internal cause of disease humoral theory (3) post Vedic period (500 B C—600 A D) age of Ayurveda

28 RAY Vrajadeva Prasad *Aupanisadika sarira evam nadi vijnana* (Hindi) *VJ* 14 (8) Oct 65, 16 19 (9) Nov 65, 5 8, (10), Dec 65, 32 34

29 ROY Mira Methods of sterilization and sex determination in the *Atharvaveda* and in the *Bṛhadaranyakopaniṣat* *IJHS* 1, 1966 91 97

ref in these works to surgical measures like crushing the testicles vasectomy and hysterectomy and medicaments for producing sterility in male and female (Male) *AV* IV 37 7 VI 13 B VI 138 1 (Female) VII 35 2 3 VII 113 1 2 for the birth of a male child V 25 6 *BAU* VI 4 15 18 prescribe different kinds of diet to be taken by parents before intercourse for a male or female child

30 ROY Mira Anatomy in the Vedic literature *IJHS* 2 (1) May 67, 35 46

AV X 2 1 8 in *Br* idea of microcosm and macrocosm
ṢPBr XII 2 4 human body

31 SINGERIST Henry E *A History of Medicine* Vol II Early Greek Hindu and Persian Medicine OUP New York, 1961, xvi+352 111

Rev J FILLIOZAT *JAOS* 82 575 76

32 SIMHA Kanhaiyaji *Vaidika yuga men cikitsa* (Hindi) *Prajña* 16 (2) Mar 71 134 141

33 SIVACANESA Murthy, R S *The Brahmanas on medicine and biological sciences* *IJHS* 5 (1) May 70 80 85

Br show clear understanding of physiology based on anatomy working of bodily organs carefully observed ref to medicinal property of some plants account of certain diseases (*h d oga harimana* etc)

34. SIVANANDA TIRTHA, Swamī. *Veda men hr̥droga tathā kamalā (pīliyā) roga kī cikitsā* (Hindi). *Vedavānī* 24 (6), April 72, 7-9.

..AV I. 22. 1; II. 32. 1; IX. 8. 22..

35. SRIKANTA MURTHY, K. R. *Luminaries of Indian medicine, from the earliest times to the present day*. National Medical Journal, Mysore, 1968, 152.

36. SRIKANTA MURTHY, K. R. Indian medicine through the ages. *BJ* 17 (19), 18-4-71, 61-64.

37. THAKUR, C. G. Medicines and morals in ancient India. *BJ* 12 (25), 3-7-66, 55-56.

38. VADIRAJACHAR, G. M. Kuṣṭha plant in the Atharvaveda. *SP*, 24 AIOC, 1968, 33-34.

39. YUDHISTHIRA, Mimamsaka. *Vedoktacikitsāvijñāna lekha-sambandhi bhrāntinivārana* (Hindi). *Vedavānī* 24 (9), July 72, 17-21.

..AV XI. 4. 16 . 4 types of cikitsā see 4 and 24 above

77. OTHER SCIENCES : TECHNOLOGY.

1. AGRAWALA, V. S. *Vaidika ghara* (Hindi). *Parisad-Patrikā* 5 (4), Jan. 66, 9-14. (Also in *VJ* 17 11, Feb. 69, 5-9).

2. AGRAWALA, V. S. *Vaidikam vastuśāstram*. *Amṛtalata* 3 (3-4), 1966-67, 59-63.

3. ANAND, Mulk Raj. Reflections on the house, the stupa, the temple, the mosque, the mausoleum, and the town plan from the earliest times till today (being notes on the social and spatial imagination in Indian architecture). *Marg* 17 (1), 1963, 8-40+ illustr.

4. BHARDWAJ, H. C. Problem of advent of copper in India. *IJHS* 5 (2), Nov. 70, 229-237.

..typical features of IV metallurgy with special ref. to the composition of copper and copper-based alloys examined in Harappan sites, evidence of common use of copper and bronze *ŚTV* 18 13 mentions copper (śyāman) and other metals

5 BUDDHA PRAKASH Science and technology in ancient India social and political influences *VII* 7 (1-2), 1969, 143-156

6 CHOWDHURY, K A Wood and its use during pre and proto-historic time *IJHS* 5 (1), 1970, 141-143

in IV civil specific timbers for specific use mentioned in *RV*

7 DUBEY S P Indian thought and technology *Prajña* 13 (1), Oct 67, 27-42

8 GHOSE, Benoy Primitive Indian architecture *JISOA* 17, 1949, 57-111

pre-Aryan village pattern village in Vedic age

9 GOPAL Lallanji Antiquity of iron in India *JAHRS* 28 (1-2), 1962 63, 39-54

ayas=copper *krindayas*=iron Vedic evidence for iron examined first use of iron to be connected with painted grey ware at Hastinapur etc. in India the earliest use of iron found in Gangetic valley and associated with the Aryans

10 GOPAL, Lallanji Sugar-making in ancient India *JESHO* 7, 1964, 57-62

ref to *śṣu* in Vedic lit., Vedic Indians knew the plant, the word has no parallel in any other IE lg., therefore plant was presumably indigenous to India

11 GOPALASWAMY AIYANGAR, T K Agriculture in the Vedas *VS*, Tirupati, 1967, E 99-103

12 GOVIND, Vijay Some aspects of glass manufacturing in ancient India *IJHS* 5 (2), Nov 70, 281-308

knowledge of glass in India first in first quarter of first mill B C, *ŚPBr* XIII 2 6 8 mentions *kāca* 101 *kacas* being studded into a man on the tail of a horse (acc to L. GOPAL, *kāca* is a general term for a variety of matter used for ornamental purposes, in *ŚPBr* the word may denote glass beads, acc o EGGELING 'pearls')

13 GUPTA Sunderlal *Rgveda men meghavṛstyalavijñāna* (Hindi) *Saptasindhu* 13 (5), May 65, 74-80

14 VON HINUBER, Oskar Zur Technologie der Zuckerherstellung im alten Indien *ZDMG* 121 (1), 1971, 93-109

ref to sugar-cane in *AV* I 34

15 JOSHI, Kedar Datta *Pracīna kṛṣi vijnana* (Hindi)
Prajña 12 (2), Mar 67, 17 23

16 KAKDE, J R *An Outline of Agriculture in Ancient India*
(2000 B C to 700 A D)

17 KAPIL, R N *Biology in ancient and medieval India*
IJHS 5 (1), 1970, 119 140

IV civil foundations of life sciences in India la d plants and
animals known to IV civil biology in Vedic lit

18 KASHIKAR, C G *Pottery in the Vedic literature* *IJHS*
4 (1-2), 1969 15 26

(see *VBD* III 74 26 also *VBD* III 74 41) preparation of
pravargya implements (*BaudhSS* IX. 1 4) of cauldron (*BaudhSS* X
1-8) variations acc to other schools

19 KAW, R K *Peeps into agriculture in ancient India* *VII*
9 (1), Mar 71 164-178 (Also in *SP*, 21 AIOC, 1961, 209 210)

AV VIII 13 9 12 *Prthuvanya* promulgated agriculture
Rgveda and other Vedic evidence IV civil

20 KRAMRISCH Stella *Natural science and technology in*
relation to cultural institutions and social practice in India *PEW*
9 (1-2), 1959, 21 23

it was at the Vedic altar that natural sciences and technology
were evolved in a ritual wh regulated the relation of man in the
cosmos and affected social structure and practice alike the mean
ing of the rites was expressed by ritual actions and myths myth
of *Rbhus* treats of man as technician and artist and of his role in
the cosmos and in the cultural context

21 KRISHNAMURTHY, K *Horticulture in ancient India*
JAHRS 28 (1-2) 1962 63, 55 61

RV III 8 11 ref to construction of garden and its dedication
for public use *Sankh GS* (V 3 2) rite of consecration of a
garden

22 KRISHNAN, V R *Chemistry in the Vedas* VS Tirupati,
1967, E 87 91

23 LAHIRI Dipankar *Mineralogy in ancient India* *IJHS*
3, 1968, 1 8

(1) Indus valley and contemporaneous civil (2500 1800 B C)
gold, silver, lead, copper, tin, (2) Vedic period (3000 600 B C)
harita, suvarna hranya, rajata, sisaka, loha or lohityasa word implying 'smelting'

24 LAHIRI, Dipankar Dynamic geology in prehistoric India and Vedic literature *IJHS* 5 (1), 1970, 188-196

IV civil practical aspects of dynamic geology in an attempt to ensure moderate protection from natural changes occurring on the surface of the earth in Vedic lit, the philos side of dynamic geology well represented, Indra Vritra fight alludes to a large scale dam bursting to cause artificial floods *Katha Up* (2 2 2) mentions mountains as source of rivers

25 MAHDIHASSAN, S Stages in the development of practical alchemy *JASPak* 13 (3), Dec 68, 329-356

(Soma=ephedra)

26. MATE, M S Building in ancient India. *World Archaeology* 1 (2), Oct 69, 236-246

chronology for Ind arch buildings of Harappa civil

27. MAYRHOFER, M Streitwagenforschung: *Berliner Jb fur Vor und Fruhgeschichte* 7, 1967, 269-271

(Nachtrag zu Franz HANGAR, " Zum Stand der Streitwagenforschung ", pp 257 268)

28. MEHRA, K L History and ethnobotany of mustard in India *Adv Frontier of Plant Sciences* 19, 1967, 51-59

29 MEHRA, K L History of sesame in India and its cultural significance *VIJ* 5, 1967, 93 107

30 MEHRA, K L History of jujube in India *Ind Journal of Hort* 24, 1967, 33-37

31 MEHRA, K L History of *masa* pulse in India and its cultural significance *VIJ* 8 (1-2), 1970 (1971), 217 226

Vedic per od (before 800 B C) *masa* mentioned in AV, KS, MS, TS VS *SPBr* BAU also in *Astadhyayi* and GS (botanical evidence suggests that the original home of *masa* is India)

32 MEHTA, Dharma Deva *Some positive sciences in the Vedas* New Delhi, 1959

33 MISHRA, Raghuraj *Vaidika vijñāna aur usaka svarupa* (Hindi) *Parisad Patrika* 3 (1), April 63

34 MUKERJI, A B Climatological lore in the Yajurveda. *Indian Geographic Journal* 44, 1969 18 25

35 MUKHERJI S K, NATH, N Horticultural science in ancient India *IJHS* 5 (1), 1970, 183 187

(ref to RV III 8 11)

36 MUNIDEVARAJ *Adityarasmayah* *GKP* 19 (1 2), 1966, 39-43

(*rasmi*=atomic nuclei)

37 RAY, P *History of Chemistry in Ancient and Medieval India* Delhi, 1956

reprint

38 RAY, Priyadarshan Origin and tradition of alchemy. *IJHS* 2 (1), May 67, 1 21

Soma in RV and AV as drink of immortality AV also describes natural gold as conducive to health youth and long life *ayusya* and *bhaisya* in AV

39 RAYCHAUDHURI, S P Land classification in ancient India (2500 B C -600 A D) *IJHS* 1 (2), Nov 66, 107 111

40 RENOU, L La maison védique *JA* (1939), 481-504

41 ROY, Mira Family relations of some plants in the Atharvaveda *IJHS* 5 (1), May 70, 162 177

42 SHAH, N M *Vedoma rasayana* (Gujarati) *Svadhyaya* 7 (2), Feb 70, 187 192

ref to *surā* and *soma* gold silver *ayas* *ratna* etc

43 SHASTRY, V R SHARMA, Anandilal Chemistry in the Vedas *SP*, 26 AIOC 1972, 504 505

44 SHASTRY, V R, SHARMA, Anandilal Botany in the Vedas *SP* 26 AIOC 1972, p 506

ref to more than 150 herbal and other medicines

45 SHUKLA, D N Foundations of technical sciences in Vedic literature *SP*, 21 AIOC, 1961, p 201

46 SHUKLA D N The Upavedas—the founders of technical sciences in India *SP*, 22 AIOC, 1965, 239 240

47 SHUKLA, D N Technical heritage of ancient, early medieval, and medieval India *SP (ISC)* 3, 1972, 10-11

48 SHUKLA, M S Arboi horticulture in ancient India *IJHS* 5 (1), May 70, 179 182

RV III 8 11 (construction of garden), *ŚaṅkhGS* 5 3 2 (consecration of garden) the value of manure in cultivation appreciated in India as early as the time of *RV*

49 SINGH, S D Iron in ancient India *JESHO* 5, 1962, 212 216

1000 B C—provisional date for introduction of iron smelting into India (Aryan rulers of Mitanni guarded the secret of iron production and controlled its output) iron in Vedic lit

50 SIVAPUJANASIMHA *Veda aur kṛsīvidyā* (Hindi) *GKP* 21 (12), 1968, 91-93

51 SRINIVASAN, T M Water lifting devices in ancient India their origin and mechanisms (from the earliest times to c A D 1000) *IJHS* 5 (2), Nov 70, 379 389

earliest evidence from MD and Har in the Veda mention is made of wells canals dams Vedic Aryans did not depend entirely on rainfall for agriculture ref in *RV* to mechanical contrivances for drawing water *afmacakra* (X 101 5 7) *ghaticakra* or *ghatīyantra* (X 93 13) also *tera* or *tiryakyantra* *AV* III 16 Panini (*Ganapāṭha* IV 2 45) mentions *jugavaratra* Panini describes two types of wells *karkandhu* or *sakandhu* also *udancana*

52 SRIVASTAVA, Mahendra Pratap *Vedon aur puranon men gurutyakarsana ka siddhanta* (Hindi) *Vedavani* 20 (2), Dec 67, 19-22

TĀr 1 8 4 6 *RV* X. 10 149 I 35 2

53 TIKKIWAL, B D Statistics and its antiquity *BSSS* 1 (34), 1971 72, 57 63

discusses relevant ref in Vedic lit word *saṁkhyā* first used in *SPBr* 7 3 1 43 and *Au Ār* II 3 4 pointer to census in Vedic India

54 TRIPATHI, D R Ancient Indian science of climatology and weather forecasting *SP*, 26 AIOC, 1972, 333-334

practised in Vedic period

55. TRIPATHI, Maya Prasad Survey and cartography in ancient India *JOIB* 12 (4), June 63, 390-424

measurement of sacrificial places in Vedic period, evidence of world maps in Vedic times

56 VASISHTHA, Ram Saran. *Vaidika vrstivijñana* (Hindi) *Vedavani* 24 (5), Mar 72, 19-21

57. VIDYADHAR SASTRI *Bharatiya samskriti ka pracina bhautika vijñana* (Hindi) *Rajasthan Bharati* 11 (4), Bikaner, 1969, 133-137

58 VIRASENA *Yajñika vrsti vijñana* (Hindi) *GKP* 18 (1-2), 1965, 54-62

59. VIRASENA *Vaidika vrsti vijñana* (Hindi) *Vedasadana*, Indore, 4+36

60 VISHNU MITTRE Protohistoric records of agriculture in India *Trans Bose Res Inst* 31 (3), 1968 87-106+10 plates

61 VISHNU-MITTRE Biological concepts and agriculture in ancient India *IJHS* 5 (1), 1970, 144-161

Vedic evidence

78. GENERAL STUDY

1 ANANDA, Mulk Raj Art and inter action of culture *CF* 7 (4), July 65, 6-12

2 BHAGAVADDATTA *Vaijñanika adhyayana* (Hindi) *Vedavani* 14 (1), Nov 61, 25-30

3 BHAGAVADDATTA Extraordinary scientific knowledge in Vedic works 1963

also *Vedavidyāndarśana* (Hindi) by the same author

4 BHARADVAJ, Satyakama *Vedon men vijñana tatha kala kauśala* (Hindi) *Vedavani* 16 (1), Nov. 63, 54-67.

5 BLOCH, Alfred Das wissenschaftliche Denken im alten Indien *Acta Tropica* 21 (4), Basel, 1964, 343-361

6 BOSE, D M , SEN, S N , SUBBARAYAPPA, B V (ed) *A Concise History of Science in India* National Commission for the Compilation of History of Sciences in India Indian National Science Academy, New Delhi, 1971, xvii+690+9 plates

(1) S N SEN A survey of source materials (1-57) arch and lit (2) S N SEN Astronomy (58-135) astronomical knowledge in Vedic lit (3) S N SEN Mathematics (136-212) metrology and computations in prehistoric times math knowledge in Vedic lit (4) R C MAJUMDAR Medicine (213-273) (5) B V SUBBARAYAPPA Chemical practices and alchemy (274-349) (6) S P RAYCHAUDHURI Agriculture (350-370) (7) K A CROWDHURY Botany (371-402) (8) J L BHADURI K. K. TIWARI B BISWAS Zoology (403-444) about 260 animals mentioned in Vedic lit (9) B V SUBBARAYAPPA The physical world views and concepts (445-483) (11) B V SUBBARAYAPPA Resume (568-615) scientific and technological developments represented chronologically (all authors have considered IV c vii and Vedic period)

Rev R V NARAYAN *ABOPI* 53 286-87

7 CHATURVEDI Giridhar Sarma *Vaidika vijnana aur bhara tiya samskriti* (Hindi) Bihar Rashtrabhasha Parisad, Patna 1960, 2+20+3+295

8 CHATURVEDI Giridhar Sarma *Vaidikavijñanam* Akhil Bharatiya Sanskrit Vidyapeetha, Delhi, 1965 116

(abridged version of 7 above translated into Sanskrit by PARAMESHWARANANDA SASTRI)

9 CHATURVEDI Ram Narayan *Vaidikasamskrter vijnanikativam Samskrita Kalpataru* Jaipur, 1972

10 DINADAYALU *Vedesu vijnanam* GKP 15 439-441, 478-482

11 DWIVEDI Rajendra, SHASTRI, Om Dutt *Bharatiya vigyana ke karnadhara* (Hindi) Mahalakshmi Publ House, New Delhi, 1967

Hindi transl of 30 below

12 FILLIOZAT, J Influence of mediterranean culture areas on Indian science *IJHS* 5 (2), Nov 70, 326-331

first evidenced rational attempts to understand the cosmic and biological phenomena appear to have been independent in India Rta Dharma as laws of nature established in Vedic Saṁ the calendric astronomy with the *nakṣatra* system is also Vedic, geography and arithmetic developed for Vedic ritual in the field of biology, the conception of the correspondence bet the world and the body appears in a very specific manner in Vedic texts

13 HAMSARAJ *Vaidika sahitya men bhautika jagat ke do mula tattva aur paścatya vijñana* (Hindi) *Vedavani* 24 (1), Nov 71, 42-48; 79

agni and soma

14. HARI RAM SHARMA *Vedokta vaijñanika svarga ki khoja* (Hindi) *Vedavani* 15 (69)

15 HORSCH, Paul Profanes Wissensgut im vedischen Literaturkreis *As Stud* 14, 1961, 93-124

16 JAGGI, O P *Scientists of Ancient India* Atma Ram and Sons, New Delhi, 1966, viii+258

introd short survey of sciences in ancient India Vedic sciences

Rev H N GUPTA, A K BAG, *IJHS* 2, 61-62, B R KULKARNI, *Bj* (21-5-67), 66, E ŚLUZKIEWICZ *Rocz Or* 23, 145-51

17 JAGGI, O P *History of Science and Technology in India*. 2 Volumes Atma Ram and Sons, Delhi, 1969, 158+262+fig, etc

(1) Dawn of Indian technology (pre and proto hist period),
(2) Dawn of Indian science (Vedic and Up period)

18 JOSHI, Lakshmana Sastri *Vaijñanika dṛṣṭi va bharatiya samskṛti* (Marathi) *Navabharata* 25 (2), Nov 71, 53-60

development of sciences in Vedic period

19 JYOTIRMITRA Methodology for experimental research in ancient India *IJHS* 5 (1), May 70, 68-75.

(with special ref to medicine) glimpse of it in *AV*

20. MAHADEVAN, T M. P Philosophical trends v history of sciences of India—orthodox systems. *IJHS* 4 (1-2), 1969, 27-41.

Up two types of knowledge—*parā vidyā* and *aparā vidyā*, sciences belong to the latter type concept of Upavedas

21 MOTILAL SHASTRI *Bharatiya drsti se 'vijñāna' śabda ka samanvaya* (Hindi) Rajasthan Vaidika Tattvasodha Samstha, Jaipur, 1956, 134

22 PHADKE, P N *Atharvavede atyadhunikam vijnanam SP*, 26 AIOC, 1972, p 412

22A PRATYAGATMANANDA SARASVATI *Veda o vijñāna* (Bengali) Sk College Series, No 54, Calcutta

23 PURI, B N Irrigation and agricultural economy in ancient India *ABORI* 48-49, 1968, 383-390

purpose of the famous MD tank use for agriculture is conceivable in *RV* *kupa*=well *avaṭa*=artificial well also ref to *cakra*, *varatra ko a surmi susira kharitrima* canals water lifting, storage Panini ref to many imp rivers serving as sources of irrigation see *VBD* III 72 22A

24 RAGHURAJA MISRA *Vaidikam vijñanam Sūr*, 1964
serially

25 RAMANARAYANA DAS *Dravyorjaprasange dhvanyurjavyecanam Sūr*. 45 (11), Nov 69, 261-264

in *RV*, *Vyākaraṇa* etc. matter, energy, sound, electricity

26 RAMASWARUPA, SASTRI *Idanīm vedavijñanam avāśyakam GKP* 22 (4), 1969, 172-173

27. SANTARAM 'ANANDA' *Veda men kya likha hai?* (Hindi). *VJ* 21 (3-4), 1972, 205-208

from the pt of view of science

28 SASTRI, Haridatta *Vedah vijñanam ca Samskṛta-Kalpataru*, Jaipur, 1972

29 SATYA PRAKASH *Vaijñānika vikasa ki bharatiya parampara* (Hindi) Bihar Rashtrabhasha Parishad, Patna, 284

from Vedic times onwards

30 SATYA PRAKASH *Founders of Sciences of Ancient India* Res Inst of Ancient Scientific Studies, New Delhi, 1965, 675

see 11 above

31. SEN, S N An estimate of Indian science in ancient and medieval times *Scientia* 101, 1966, 123-134

32. SEN, S N Influence of Indian science on other culture areas. *IJHS* 5 (2), Nov 70, 332-346

doctrine of the All One in *Up* and the teachings of the Eleatic School : water as the primordial element in *Up* and Thales

33. SRIKANTAMURTHY, K R Ancient Indian sciences *Mys Or* 3, 1970, 131-137. (Also in *BJ* 15 6, 20. 10 68, 143-149)

three epochs of scientific activity (1) Formulation (from *RV* to *Up* (2000-500 B C), (2) Experimentation (2nd cent to 13th cent A. D), (3) Decadence (from 10th cent to the present day)

34. SRISAT, Acharya *Adhunka viśvaviññānacintaya utkarsa-sadhanam vaidikaviññanam. Samvid* 2 (4), May 66, 12-17

35. STCHERBATSKY, T H Scientific achievements of ancient India *ISPP* 10, 1969, 317-331

36. SUBBARAYAPPA, B V India's contributions to the history of science *Vivekananda Memorial Vol*, Madras, 1970, 47-66

Vedic evidence for maths : astronomy, medicine, alchemy

37. TIWARI, Kausalendramohan *Vaidika kalina bharata ki vaijñānika paramparayen* (Hindi) *Sarasvatī* 67, Feb 66, 123-124

RV III 29 1 (method of sparking fire by friction), *TV* 18 12 (science of food) *SPBr* (360 bones in human body), *RV* I 166 6 9 (weapons of war), etc

38. VAIDYANATH SASTRI *Sciences in the Vedas* Sarvadeshi-ka Arya Pratinidhi Sabha, New Delhi, 1970, vi+231.

Rev K. V SARMA, *Vij* 9, 214-216

39. VEDANANDA, Swami *Vedon men vijñana* (Hindi) *Veda-tanī* 19 (2), Nov 66, 2-4, (3), Jan 67, 3-5

cosmogony, *prāna* (energy), *Rta* (rotation), etc

40. VIDYADHAR SASTRI *Candraloka aur vaidika kala* (Hindi) *Viśvambhara* 5 (4), 1969, 2-3

Vedic seers familiar with the nature of the moon such as it being revealed now

41. VIDYADHAR SASTRI *Bharatīya śāstron ki dr̥ṣṭi men candra-loka* (Hindi) *Viśvambhara* 6 (2), April 70, 3-20

Vedic evidence see 40 above

42 VIRASENA *Veda ka vaijñānika dr̥ṣṭikona* (Hindi) *Vedavani* 19 (1), Nov 66, 42-55, *GKP* 21 (1-2), 1968, 93-105

XVI STUDY OF WORDS

79 STUDY OF WORDS

1 ABAEV, V I *Iz istorii slov Vedijskoe -ari-, osetinskoe aecaegaelon* *Vop Jaz* 2, 1958, 113-115

see *VBD* II 79 1

2 ABHAYADEVA 'Namah' ki mahima (Hindi) *Vedavani* 16 (1), Nov 63, 9-11

3 ABHAYADEVA *Adhvāra* (Hindi) *GKP* 21 (1-2), 1968, 123-126

adhvāra has nothing to do with *adhvan* nor can it be derived from root *adh*: *adhvāra* implies invincibility of sacrifice

4 ABHEDANANDA *Darsanasāstra ki niruktī* (Hindi) *GKP* 20 (6), 1968, 339-340, 358

darsana in technical sense (—system of philosophy) first in *MBh*

5 AGRAWALA, V S *Kurma ka adhyatma artha* (Hindi) *Vedavani* (Feb 1951)

6 AGRAWALA, V S *Aja* *JAssam RS* 14, 1960, 113-115

aja = stationary eternal changeless principle (*stasis*) *aja* and *ekapad aja* are identical principles signifying 'unborn' *Prājapau*

7 AGRAWALA, V S Etymology of two Hindi words from the *R̥gveda* *IL* 21, 1960, 1-3

(1) *gatha* (—capital) Vedic *gr̥atha* in *gr̥athin* (*RV* VII 6-7), *gr̥athin* may mean 'wealthy', (2) *gadus* (= water pot) Vedic *kadr̥ka trikadr̥ka* (II 11-17)

8. AGRAWALA, V S Gauri IV Norman Brown Fel Vol, 1962, 1-7

RV I 164 41 *gauri*=she buffalo (as against *gauḥ*=cow) is symbol of Varuṇa's waters (two stages of Vedic cosmology Varuṇa, primeval undifferentiated matter, is represented in the subsequent stage by Vṛtra who enters into conflict with Indra) *gauri* is symbol of Vak author also discusses such terms as *mumḍya sahilāni*, *ekapadi*, *dvipadi*, *catuspad*, *astipadi sahasrakṣara* *parama vyoma* etc

- 9 AGRAWALA, V S Vaidika paribhasa men sarira ki samjñayen (Hindi) Vedavani 24 (2), Dec 71, 13 19

discusses words like *ksetra ratha dāvi puri deva pariṣad dāvi vīna*, *dāvi nauḥ*, etc

- 10 AIRI, Raghunath Etymological study of the word *sarasvatī* SP, 25 AIOC, 1969, 1 2 (Sanskrit version "*Sarasvatīti śabdasya vyutpattivicarāḥ*", GKP 23 3, 1970, 116-120)

from *sr* < *sr̥* —to go river, to sound Vak, to praise divinity, (*upatāpe* cow) (not to be derived from *sr* directly)

- 11 ALI, Muhammed Etymology of *aglagrītha* SP, 26 AIOC, 1972, p 145

(occurs only once Gopatha Br I 2 21)

- 12 AMARANATH, Bhai Aghnyavivacanam R Dravid Fel Vol, 1971, Ve 81 83

- 13 AMBROSINI, Riccardo *Itt eṣat e ai aduhat* Ist di Glott dell' Univ di Pisa, 1965, 7

- 14 ANTTILA, Raimo The pitfalls of ananke *Die Sprache* 18 (1), 1972, 34-43

(ideas of 'fate, destiny necessity' and of 'carry, reach, meet with' can be combined)

- 15 APTE, V M Vrata in the Rgveda (The *mahi-vrata*, *priya vrata*, *puru vrata*, and other vrata passages in the Rgveda) QJMS 51 (3), June 61, 103-111

(serially fifth instalment see VBD II 79 8) *vrata* from root *vr̥* discusses Vedic passages supporting this derivation

- 16 ATKINS, Samuel D The meaning of Vedic *pajas* JAOS 85, 1965, 9 22

..the word does not mean 'surface, face' (as suggested by H. W. BAILEY : *VBD* II. 79. 13) ..the central, basic value for *pājas* is that of 'body' with particular ref. to breadth, thickness, solidity, and weight..

17. BAILEY, H. W. *Monoeceta vedica*. *PICO* (23rd Session), 1957, 227-228.

18. BAILEY, H. W. Iranian Arya - and Daha-. *TPhS* 1959, 71-115.

..*arja*, 'well-born, noble' from *ar-* 'to get, to beget'; Vedic *dāsa-* and *dasyu-* explained from Khot. *daha-* 'male, man' ..see 21 below..

19. BAILEY, H. W. *Indago Ariaca*. *JL* 21, 1960, 17-22.

..*RV* : *dhānyam bijam* ..(hist. of many words of North Iranian can now be reported back for over 1000 yrs. behind the modern Ossetic and Pamir Iranian dialects) ..bird names considered..

20. BAILEY, H. W. *Rigvedica*. G. Dumézil *Fel. Vol.* (Collection Lalomus, 45), 1960, 9-13.

21. BAILEY, H. W. Iranian *arya-* and *daha-* : supplementary note. *TPS* 1960, 1961, 87-88.

..see 18 above..

22. BAILEY, H. W.; Ross, Alan S. C. *Path*. *TPS*, 1961, 107-142.

23. BAILEY, H. W. Cognates of *pūjā*. *ALB* 25, 1961, 1-12.

..in the base *pūj*, attested once in *RV* (VIII. 17. 12) and then more copiously from the later Vedic and Sūtra lit. and Pāṇini's text, we have to see one more relic of the depleted vocabulary of ancient Indo-Aryan..(in Tocharian, *paut-*, *pot-* 'to honour, revere') ..IE origin of *pūjā*, tho. "the base *pūj-* stands as an isolated peak rising out of the IA plain" ..

24. BAILEY, H. W. Arya III. *BSOAS* 24, 1961, 470-483.

..see : *VBD* II. 79. 27 (Arya I); *BSOAS* 23 (1), 13-39 (Arya II) .. (1) *dru-*; (2) *ara-*; (3) *paudara-*; etc...

25. BAILEY, H. W. *Kaśavitra*. *Nobel Fel. Vol.*, 1963, 38-41.

26. BAILEY, H. W. Arya IV *BSOAS* 26, 1963, 69-91.

..see 24 above..(1) *mand-*; (2) *mar-*; (3) *tap-* ..Vedic words related to these..

- 27 BAILEY, H W *Vidatha* JRAS 1965, p 56

vidatha is likely to be nominal derivative to the verbal of *ṛ* with the base of *dati*, *dayate* (cf RV VI 42 2 IX 90 2) (RENOU knows nothing of *v* as 'congregation' nor indeed of *sabha* and *śamita* in a political sense) see VBD III 71 74

- 28 BAILEY, H W *Vasta* AO 30, 1966, 25-43

- 29 BAILEY, H W Śaka *ssandramata* W Eilers Fel Vol, 1967, 136-143

- 30 BAILEY, H W Vedic *garutmant-* ALB 31-32, 1967-68, 8-11

(RV I 164 46, X. 149 3) base *gar* (Ir *zgar* 'to move swiftly'), *garutmat*=possessing speed (cf *marut* base *mar* 'male', *marya*)

- 31 BAILEY H W Saka * *barza* Renou Comm Vol, 1968, 53 58

connected with Iran. *braz* / *barz* and Old Ind *brah* as in *brahman*

- 32 BAILEY, H W Rgveda *art* ABORI 48 49, 1968, 71-73

RV X. 109 2, AV XIV 1 56 *anu+art* = 'to urge favourably to woo', *abhi+art* = 'to oppress assault'

- 33 BAILEY, H W Aryan notes SCOAPO 1, 1969, 137-149

- 34 BAILEY, H W Kamboja Minorsky Comm Vol

- 35 BAILEY, H W Hyaona A Sommerfelt Com Vol

- 36 BAILEY, H W Atharvaveda *makaka* Gonda Congr Vol, 1972, 41 45

AV VIII 6 11 12 *m* = vehement wildly impetuous (like a pouncing animal or a racing boat) : this sense supported by Iran. and Tokh dialects

- 37 BALASUBRAHMANYAM, M D On the accentuation of the vocative *rtavrdhau* in RV I 2 8 BDCRI 22, 1962, 92 104 (Also in SP, 21 AIOC, 1961, p 240)

summarises Sayana's arguments justifying the unaccentedness (*ṛ* acc to Pan ni examines HASKELL'S view that the *n ghāta* is an error in trad (JAOS 11, 1877, 58)

- 38 BALASUBRAHMANYAM, M D An accentual note on *vikata-* in Pāṇini and the Veda *IL* 26, 1965 67, 18 26 (Also in *SP*, 22 AIOC, 1965, 210 11)

justifies the initial accent of Rgvedic vocative *vikata* on the basis of Pāṇini A 8 1 72 and A 6 1 198 (*vikata vikṛta* presents an innovation in the sense that it might have been borrowed from the *parole* of the RV native speakers into the *langue poetique* of RV bards)

- 39 BALASUBRAHMANYAM, M D An accentual problem in Pāṇini and the Veda apropos of the word *hayaṇa-* *BDCRI* (S J Vol), 1966, 43 58

- 40 BALASUBRAHMANYAM, M D Subhagamkarani in *AV* (a text critical - cum accentual note) *SP*, 24 AIOC, 1968, p 282

At VI 139 1b *subhagamkarana* is probably the true *Saṁ* reading

- 41 BALASUBRAHMANYAM, M D Vedic *srijaṣe*, an accentual note *SP*, 25 AIOC, 1969, p 29

justifies the two types of accentuation (*sri* or *ja* being *udatta*) in the light of Pāṇini's descriptive procedure

- 42 BALASUBRAHMANYAM, M D *Amavasya* an accentual study *JUPHS* 27, 1 25 (Also in *SP*, 23 AIOC 1966, p 157)

examines the accentuation of *a* in Pāṇini and the Veda, and shows that P is intimately acquainted with the *Saṁ* texts wh have recorded both the forms

- 43 BALASUBRAHMANYAM, M D The accentuation of *arja* in Pāṇini and Veda *BDCRI* 23, 94 100 (Also in *PICO*, 26th Session, 3 1, 1969, 21 24, and in *SP*, 26 ICO, 1964, 54 55)

see 44 below

- 44 BALASUBRAHMANYAM, M D *Arya-* an accentual study *Dandekar Fel Vol*, 1969, 112 127

revised version of 43 above the original oxytonic accentuation (*arjā*) retained in Vedic *aṛiṣ* wh due to recessive accentuation, appears as *arja* wh is represented in Vedic (*RV*, *TS*) by the perispomenon (*arjā*) then the accent is thrown back on the initial syllable and the word becomes barytonic (*árja-*), thus

- 54 BENVENISTE, É Termes de parenté dans le langues indo européennes *Homme* 5 (34) 1965, 5-16
- 55 BENVENISTE É Derives avestiques en-tant *Kuiper Fel Vol*, 1968, 123 126
 ref to Rgvedic *ant tant n jui tant* etc
- 56 BERGER, Hermann Die Sanskritwurzel *srambh* *MSS* 19, 1966, 73 75
- 57 BHAGYAT, V B *Sriphalam Sarada* 11 (23-24), Oct 70, 7 10
s mentioned in some later *Up*, e g *Bhasma Jabala Śiva Vārada Kātyāyana Tārā* the meaning in these contexts wd be *b lva*
- 58 BHAT, M S Vedic stem *ratrī* and Panini *JAS Bom* 41 42, 1966 67, 8-11
- 59 BHATTACHARJ, Sukumari. Sanskrit lexicography some etymological notes *JAS Ben* 4 (2) 1962, 55 56
sakafa (connected with Sakas or Scythians) *semuṣi* (Shamash of Babylonia = sun god sun married *samyā*, *femur* = fem of Shamash) *dula* (= *hṛtka* cf TS *dula*=pour or pourer, *hṛtukā*=water pourers) *kanpa* (=n of Rsi in RV 4. 44 4, Hebrew *kanpa*=steersman) *māsa* (measure both in Sk. and Hebrew) all this proves close contacts bet India and Babylonia since very early times
- 60 BHATTACHARYA, R. K. Pasupa in Rgveda *JAIH* 3, Calcutta, 1969 70, p 261
- 61 BHATTACHARYA, Rama Sankara *Puranagata anuvaka suktadi śabda* (Hindi) *Vedavani* 14 (10), 7 10
anuvāka ardharcā sūktā i ca vāko ākya gāthā, nārātaḥ saṁgraha, cūlara, khala uttara mantrala paritīṣṭa carge
- 62 BHATTACHARYA, Rama Sankara *Niruktapathita 'rajanau punyakṣtau' eka vicara* (Hindi) *VJ* 11 (7) Sept 62 42 43
VJ 12 1 on *rajanau vājanau=raja ra vāja ra*
- 63 BHATTACHARYA, Rama Sankara *Yajna sabda ke uccarana men 'g' dhvani ki satta* (Hindi) *Vedavani* 15 (3), Jan 63, 19-20

64 BHATTACHARYA, Rama Sankara *Pāṇinismṛta punar-
īśasabda ke vīśaya men eka bhramapurna mata* (Hindi)
Vedavani 16 (11), Sept 64, p 18

P I 2 61 ref to Punarvasu has nothing to do with Atreya
Punarvasu (as suggested by S C VIDYABHUSHAN in *A Hist of
Ind Logic* p 11)

65 BHATTACHARYA, Rama Sankara *Pāṇinīya 'yavanani'
śabda ke vīśaya men eka bhrama* (Hindi) *Vedavani* 16 (12), Oct
64, 11 12

66 BHATTACHARYA Rama Sankara 'Rāstriya' śabdasya
pāṇinīyata nirbadha Amṛtalata 2 (1), May 65, 47 48

67 BHATTACHARYA, Visvanath *Pāścātyadīśabdanam parīkṣa-
nam Viśva Samskr̥tam* 2 (2) Feb 65 143 147, (3) May 65,
213 218

pā cāliya is correct, not *pāścāliya*

68 BHATTI, Devadatta *Bhāratīya samskr̥ti ke paricayaka
ye śabda* (Hindi) *VJ* 14 (9), Nov 65, 9 10

nad īna sakuna kuv nda dīśak r̥ti upādhyāya chaitra duḥkha

69 BHAVASAR, S N On the etymology of *indra* Dandekar
Fel Vol, 1969, 152 156 (Also in *SP*, 24 AIOC, 1968, p 283)

as given by Br and Yaska author accepts derivation from *id-*
(*ind*) to be powerful

70 BHAWE, S S The word *pravat* in the Rgveda *PAIOC*
(19th Session) 2, 1961 1 12 (Also in *IA*, Third Series, 1 1,
1964 31-47)

from *man* (=to think, to reflect) + *ra* (suffix of abstract of instrumentality) *m*=instrument of comprehension *mantra* in Veda

73. BOPARDIKAR, M N Agastya—an etymological study
SP, 26 AIOC, 1972, 346-347

(1) *aga* (=sun) A son of Mitravarunau, i.e., of the sun
(2) *ag* (=to drop) + *stha* (=to remain accumulated) semen of M V dropped and accumulated as source of A (3) *agastya* similar to *parasadga* (Old Pahlavi) and *fradhaksiti* (Avesta) = 'son of water-jar'

74. BRANDENSTEIN, W *Arica P Kretschmer Comm Vol*,
I, 1956, 52-60

considers among others *aham*, *lakubh* *go*, *vṛṣabha*

75. BRANDENSTEIN, W *Etymologica J Whatmough Fel*
Vol, 1957, 23-27

sajaka, *sira* *sita* **sei* (= 'to throw' in Aryan region, 'to sow' in extra Aryan region)

76. BUDDHA PRAKASH A historical study of the Sanskrit
devanampriya *VIJ* 8 (1-2), 1970, 160-171

(ref Dasaratha SHARMA 'Devanampriya', *IHQ* 25, 151)
acc to author, *d* was a common term of courteous address popularised by non Br Mauryas acquired pejorative sense after the Br revival (Patanjali), later Buddhist writers turned *d* into a term of contempt on account of their abhorrence for devas

77. BURROW, T Sanskrit *krand* - 'step, stride'. *BDCRI* 20,
1960, 281-287

78. BURROW, T A note on the etymology of Sanskrit
karmara -, 'smith' *ALB* 25, 1961, 69-77

k occurs several times in Vedic *Saṁ* (not connected with *karma*) may go back to **kalmāra* (cf Lith *kalti*=to forge, Lett *kali*=to forge)

79. BURROW, T Sanskrit *amoda* - 'fragrance perfume'
W Norman Brown Fel Vol, 1962, 23-27

from *rud* 'to be odorous' (diff from *rud* 'to rejoice')

80. BURROW, T On the significance of the term *arma*,
armaka- in early Sanskrit literature *JIII* 41 (1), 1963, 159-166

term occurs in Panini's grammar and is used independently in Vedic lit; signifies the ruined sites of IV civil. Vedic data indicate that it was the Aryans who were responsible for the overthrow of IV civil.

81. BURROW, T. Sanskrit *plakṣnoti*. *Kuiper Fel Vol*, 1968, 247-252.

. *plakṣnauti* in *Pitrmedhasūtra* of Baudh (Śrautakosa transl. 'immolates'); *kṣnu*='to sharpen', therefore, reading *plakṣnoti* in Mys. Ed. is better, *plakṣ*='to strike' B gives IE etymology for this.

82. BURROW, T. Sanskrit *śaṣpa-* and *baṣpa-*. *JRAS* 1969, 112-117.

. (s. occurs in VS) a transposition of **pṣ* to *-ṣp-* is to be assumed in these words

83. BURROW, T. Sanskrit *śautīra-*. *JRAS* 1970, 15-19.

. *soṭīra* in MIA, *soṭīra* in later Prakrit—artificially Sanskritized
. occurrence of the word in *Dhātupatha*, *Unādisūtra*, and *Gaṇapāṭha* shows that these gramm. texts in their present form do not go back to Pāṇini's time, they are not earlier than the first few centuries A.D..

84. BURROW, T. Notes on some rare words in Sanskrit and their etymology. *BSOAS* 33 (1), 1970, 46-54.

..among these *dūrīṣa* (AV) 'some kind of rough garment, *panu* (RV I. 65. 4) 'nourishment', *upamārayati* (in ritual lit) 'to dip or plunge into water', *saṁ plomnāya* (in ŚS) 'having kneaded with the hands'..

85. BURROW, T. Sanskrit *jalaṣa-*. *W. B. Henning Mem. Vol*, 1970, 89-97.

. *j* connected with Hitt *galaktar* (*j*='healing, cooling, soothing') .

86. BURROW, T. Some Dravidian words in Sanskrit and Prakrit. *Wijesekera Fel. Vol*, 1970, 155-157.

pṛpaka (ĀpŚS, BharŚS)=a young female deer, to be derived from Tamil *pīnaval* 'female of dog, pig, deer'..

87. CARDONA, G. Rigvedic *śṛṇvise*. *Lg* 37, 1961, 338-341.

. this present form of *śru* is based on 3rd sg *śṛvṛe*, 3rd pl. *śṛvṛe*, with stative meaning, 'is / are famed'—

- 88 CARDONA, G Rgvedic *sruvat* JOIB 12 1962, 1 4
RV I 127 3 this is a form of *srū* hear not of a verb meaning disintegrate
- 89 CARDONA, G Greek *heisa* and Sanskrit *satsat* Lg 39, 1963 14-16
Sk subj formed to imperative *satsi* *sada* on the model of such groups as *yaja yaksi yaksat* hence is not directly comparable with Gk *sgmatic aor*
- 90 CHAKRAVARTI Samiran C An inquiry into the meaning of the word *sabha* in the Vedic texts SP, 26 AIOC, 1972, p 350
primary meaning of the word derived from a study of the relation of *sabha* to *sabhyāgni*
- 91 CHAPEKAR, N G Manus Bh Vid, 16, 1957, 54 59
- 92 CHAPEKAR, N G Nighantu words for 'man' 1 *kṛsti*, 2 *carsanti*-, 3 *kṣitayah* Bh Vid 16, 1958, 84-96
- 93 CHAPEKAR, N G Nighantu words for 'man' *narah* Bh Vid 18, 1960, 56 69
- 94 CHAPEKAR, N G Pitana PO 25 1960, 1 2
- 95 CHAPEKAR, N G Adri PO 25, 1960, 3 7
- 96 CHAPEKAR, N G Rsi PO 26, 1961, 124-130
- 97 CHAPEKAR, N G Visah Bh Vid 19, 1962, 14 24
- 98 CHAPEKAR, N G Manyu PO 27, 1962, 45 49
m = firm determination
- 99 CHATTERJEE Aparna Asuryampasya in Panini MR 121, Mar 67, 202-204 (Also in JIH 45, 1967, 535 39 "A note on *a* in Panini)
- 100 CHATTERJI, Suniti Kumar Sanskrit *govinda* Old Irish *boand* W Ruben Fel Vol 1970, 347-352
g = fair or beautiful on account of cows
- 101 CHATTOPADHYAYA Charuchandra Svaha aur svadha (Hindi) Kalyana 35 (3) Mar 61, p 785

101A CHATURVEDI, Ramadhun *Bhuma* (Hindi) *Prajña* 14 (1), Oct 68, 1 2

101B CHATURVEDI, Ramadhun *Nistha* (Hindi) *Prajña* 16 (1), Oct 70, 85-87

in *Up* and *Vyakarana*

102 CHAUBE, Braja Bihari An etymological note on the word *śman* *JGJKSV* 27 (3 4), 159-166

śman (=body) from *su*, *śava*

103 CHAUBE, Braja Bihari *Rgvede apas sabdah* *Viśva-Samskṛtam* 9 (1 2), 1972, 139-141

104 COOMARASWAMY, A K. On translation *maya*, *deva*, *tapas* *Isis* 55, April 33

105 COWAN, H K J Atjehs *bhu*?, *buga* *BTLV* 119, 1963, 401 405

possible relations with IE word for beech

106 DANGE, Sadashiv A About the words *garut* and *garutman* in *Rgveda* *IHQ* 39 (1-2), 1963 (1967) 134-137

garutman=praiseful one (in the first instance), the rendering connecting it with the idea of bird influenced by the word *suparṇa*

107 DANGE, Sadashiv A *Yatu an yatudhana* (Marathi) *Navabharata* 17 (10), July 64, 12-16

yatudhanas=perpetrators of black magic discusses *māradetas*

108 DANGE, Sadashiv A *Parvata* in *Rgveda* *VSMV*, 1964, 47-60

p at many places in *RV*, gained the connotation of a conceptual line dividing the visible and the invisible

109 DANGE, Sadashiv A *Sasarpari* a war-spell from the *Rgveda* *VIJ* 5 (1) Mar 67, 25 32

110 DANGE, Sadashiv A. On the Vedic word *vāṇa* *JIH* 46 (2), Aug 68, 271 280

vāṇa (in *RV*) denotes the vocal apparatus thro wh the words of the Mantras flow, *vāṇa* (in Vedic texts other than *RV*) a musical instrument

- 111 DANGE, Sadashiv A Patnī and dampatī VSMV (1968), 1969, 158 171

dampatī is *sasth' tatpuruṣa* compound *patnī*=(originally) controlling lady (*pat* had the sense of control or rule)

- 112 DANGE, Sadashiv A. Sīrin and sīrivista JGJRI 25, 1969, 501 510

sīra—a horn like erection on the helmet in *sīrivista* the original concept seems to be the piercing horn, mixed with that of the pointed and virile male organ

- 113 DANGE, Sadashiv A *Adma sad* VIJ 8 (12), 1970, 35 37 (Also in SP, 25 AIOC, 1969, 8 9)

a as the high priest officiating at the offerings and rousing Agni and the other priests by his Mantras

- 114 DANGE, Sadashiv A Tryambaka JOIB 19 (3), Mar 70, 223-227

the word *t* has a mixed connotation—indicating the 'water eye', shining one in the waters, it is an aspect of the general concept of the fire in waters parallels cited

- 115 DANGE, Sadashiv A Kanya and kanīna VSMV (1971), 1972, 179 185

basic sense in *kan* is that of miniature

- 116 DANGE, Sadashiv A Dvi-barhas *Bh Vid* (Velankar Comm Vol)

the word denotes not 'doubly strong' but twofold power—or rather the capacity to usher in the heavenly as also earthly help

- 117 DANGE, Sadashiv A Āhanas SP, 26 AIOC, 1972, 350-351

the word needs to be connected with Vedic *āhanaryāh* (sexful Mantras in Asvamedha), *a/anas*=(1) a sex act (2) a party to the act of sex ritual from *han* to strike

- 118 DANGE, Sindhu S The terms "gotra" and "yuvan" (their social significance) VSMV (1970), 1971, 206 217

gotrāpatya designation is that of the family while *yuvāpatya* designation is individual, the former marks the beginning of surnames based on personal name.

119 DESHPANDE, G T Import of the term *devanî*. *NUS* 17 (2), April 67.

119A DESHPANDE, G T On the import of the term 'deva-nampriyah" *VSMV* (1969), 1970, 218-235

term used as an honorific of general nature, not restricted to royalty, change of meaning due to either brahmanical prejudice or Aoka's unpopularity term of honour, thro ironical use changed its meaning *pa u* offered to gods in sacrifice because it is dear to them *pasu*=fool. (in good sense one who endears himself by his righteous conduct)

120 DE SMET, R V Some key definitions *India Cultures Quarterly* 27 (1), 1971, 19-23

j'va karman, karuna maya

121 DEVARAJ, MUNI *Veda aur mamsahara* (Hindi) *Veda-vanî* 14 (10), 10-20

mamsa = sâra

122 DEVASTHALI, G V *Trisapta JGJRI* 17 (1-2), 71-77

t occurs four times once in *RV* and three times in *AV* acc to D, *t* ref to Maruts ('sound is their strength')

123 DIVEKAR, H R *Durgaha Nibandhavalî* (S K. Chatterji Fel Vol, Dogri Res Inst) 2, 1970, 16

word *duggara* derived from *durgaha*, Purukutsa—son of Durgaha (4097 B C)

124 DRESSLER, Wolfgang *Ved dive dive und die idg Iterativkomposita Brandenstein Comm Vol*, 1968, 39-47

represents transformation of *divi divi* metrical, semantic, and formal considerations in Idg Ursprache normally locative occurs in the *Āmreḍita* compounds

125 DUMÉZIL, G *Les deux pates Rev Et Latines* 40, 1962, 109-117

(considers *vispala*, also *Puṣan*)

126. DURANTE, M *Etimologie greche SMEA* 11, 1970, 42-57.

—discusses *dāra*.

127. EMENEAU, M B. Indo-Iranian words for 'worm-wood'—an IE etymology *IL* 26, 1965 67, 45-48

Sk. *daru* Brahui *dranna*

- 128 FEISTEL, Hartmut-Ortwin "gaur dhayanti". *KZ* 82 (1), 1968, 24-36

gām dhayantiṁ parasmai nā cakṣita—in this passage, (ref to the stage after *saṁā.ariāna* and before *vivāha*) *dhayanti* does not mean 'suckling' but 'sucking', the object to be supplemented *gām* (another cow) being omitted on account of hapology

- 129 FERRARI, G Sanscrito *pra* i- nel significato di 'morire'. *SSL* 10, 1970, 79 118

- 130 FIŠER, I The explanation of the word 'upaniṣad' according to Śamkara (Czech) *Filos. Čas. Českosl.* 16 (4), 1968, 514 516

131. FORSSMAN, B Dracheis *Munch. Beitr. Spw.* 16, 1964, 17-19.

Vedic *adṛ an*

- 132 FORSSMAN, B Gk. *prumne*, ai *nimna* - und Verwandtes. *KZ* 79 (1-2), 1964, 11-28.

'in downward direction'

- 133 FORSSMAN, B Vedisch *visṭapsya*. *MSS* 24, 1968, 35-38.

this Vedic qualificative means 'suckling all' **psya*=milk, Vedic *stana*

- 134 FORSSMAN, B Apaoša, der Gegner des Tistna *KZ* 82 (1), 1968, 37-61

a Vedic parallel to a is *psya*, an old epithet of *tisya*-wh is related to Av *tistna* (Sirius)

- 135 FOWLER, M Indo European [bh] > English /v/. *Word* 19 (3), 1963, 322 327.

certain groups of cognate words exemplified by English 'love'. Sk. *luḍh* seem to be descended from a PIE type with features in an arrangement probably conducive to the beginnings of the Germanic consonant mutation..

136. FREI, Henri. Carrés sémantiques (à propos de véd. *utpa-*). *CFS* 16, 1958-59, 1-22.

..*ut pa* (*AV* V. 20. 7; XIII. 1. 31), "être orgueilleux, se révolter"

137. FREI, Henri. Vêda et Cachemire. *CFL* 17, 1960, 47-53.

..*IV pratīpam* (cf. *AV* XX. 129. 2 : *pratīpa*) from * *prati* + *īpam* "contre le courant". cf. *IV anīpam*, *udīpa-* "inondation". (Kashmiri : *yūpu*)..

138. FREI, Henri. Méthodes de reconstruction sémantique (à propos de védique *anūpa-*). *SCL* 11 (3), Bucharest, 1960, 475-479.

..*RV* IX. 107. 9 : *anūpe*, "vers le flot", X. 27. 23 : *anūpa*, "les flots" ..

139. FREI, Henri. Trois mots singuliers *CFS* 19, 1962, 87-91.

..(1) Vedic *udāpyam* (*AV* X. 1. 7) "proud, arrogant", (2) *udāpyam* (*Paipp. Sam.* XVI. 35 7), same meaning, (3) *udīpa*...

140. FREI, Henri. Védique *kūlam* 'Berge'. *CFS* 20, 1963, 55-62.

.. (1) Vedic sense of *kūlam*, (2) prefixed types : *anukūla*, *pratikūla*, etc... Vedic *kalayati*, Vedic *krudh-*..

141. GAJENDRAGADKAR, S. N. Study of synonyms : *amhas*, *enas*, and *āgas* in the *Rgveda*. *IL* 28, 1967 (1970), 36-70. (Also in *SP*, 23 AIOC, 1966, 142-143).

. *egas* : wrongful conduct, violation of holy laws, *enas* : crime, and as a result a calamity caused by the anger of gods and even machinations of enemy, *amhas* : physical calamity, a danger which befalls an individual and against which he seeks protection from divinities (*amhas* lies outside the conceptual range of *sun*) . gives transl. of passages where the words occur see 143 below .

142. GAJENDRAGADKAR, S. N. The word *śloka* in the *Rgveda*. *JBomU* 38, Oct. 69, 94-99. (Also in *SP*, 25 AIOC, 1969, p. 191).

..*śloka* > IE *klou-kos* : Sk. *śru* .originally, *śloka*=sound; sound of Soma pressing stones, musical, rhythmic sound, praise, call to a deity, fame...in *RV*, *śloka* does not mean 'verse' ..

143 GAJENDRAGADKAR, S N Study of *anhas*, *enas*, and *agas* in the Yajurveda and Atharvaveda *JASBom* 43 44, 1968 69 (1970), 129-141

see 141 above semantic boundaries of the three words have remained the same as in *RV*

144 GANGAL V V Samudra in the Rgveda *JBomU* 32 (2), Sept 63, 37 47

145 GEORGIEV, V I Das IE Wort für "Trane" *A Ant H* 16, 1968, 13 14

Vedic *afnu* Hitt *ēšahru*

146 GHATAGE, A M A sample entry in a Historical Sanskrit Dictionary *IL* 33 (2), 1972, 158 165

a

147 GHATAGE A M *Sara* and *saru* in Sanskrit *IL* 33 (3), 1972, 230 238

148 GONDA, J Indogermanisch *ser* - "(spitziger) ast usw" *Mn*, S 3, 6, 1938 153 171

149 GONDA, J *Ābharana* *NIA* 2 (2), May 1939, 69-75.

150 GONDA, J The meaning of Sanskrit *mahas* and its relatives *JOIB* 8 (3), 1959 234 269

151 GONDA, J Some notes on the study of ancient Indian religious terminology *Hist Rel* 1, 1962, 243 ff

VBD III 48 108 question of apparent multiplicity of meanings and connotations ascribed to many Sk words in many cases this so called polysemy is likely to be illusory because our modern lgg are not rich enough

152 GONDA J *Prayata* *Bh Vid* 20 21, 1962 45 51

(word does not occur in Vedas but root *jam* used in the sense of being respectfully disposed) *prayata* (Hinduistic term) holding oneself forward to, surrendering, devoting oneself to, ritually pure (the word marks a new element of rel life and ritual attitude)

153 GONDA, J *Adhvāra* and *adhvaryu* *VII* 3 (2), Sept 65, 163-177.

adhara related to *adhwān* 'a road wh makes good going a journey'

- 154 GONDA, J *Devayant* and *devayu* *JOIB* 15, 1965 66, 307-313.

devayat=approaching, turning to, applying to gods by ritual means, *devayu* also expresses the same sense

- 155 GONDA, J *The Meaning of the Sanskrit term Dhaman.* N V Noord-Hollandsche Uitgevers Maatschappij, Amsterdam, 1967, 100.

Rev S G KANTAWALA, *JOIB* 21, 255 257

- 156 GONDA, J. The Sanskrit particle *api* *Lingua* 21, 1968, 183 196

in Veda *api* with loc makes the idea of immediate nearness explicit, the idea of addition is also suggested (*api+kr*) starting from a vague and general idea of 'by near, add to this' most uses of *api* may be satisfactorily explained several Vedic *api* passages discussed

- 157 GONDA, J The historical background of the name *satya* assigned to the highest being *ABORI* 48-49, 1968 83 93

(divine power and will are given form in a name, name is an actuality expressed in a word, 'name' is a 'double of the thing') considers Rgvedic occurrences of *saṁa-* as a qualification of gods, also in *AV* and ritual texts

- 158 GONDA, J The meaning of the Vedic *karu-* *JGJRI* 25, 1969 (1970), 479 488

Vedic *karu* (and Gk. *kerux*) 'spokesman', speaking on behalf of patrons or others in public being the most conspicuous part of his task *k ru* (=proclaimer of praise) can't prove the existence, in the common IE land, of a poet known by the name of **karu* and mainly characterised by his wanderings

- 159 GOPALASWAMY AIYENGAR, T K Significance of *surmya* and *susira* *SP*, 22 *AIOC*, 1965, p 209

- 160 GOSWAMI, Sitanath Is *agni* a portmanteau word? *SP*, 25 *AIOC*, 1969, 43 45

derivation suggested by Sakapūni is quite cogent

161 GRANTOVSKIJ E A Indo-iranskoe *kunda* , *kunduru* / *a-*, *kundaru* / *a* (Russ) *Jaz Indu* Moscow, 1968 470 482

162 GRASSI, Letizia Struttura del sacerdozio indoeuropeo note linguistico antropologiche *QIG* 8 1964-65 111 142

brahman rāj purohita (*rsi* compared to tok. B *rsake* arm-her *ira* lt *arsus*=violent) also discusses *atharvan agnadh* *śāśvat* *hot dharma* (lat *firmus*) *a₂n* etc

163 GREENFIELD J C , MAYRHOFER M The 'Algunmum/ *Almuggim* problem re examined *Hebraische Wortforschung Baumgartner Fel Vol* 1967, Brill 83 89

algula (=sandal) is not an old already in Sem t e lgg borrowed (B C) form but a later lexicographer product *algū* beautiful (cf *sandana cand a*)

164 GUNTHER, H *Uranabhi* *WuS* 20 (3), 247 248

165 GUPTA Harihar Prasad *Saktum na titauna punantah* *VJ* 11 (2) April 62 36 37

discusses *saktu* and *tita*

166 GUPTA Harihar Prasad *Ghṛta śabda vimarsah Malava Mayurak* 19 (1 2), Nov 64 8 10

167 GUPTA Sudhir Kumar *Dadhikra Gangaprasad Fel Vol* , 1960

etymology and interpretation of the word acc. to Dayananda

168 GUPTA, Sudhir Kumar *Sunahsepah Vivṛti* 6 (47), Hyderabad, 1960

169 GUPTA, Sudhir Kumar *Dayananda bhasya ke katipaya nirvacana* (Hindi) *Vedavani* 12 (3) 1960, 12 (7) 1960, 13 (4) 1961, 14 (1) 1961

various words discussed following Dayananda

170 GUPTA, Sudhir Kumar A study of the uses of the word *brahmana* in the four Vedic Samhitās *URSHS* 8, 1962 63 (Also in *SP* 21 AIOC, 1961 p 241)

the primary ref (*śāśvat samhitā*) of the word *b* is the creator and *i* is powers , all other senses follow from *t*

171. GUPTA, Sudhir Kumar. Surā. *Aryāvarta*, Gwalior, 1963.
.. surā (wine) is condemned; surā (food juice) commended..
172. GUPTA, Sudhir Kumar. Dayanandabhāṣya men agastya. *Chandra Shekhar Dwivedi Fel. Vol.*, Jaipur, 1964.
173. GUPTA, Sudhir Kumar. Exegetical value of Vedic repetitions. *Jain Bharati*, Jan. 64.
..discusses many Vedic words..
174. GUPTA, Sudhir Kumar. Tryambaka. *Souvenir*, 7th All Rajasthan Homeop. Medical Conf. 1970, Jaipur, 1970, 40-41.
..VBD II. 50. 78 . t.=coconut..
175. HAEBLER, C. Kosmos. Eine etymologisch-wortgeschichtliche Untersuchung. *Arch. Begriffsgesch.* 11 (2), 1967, 101-118.
..central meaning of cosmos=gegliederte Ordnung (organic order)
..comparable to Vedic *sikṣate* (Av. *sah*), *deva saḥ*
176. HAEBLER, C. Pa. *in̄jati*, buddh h. skt *in̄jate* : ved. *in̄jate*, eine mittelindischvedische Isolexe. *Kuiper Fel. Vol.*, 1968, 283-298.
177. HAMP, Eric P. On some troublesome Indo-European initials. *G. S. Lane Fel. Vol*, 1967, 146-153.
..(words for ' day ' and ' tear ') .
178. HAMP, Eric P. Indo-European ' young '. *KZ* 84, 1970, p. 1.
..(apropos Karl HOFFMANN, *MISS* 6, 35-40) Vedic *janan am* >
* *janon*..
179. HAMSARAJ. *Vaidika iṭra kâ rūpantara : śaitana=iblisā* (Hindi). *Vedavani* 24 (10), Aug. 72, 3-5.
..*śaitana* (from *stena*), *iblisā* (from *ilībīṣa* RV I 33 12)..
180. HARA, Minoru A note on the Sanskrit word *jana*. *Kuiper Fel. Vol.*, 1968, 256-269.
..Vedic shade of meaning of the word *jana* as ' stranger ' (besides man) .in cl. Sk *jana* is a concept comparable to French 'peuple' (as distinguished from officials, nobility, clergy) semantic tendency of the word expressing 'people' to mean 'others', 'foreigners', not limited to Sk. *jana* .

- 181 HARA, Minoru . A note on the epic folk etymology of *rajan* *JGJRI* 25, 1969, 489-499

(folk etymology common in *Br*, the object and its name are magically and ritually connected with each other, ritualists were serious in analysing the word as a way to approach the essence of the thing) *rajan* and *rañjay*

- 182 HARA, Minoru . A note on the Sanskrit word *ni tya* *Rtam* 1 (1), 41-50

see *VBD* II 79 111 in cl *Sk*, the word developed the meaning of 'constant', 'eternal', etc., but the shade of the original meaning (=found inside of) is retained in such compounds as *aranya nitya* (based mainly on *MBh.* passages)

- 182A HARA, Minoru . A note on the Sanskrit phrase *devanam priya* *IL* 30, 1969 (1971), 13-26

d p = legitimate or blood related to gods, this meaning connected with the concept of king's divinity known from Vedic times the more exaggerated and pompous the title, the easier is its semantic degeneration, therefore, *d p* = blockhead

- 183 HAZRA, R. C . Interpretation and importance of the word *pasutṛp* in *Rgveda* VII 86 5 *VIJ* 4 (1), Mar 66, 34-38

pasubhiḥ tṛpnoti rajanam mokṣartham - thief for attaining freedom from bondage satisfies his captor (Ling) by giving him cattle acc to his demand

- 184 HIRSCH, Rolf . Zu *pīpaya* *RV* VIII 29 6 *MIO* 4 (3), 1956, 364-367

in the context derives *pīpaya* from *pā* 'to protect' (perf 3 sg), acc to author a case of misuse of *pīpaya* in the sense of 'protect', the reason is phonetic similarity of various forms from these two roots

- 185 HIRSCH, Rolf . Zu *ni gacchati*, *acchati*, u a als "Futurum" *Die Sprache* 6, 1960, 33-38

- 186 VON HINUBER, O . Vedisch *nīate* und Pali *nīvātake* *MSS* 23, 1968, 21-28

Ved *nīate* = in a place where there is no wind, in a sure, secure place in *Jātaka* I 289 28 *nīvātake* means the same thing

187 HOFFMANN, K. [*upasidathah*, *apraksyah*, etc in *Ch Up*] MSS 2, 1952 130 ff

188 HOFFMANN, K. Vedisch *grh* 'klagen' MSS 14, 1959, 35-38

garhase (RV IV 3 5) also *grhate* (V 32 12) *grhamah* (VIII 21 16), *jagrhe* (X. 12 5) *g h* with *gen* (=suffer from to be deficient in) *iāco grh ta* (MS II 5 2) (in opposition to *pr*)

189 HOFFMANN, K. Der vedische Typus *menamenam* KZ 71, 1960, 242-248

190 HOFFMANN, K. Ved *ucchvanka*, *ucchalanka*, Pali *ussankha* I IJ 4, 1960 111 118

arch upward curvature

191 HOFFMANN, K. Zum Aorist von *dṛs* I IJ 4, 1960, 119 120

apropos VBD II 79 165

192 HOFFMANN K. YV *mṛgasapha m*, AV *takman* die 'Infinitive' *rohṣyat*, *avyathṣyat*, Ait Br *mesyant*, AV *utavati* KZ 78, 1963, 84-95

takman < *tapman* Ait Br *ā ca parā ca mesyan* the better reading wd be *ācaparācam esyan vidācat* = in still so greater (distance)

193 HOFFMANN K. Idg *Sneigh* MSS 18, 1965, 13 28

(to snow Vedic usage of *sn h*)

194 HOFFMANN, K. JB *vanakaksah* I IJ 9, 1966, 199 202

kakṣa shrubbery arm p t

195 HOFFMANN K. Vedisch *vichayati* und *govyacha* MSS 19, 1966 61 72

(derived from *ni cha*) to tear the skin apart injure wound
-*vya*cha must have secondary Ablaut (Pan III 1 28)

196 HOFFMANN, K. Der vedische Prekativtyp *jesam jesma* MSS 20, 1967, 25 37

197 HOFFMANN, K. TS *simah* 'Haplologie im Satz' ? MSS 22, 1967. 25 28

198. HOFFMANN, K. Ved. *santya-* und ahd. *samfti*, ags. *sefte*. MSS 23, 1968, 29-38.

..sam (=together, with) + suffix *tya* (=companion, comrade)= finding oneself in companionship; beneficent.. (cf. *nitya*, *aridya*, *samulya*, *apatya*).. *sefte*=sweet, agreeable..

199. HOFFMANN, K. Avest. *uruuīnaitīš*, Yt. 13. 33. MSS 24, 1968, 39-42.

..corresponds to Vedic **ulinaliḥ*.. *ulinali* (MS IV. 5. 5; SPBr. I. 6. 3. 31, etc.)..

200. HOFFMANN, K. Hethitisch *luk* (*k*)-, *lukki-*. KZ 82 (2), 1968, 214-220.

. connected with Vedic *rocate*..

201. HOFFMANN, K. Vedisch *vidh*, *vindh*. Die Sprache 15 (1), 1969, 1-7.

..accepts THIEME's view : *vidh*=*vi*+*dhā*=assign, allot, apportion..
vidh-*vindh* : *vid* : *vind*..

202. IHARA, Shoren. A note on *akṣara* (Jap.). JIBS 15 (2), 1966, 89-94.

..gramm. and philos. ..

203. IKARI, Y. A study on the Upaniṣadic term *ādeśa* (Jap.). JIBS 17 (2), Mar. 1969, 684-689.

204. INSLER, S. Vedic *trāyā*. IF 71, 1966, 221-235.

..*trāyā* is not an adv. ("with, out of love for thee") in RV, but both a loc. and dat. of *tram*..

205. INSLER, S. Studies about the Sanskrit root **ar* / *ṛ*. IF 72 (3), 1967, 250-258.

..(1) *irā-*, *irita-*; (2) *irajati-*; (3) *airat*..

206. INSLER, S. Sanskrit *capala-*. KZ 81, 1967, 254-258.

..*pracala-* > mī. *pacala-*, metathesis : *capala*..

207. INSLER, S. Vedic *āñjasā*, *ṛñjasānā* and the type *sahasānā*. KZ 82 (1), 1968, 1-23.

..*āñjasā* < **rñjasā* (as suggested by GELDNER, Ved. Stud. III, 42-43) is correct.. (studies RV III. 58. 5; I. 183. 5-6)..
..

208. INSLER, S. Vedic *juhuras*, *jahūrthas*, *juhuranta*, and *n hurāṇa*. *JAOS* 88, 1968, 219-223.

..the words are not to be derived from *hṛ*, but shd. be associated with the present *hṛīte* (=be angry)..

209. INSLER, S. Sanskrit "īpsati" and "īrtsati". *IF* 73 (1-2), 1968, 57-66.

..from *āp* and *rdh*, respectively .

210. INSLER, S. Vedic *dambhayati*. *IF* 74, 1969, 11-31.

..(against J. NARTEN). author does not assume a different root for *dambhayati*, wh. he explains as analogical : *radhra*—*randhayati*, *dabhra*—*dambhayati*.. Vedic *dabh* means . (1) deceive, (2) steal, (3) disappoint..

211. INSLER, S. Sanskrit *taskara*—and text criticism to *AV* X1X. 47-50. *Die Sprache* 16, 1970, 138-148

..see : *VBD* III. 6 20 .

212. INSLER, S. Rigvedic *amur*—, *amarīt*—, *mar*-*martu*, etc. *I-IJ* 13 (2), 1971, 81-94.

..four derivatives from *mṛ* . *amarīt*—, *amur*—, *mur*—, *amur*— (out of 7 passages, 5 relate to Indra). *mṛ*='hinder', this root was on the way out of the vocabulary of Old Indic, being replaced by the almost synonymous root *ṛ*..

213. IVANOV, V. V. [study on Skt. *bahu*], *VDI* 4, 1957, 20-24.

..(Hittite term *panku* "assembly") .

214. IVANOV, V. V. Old Indian *asram* "tear, blood" and Hittite *ešhahru* "tears" (Russ.). *Linguistic Studies in honour of Stefan Mladenov*, Sofia, 1957, 477-483.

215. JAIN, Harindra Bhushan *Vaidika*, *bauddha*, *aur jaina* *vānmaya men 'arhat' śabda* (Hindi). *SP*, 26 AIOC, 1972, 291-292.

216. JANERT, K. L. Zur Wort-und Kulturgeschichte von Sanskrit *sphya*—(Pali *phiya*). *KZ* 79, 1964, 89-111.

..*s*.=an instrument made of Espe wood, used on water surface or earth surface; rudder or oar or sacrificial implement.

217. JAUHARI, M. A note on *ātatayin*. *PIHC* (30th Session), 1969, p. 55.

- 218 JHA, V N On the two Rgvedic compound forms *ratha spati* and *vanaspati* PAIOC (25th Session), 1972, 231-38 (Also in SP, 25 AIOC, 1969, p 16)

r and *v* are regular genitive determinative compound forms, they should be segmented after *rathas-* and *vanas-*, the *-s-* element is organic (and can be taken as euphonic treatment of *r*)

- 219 JOG, K P On the Rgvedic denominative *adhvariya*. JUPHS 27, 27-35 (Also in SP, 23 AIOC, 1966, 2 3)

the denominative *adhvariya-* is derived from the stem **adhvari* (acc to J, Sayana's use of Paninian rules has to be received with caution)

- 220 JOG, K P On *haryat vis-à-vis haryat*. JUPHS 29, 41-55

both are present participles but from diff roots, namely, either *hary* (6th conj, paras) or the denominative root *haryd-* and *hary* (1st conj, paras) respectively the meaning "one desiring *hari* (=Soma) is alone suitable in all the contexts

221. JOG, K P Apropos of *purutāma* (A case of Vedic interpretation in conformity with Paninian rules of accentuation) JUPHS 31, 1969, 37 56

transl with notes of vs in wh the word occurs *purutāma*=(1) longed for (or cherished) by many or 'troubled' (i e approached) by many, desired one of many (2) "longing for many the first sense suitable in all contexts

- 222 DE JONG, J W *Vitarati* I-IJ 4, 1960, 65 67

- 223 JOSHI, Hemchandra *Sanskṛta aur hindī ke kucha vis-mṛta aur akhyata śabda* (Hindi) *Parisad Patrika* 4 (1), April 64, 9-13

ghana gana uttara etc

- 224 JUCQUOIS Guy V sl *bogatz*, "riche", *bogz*, "dieu", jet apparentés *Die Sprache* 11, 1965, 131-135.

(*bhaga* in Veda)

- 225 KALYANOV, V I The etymology of the terms *varna* and *atī* (Russ) *IKDI*, Moscow, 1963, 162 176

- 226 KAMBOJA, Jiya Lal. Semantic change in Sanskrit *go* JDSUD 1 (2), July 72, 45-58

gauh in Vedic lit (1) product named after the source *gauh*= product from *gauh*, (2) metaphorical use of the word *gauh*, (3) words in wh the sense of *gauh* has become redundant e g, *gostha*, *gopa*, etc.

227. KANTIKAR, Srikrishna *Paniniye kalavacaka sabdah.* Medha 3 4, 1963-65, 17 38

228. KANTAWALA, S G *Kosa, kalasa, and drona in the Rg-veda* SP, 21 AIOC, 1961, p 21

229 KANTAWALA, S G. The vocable *ghrtasnu* in RV IV 2 3 JMSUB 17 (1), April 68, 93-97 (Also in SP, 24 AIOC, 1968, p 285)

explains *ghrtasnu* as a Bahuvrīhi compound 'ghee backed

230 KAPADIA, B H *Vinā in Sanskrit literature* PO 26 (1-2), 1961, 1-6

231 KAPADIA, B H. *Pastya in the Rgveda* Vikram 5, May 61, 27-31.

pastya=house, water, river, watery home

232 KAPADIA, B H What is *upahvara*? JOIB 12 (3), Mar. 1963, 275 281

upahvara=cave, cavern, hollow, valley

233. KAPADIA, B H The word "garā" in the Rgveda. JGJRI 25, 1969, 521-526

g=(originally) a chariot or an elevated seat in a chariot, (later) an elevated seat in gambling hall, (subsequently) a house, a pit (the word found in all the three genders)

234 KAPILA DEVA *Śikṣater dhatvarthavimarsah* GKP 16 (68), 1964, 216-218

235 KAPILA DEVA *Bhartrhari kī dṛṣṭi men astadhyayī ka 'prakara' sabda* (Hindi) Bhasa 5 (1), Sept 65, 80 90

prakara = *sadrśya*

236 KASHIKAR, C. G *Papmano vinidhayah* some unknown and less known words Dandekar Fel Vol, 1969, 30 40

formulas beginning with *siṁhe me manjuh* (in Gopitryajna prescribed only in *BaudhŚS* 2 5) -also called *Siṁhānuṣṭka* (not

found in any other Taitt text) the text of the formulas reproduced, English transl, select vocabulary

237. KATRE, S M Old Indo-Aryan *urna-īabhi-* *WuS* 22 (1), 1941-42, p 71

238 KATRE S M On Indo Aryan words for 'lid', 'cover' *BDCRI* 20, 1960, 369-374

239 KATRE, S M Old Indo Aryan *acam* and its cognates in New Indo-Aryan *B K Barua Comm Vol*, 1966, p 8

240 KLIMA, O Das altind *kastham* *Arch. Or* 38 (1), 1970, 26-27

(connects it with Czech *klest*)

241 KLINGENSCHMITT, Gert *Krd* 'harzen' im Indo iranischen *MSS* 18, 1965, 29-33

(cf Sk *kunda* 'resin of the incense tree', also *kundura* *kunduru* (La))

242 KNOBLOCH, J *Nektar Pokorny Fel Vol*, 39-43.

from **nek* *tr* (=a drink) considers several Vedic words

243 KOWE, Raghunath Sastri *Yogi* in Vedic literature *SP*, 23 *AIOC*, 1966, 10-11, *SP*, 24 *AIOC*, 1968, 15-16

word *yogi* (in usual sense) does not occur anywhere in Vedic lit, word *dhira* used in that sense (*RV* I 146 4, *VS* 31 9, *Katha* *Up* II 1 4, II 1 1)

244 KOLVER, Bernhard Zwei unerkannte Ableitungen der Wurzel *īap-* *MSS* 30, 1972, 111-128

245 KRAUSE, Wolfgang Zum Namen des Lachses *NAWG* 1961, 4, Göttingen, 1961, 83-98

246 KRETSCHMER, P [*atharvan*] *AZ* 55, 80 ff

Atharvans name of the mythical fire priests and their eponymous hero who established order thro sacrifice (*RV* X. 92 10) (*Av* *āthra-ā*)

247 KRETSCHMER, P *Saturnus Die Sprache* 2, 1950-52, 65-71

. connects it with *āpātra*

248. KRISHNA LAL. *Samhutaon men 'gana' śabda* (Hindi). *JDSUD* 1 (1), Dec. 71, 96-103.

249. KRISHNA LAL. *Vaidika samhutaon men 'śyara'* (Hindi). *SP*, 26 AIOC, 1972, p. 360.

..śyara=dusky..

250. KUHN, Ingrid. *Rgvedisch anvaritit-*. *MSS* 28, 1970, 89-104.

..denom. pr. *ṛtījate*, from *ṛti* "attack, fight", secondary formations *AV* : *anv aritīje*, *RV* (X. 109. 2) *anvaritit-*, etc, as from a root *ṛt-*..

251. KUIPER, F. B. J. *Vacarambhanam* (II). *I-IJ* 2, 306-310.

. see : *VBD* II. 79. 160 *vācarambhana* as Tatpuruṣa compound

252. KUIPER, F. B. J. Avestan *amita*—"unharmcd". *I-IJ* 3, 137-140.

..(Vedic *enas*)..

253. KUIPER, F. B. J. *Svaṛṣṭi-*, *RS* I. 52. 5a, 14c *I-IJ* 4, 1960, 59-63.

254. KUIPER, F. B. J. *Aścarya-*, n. 'marvel'. *I-IJ* 5, 1961, 136-145.

. the word occurs for the first time in *Katha Up* 2. 7 *ascarya* (*ā+kr*)=something at wh. the sound ā is uttered (as in Vedic)..

255. KUIPER, F. B. J. *Rgvedic parye divi*. *I-IJ* 5, 1961, 169-183.

..(the nucleus of *RV*, and particularly the hymns to Indra, are concerned with a New Year's festival, and with ceremonial contests wh aimed at the acquisition of wealth and social prestige, at prolongation of life and new vital energy, and at the "acquisition of the sun", i. e., a cosmic renewal *parya* (from *para*=end) denotes that wh is connected with the end of something, *parye divi*=on new year's day..

256. KUIPER, F. B. J. Atharvavedic *abhva-*, n. "monster". *Lingua* 11, 1962, 225-230.

..("Unwesen" as primary sense in *RV*) .

- 257 KUIPER, F B J The Sanskrit nom sing *vit* 111
10 (2 3), 1967, 103 125

(explanation of the origin of *t*)

- 258 KUIPER, F B J *Sailūsa and kusilava-* *Brandenstein*
Comm Vol 1968, 77 84

derives the words from a Dravidic basic word **silu* this does not however, prove non Aryan origin of Indian drama wh had its roots in ritual dances with the motifs of Aryan cosmogonical mythology

- 259 KURYLOWICZ, J *Autour de V Ind sasti et sadhati*
Renou Comm Vol, 1968, 433 437

- 260 LAL S K A note on *dosavastah* *JOIB* 20 (3),
Mar 71, 205 207

doṣāvastah voc sng epithet of Agni d speller of darkness
(RV I 1 7 IV 4 9 VII 15 15)

- 261 LEROY, Maurice *Arta lexaltee, a propos de l'inscrip*
tion des daivas SMSR 38, 1967, 293 301

unfavourable meaning of *daiva* is due to its being supplemented in its earlier meaning by *Av yazata-* O P *baga* and *Zar s* Amesa spentas

- 262 LEUMANN, M *Der altindische kausative Aorist*
ajljanat W Norman Brown Fel Vol, 1962 152 159

- 263 LIEBERT, Gosta *Indoiranica OS* 11, 1962 63, 126 154,
13, 1964, 136 140

(1) *ajra* (2) *adhya ajhaka*

- 264 LIMAYE, S K On the meaning of *sukeṣi rathya*
NUJ 17 (1), Oct 66, 18-20

Pag. IV 1 54 *sukeṣi* (d *rghales*) *rathya* a soft, fine-haired seat of the charioteer or the owner

- 265 LIMAYE, V P *Naimisaranya ka naimisaranya* (Marathi)
TMV Patrika 5 (10), Sept 66, 3-4

both forms recorded in Vedic lit

- 266 LINDFMAN, F O Notes on the desiderative v and
juyusati (Danish) *Stud Ling* 16 (2), 1962, 97-103

267. LOMMEL, H. [etymological re *hotar*] *KZ* 58, 263 ff.
268. MACHEK, V. Einige indoeuropäische Ausdrücke für "sorgen" und Verwandtes. *SFFBU* 14 (A 13), 1965, 35-42.
269. DE MALLMANN, M-Th. Viśvavarna. *Oriens* 21-22, 1968-69.
270. MANESSY-GUITTON, J. Les noms sanscrits en -nas. *I-IJ* 8, 1965, 171-196.
 . see *VBD* III 42 116 *danunas-*, *draṇas-*, *pariṇas-*, *rekṇas-*,
apṇas-, *arnas-*
271. MANESSY-GUITTON, J. Vedique *pradhī-*, *upadhī-*,
pratidhī-, *pait-*. *Orbis* 14, 1965, 386-392
 (words connected with *ratha*).
272. MANESSY-GUITTON, J. Recherches sur la formation de
Skr. duhitar-. *PICL* 10/4, 1970, 659-665
273. MARATHE, N. B. *Gautamo gotamo* va? *Sur* 44 (3),
 Mar 68, 68 69
gotama is original form
274. MAYRHOFER, M. Drei indische Etymologien *REIE* 4,
 1947, 266-270.
 (1) *sūnara*, (2) *pandita* (3) Pali *dandha*
275. MAYRHOFER, M. Altindisches. *ZDMG* 100, 1950,
 618-620.
276. MAYRHOFER, M. Sanskrit *vr̥ndam* und *badvām*. *JAOS*
 71, 1951, 145-146.
277. MAYRHOFER, M. Das Gutturalproblem und das idg.
 Wort für "Hase". *Studien zur idg. Grundsprache*, 1952, 27-32.
278. MAYRHOFER, M. Vedisch *kapana* *I-IJ* 3 (2), 1959,
 141-143.
k = catterpillar..
279. MAYRHOFER, M. Mongolische Pferdewörter bei einem
 Sanskrit Lexicographen *Paideuma* 7, 1960, 274-276
 see 561 below .

280 MAYRHOFER, M Über Kontaminationen der indogermanischen Sippen von *ai taks-*, *tvaks-*, **tvars-* *Morgenstierne Fel Vol*, 1964, 141-148

(considers *tvastṛ* among others)

281 MAYRHOFER, M Ein arisch-hurritischer Rechtsausdruck in Alalah? *Orientalia* 34 (3), 1965, 336 337

m stannu reward in Alalah tablets—archaic IA **mizdha-* Vedic *myedha*

282 MAYRHOFER, M Hethitisches und arisches Lexikon *IF* 70, 1965 66, 245 257

(no close contact) *dhur iša* etc

283 MAYRHOFER, M Indoarisch *lubh-* homonymie oder semantische Vielfalt? *AO* 30, Stockholm, 1966, 159 165

two basic senses to be greedy and 'to fall in disorder, to become confused', the second sense more common in Vedic

284 MAYRHOFER, M Zu altindische *vama-* 'link' *Die Sprache* 14, 1968, p 160

vama (etymologically related to lat *sinister*, ahd *winister*=left) oldest occurrence of *vama* (=left) in *SPBr* 14 6 11 3 the accentuation of *vama* is perhaps incorrect (cf K. HOFFMANN *ZDMG* 110 178) in OIA *vama*—beautiful and 'left'

285 MAYRHOFER, M Vedisch *vidhu* "vereinsamt"—ein indogermanischer Mythos *Brandenstein Comm Vol*, 1968, 103-105

vidhu isolated alone moon has nothing to do with *vidhava* widow as *vidhate* does not mean leer werden Mangel haben but has to be taken with HOFFMANN (see 201 above) as a secondary present of the aor stem *vidh a* meaning sich zur Genüge zuteilen M connects *vidhu* einteilend Einteiler (ref to the moon as divider of months and other units of time) with *vidha-* to divide arrange

286 MAYRHOFER, M Altindisch *san(ak)aiḥ* *Kuiper Fel Vol*, 1968, 253 255

RV VIII 91 (*īpālasukta*) 3 both forms occur *sanaiḥ* derived from an adj **sana* (cf *uccaiḥ ncaḥ*) adj **sana* 'ascending mounting', verb **san-* to mount, climb, adv *sanaiḥ* gra

dually" .. (cf. *suz*, occurring in *RV* Khila, wh. means, acc. to BAILEY, 'rising, high ground')..

287. MAYRHOFER, M. Problem um *datuvahya*- *W. Eilers Fel. Vol.*, 1969, 217-219.

288. MAYRHOFER, M. Zum Namen Sayana *AÖAW* 108, 1971, 78-83.

289. MEHENDALE, M. A. Two Sogdian etymologies *I-IJ* 3 (2), 142-143.

. considers Sk. *sāmatsara* and *apī kalṣa* (*RV* IV. 40. 4, *Ṛ* 134 7)..

290. MEHENDALE, M. A. *Yaska dhara dī gaī 'danda' śabda kī vyutpatti* (Hindi). *Hindi Anushilan* 13 (1-2), 1960.

291. MEHENDALE, M. A. *Yatumavant*. *BDCRI* 20, 1961, 375-378.

. see : *VBD* II. 79.204

292. MEHENDALE, M. A. Two derivatives in -ya. *BSOAS* 25 (3), 1962, 597-601. (Also in *SP*, 21 *AIOC*, 1961, p. 141).

. *paṣya*—breast, *loka*=winning the world

293. MEHENDALE, M. A. Two Avestan notes *I-IJ* 5, 1962, 61-66.

. (*ti+har*, *jac*)..

294. MEHENDALE, M. A. Some lexicographical notes on the Upanisads. *I-IJ* 5, 1962, 184-186.

saṣṭ-(*Kaṣṭha* 19 1) from *śas*, *atighṛī* (*BAU* 2 1 19) from *as-han* "to strike beyond" . the highest degree .

295. MEHENDALE, M. A. A hitherto unnoticed etymology of *puruṣa*. *Bh. Vid.* 23, 1963.

296. MEHENDALE, M. A. Sanskrit *bādha*. *Kurylowicz Fel. Vol.*, 1965, 199-203.

. *lāḥa* (participle) 'dug down, pressed down', (noun) 'a dug out channel bed'..

297. MEHENDALE, M. A. *Anūpa* in *Nirukta*. *Mirashi Fel. Vol.*, 1965, 104-107.

298 MEHENDALE M A *Vanargu H D Velankar Comm Vol*, 1965, 76 81

(1) *RV AV* 'forest bull (2) *SV* singing in the forest

299 MEHENDALE, M A *Sure duhita BDCRI* 25 1966 71-76

in *RV I* 34 5 *sure* as loc abs *sure (ud te) duhita* & *ruhad ratha n*

300 MEHENDALE, M A *Palagali JOIB* 15, 1966, 403 405

palagal to be derived from **paragara* one who eats at others see 380 below

301 MEHENDALE, M A *Sanskrit sakhi JASBom* 41-42, 1966 67, 80 89

derives *sakhi* from **sakha* with the secondary suffix : **sakha*—one who shares with some one else the same chariot (*kha*) *sakhyā* does not mean friendship but the act of journeying together in the same chariot *RV* occurrences corroborate this (a note on *bhātra* from *bhr*, being carried or borne together)

302 MEHENDALE, M A *Madhye lagnam (Baudhayana SrS 9 3) ABORI* 48 49, 1968, 193 195

with ref to the *Malavira* 'thin or narrow in the middle

303 MEHENDALE, M A *Kali sabdamcyā vyutpatti puja bhunda (Marathi) Navabharata* 23 (3) Dec 69, 51-54

puja connected with Tamil *puca puu* (to besmear) GUNDETT (1869) suggested this CHARPENTIER seems to have accepted THIEME rejects (*ZDMG* 93 105 37 *JORM* 27 1 16 *VBD* II 79 327) it and suggests connection with *pre* (*parka madhuparka*) *prncām* *kr* —*prncām kr-pujām kr* M inclined to accept G's suggestion

304 MEHENDALE, M A *Varuni Wijesekera Fel Vol*, 1970, 102 104 (Also in *SP*, 24 AIOC, 1968, p 17)

Varuṇa and *ja* intimately related to each other, *varuṇa*—wine made of *ja*

305 MEHENDALE, M A *Skt visipriya IGJKSV* 27 (3-4), 1971 (1972), 323 328

suggests analysis of the word as *visi+priya* loved among people considers *vi+ś* (*na*) (*VS*) *viśa-ś pra* (*RV* VII 99 4), and *viśiśipra* (*V* 45 6)

306. MEHENDALE, M A *Dagh* (verb), *daghna* (suffix), and derivatives a study in historical lexicography *IL* 33 (3), 1972, 239-250.

307 MEHENDALE, M A *Ekavṛdh* and *ekavṛt* in the Vedic literature *SP*, 26 AIOC, 1972, p 363

at least in two passages, *ekavṛt* has to be interpreted as nom. sg of *ekavṛdh* (*ŚPBr* 13 2 1 5 increasing by one, *ĀpŚS* 6 23 1 prospering alone) otherwise *ekavṛt* being one simple, single *AV* VIII 9 25 26, XIII 4 13 *ekavṛt*=having a single covering

308 MEID, W Idg *-*gwen* "Frau" *KZ* 80, 1966, 271-272

Vedic *gnā*

309 MEZGER, F Gotisch *sanwala* "Seele" *KZ* 82, 1968, 285 287

sai = *sva* das eigene Wollen = Seele many *ai* formations with *sva*

310 MICHALSKI, S Vedique *dhasi* *Rocz Or* 25 (1), 1961, 7-13

311 MISHRA, Padma *Rsi Prajñā* 11 (2), Mar 66, 154-166.

312 MISHRA, Umesha *Darsana ŚPP* 5 (2), Aug 65, 67-74

313. MISRA, Hari Mohan Meaning of *miyedha* and *medha* in the *Rgveda* *SP*, 24 AIOC, 1968, p 18

miyedha = (1) meat offering (2) animal sacrifice, *medha* = pillar, also the above two meanings, *medha* = power obtained from performance of sacrifice wisdom

314 MISRA, Hari Mohan The meaning of *akra* in the *Rgveda* *SP*, 25 AIOC, 1969, p 18

akra = mountain peak this meaning suits all the passages

315 MISRA, Hari Mohan Meaning of *salila* in the *Rgveda* *SP*, 26 AIOC, 1972, p 363

salila = flowing surging, primary meaning of *salila* (noun) is flood and not water, etc

- 316 MISRA, Madhusudan Vedic *pajas* and its cognates *SP*, 26 AIOC, 1972, p 365

pajas = something belong ng to the side e g arm wing etc

- 317 MISRA, Satya Swarup A note on *anaha* in the Rgveda *BPSC* 1, 1960, p 29

- 318 MISRA Satya Swarup Etymology of Hittite *aruna-* and root *harg* *BPSC* 7, 1966, 37 40

Ved c *arna arnas* seem to be cognates of Hittite *arunas* root *harg* — to have

- 319 MODENA MAYER, Maria Luisa Note etimologiche IV *Acme* 20, 1967, 287 291

among others, Sk *a₂Arām rīp-* / *! p-*

- 320 MORGENROTH, W *Alapayisya* (*h*) *MIO* 10, 1964, 287 293

Ch Up IV 2 6

- 321 MORGENSTIERNE, G An ancient Indo Iranian word for "dragon" *J M Unvala Comm Vol*, 1964, 95 98

Vedic *śuṣṭā*

- 322 MULLER, R F G Exkurs I *Rema* 2, 1956, 21 24
apropos *VBD* II 79 359

- 323 MULLER, R. F G Dhatu (eine Ausdrucks bestimmung in der indischen Medizin) *Rema* 7, 1961, 1 23

d = Lage Sch cht Bestandte l

- 324 MULLER R F G Vedisch *pataya* = fliegen lassen? *Die Sprache* 7, 1961 64 69

RV I 47 VI 9 5

- 325 MULLER R F G Dosa – Fehler *WZMLU* 10, 1961, 1391-1394

- 326 MULLER, R F G *Antariksa-*, *akaśa*, *kha-* *Rocz Or* 24 (2), 1961, 53 58

- 327 MULLER, R. F G [*apamarga* = off wiper] *Die Sprache* 8, 1962, 264-272

328. NARAHARI, H. G. On the word " tayin ". *IL* 21, 1960, 108-111.

. *tey* (=to pervade) as independent root

329. NARAHARI, H. G. On the phrase *gudajihvikā*. *SP*, 24 AIOC, p 181.

occurs (8 times) in Vedic as well as post-Vedic lit

330. NARTEN, J. Formüberschneidungen bei ved *vr̥ṣc-*, *vr̥j-*, *vr̥h-* (*br̥h-*) *MSS* 14, 1959, 39-52.

331. NARTEN, J. Das vedische Verbum *math*. *I-JJ* 4, 1961, 121-135.

..*math* = to snatch, to rob

332. NARTEN, J. Ved. *Abhidasati*. *KZ* 78, 1963, 56-63.

333. NARTEN, J. Über die vedischen Belege von *miv*. *MSS* 18, 1965, 53 60.

. *miv* = to move, stir, press—also to make one do something

334. NARTEN, J. Ai *jambha-*, gr. *gomphos* und Verwandtes. *KZ* 79, 1965, 255-264.

..1. "shatter, smash", 2. "to show one's teeth, open the mouth"

335. NARTEN, J. Ai. *malimlu-* und *malunluca-*. *I JJ* 9 (3), 1966, 203-208.

. *malimlu* = robber, thief, one who vanishes

336. NARTEN, J. Ai. *str* 'nieder strecken' und *str* 'ausbreiten': ein methodisches Problem. *MSS* 22, 1967, 57-66

337. NARTEN, J. Ved. *ilayati* und seine Sippe *I JJ* 10 (4), 1968, 239-250.

. occurs only once *RV* I 191 5 (= stands still, comes to rest), does not seem to belong to popular Rgvedic lg, forms occur in other Vedic texts *ilayati* not connected with *ilayati*

338. NARTEN, J. Griech *pimplimí* and rv. *apiprata* *SCO-APO* 3, 1969, 139-155

the athematic Vedic paradigm *pīpari*, *pīpr̥tha*, etc, belongs to the root *pr* (=übersetzen, sicher hinüberbringen). only *pīpari* (*AV*

XIII 3 4) has the meaning fills (CARDONA *Lg* 43, 767 ff. discusses the five Rgved c forms of *p par* / *p p̄* from *pr* = carry across protect nurture)

339 NARTEN, J A1 *sr* in synchronischer und diachronischer Sicht *MSS* 26 1969, 77 103

(1) *sr* = hasten (2) *sr* = to stretch oneself extend

340 NARTEN, J Idg 'Kinn' und 'Knie' im Avestischen *zanauua, zanu drajah IF* 74, 1969, 39 53

also considers Sk *janu hanu*

341 NARTEN, J *Jagat* - im Rgveda *Gonda Congr Vol*, 1972, 161-166

342 NAVATHE, P D Lexicographical notes on *pelava* - 'delicate, fine, tender' *JUPHS* 29 1968, 57 60

occurs in *AV Par* probably borrowed from some non IA dialect

343 NAVATHE P D On the 'mystic' *tutha*- *Dandekar Fel Vol*, 1969, 83 92

a purely Yajurvedic word used as an epithet of Agni and some sacrificial objects shd be derived from root *tu* (= to grow to increase) denotes a strong person

344 NIGAM SHARMA *Goghna* (Hindi) *GKP* 19 (6), 1967, 343 345

goghna does not mean guest for whom a cow is killed here root *han* = to give see *VBD* III 73 137

345 NIPANIKAR, R P A note on the word *bhavat* in Sanskrit *ISU* (H) 2 3 1969 70, 35 38

bhavat derived from Pk *bhaa am* for *bhagavat*

346 VAN NOOTEN, B A Sanskrit *gamisyate*, an anit future. *JAOS* 90, 1970 159a ff

347 OGALÉ, Lakshmana Sastri *Rgvedatīla ṛta anī satya* (Marathi) *Natrabharata* 15 (2) Nov 61, 40-44

348 OGIBENIN, B L Vedic *kakambira* (Russ) *Terminologia Indica* 1, Tartu, 1967, 10 12

k (hapax legomenon) seems to denote a tree that served to prepare the sacrificial pillar and was venerated on equal grounds

349 OGIBENIN, B L Matériaux complémentaires concernant le **penkne* indo-européen et ses rapports avec le symbolique de la main *Tel Quel* 35, Paris, 1968, 33-34

Vedic *bahu* 'tight' and *bahu* 'hand' in some hymns of RV to Indra and their etymological and semantic relations to IE **penh₂te* 'five'

350 ONDRUS, Simon Die ursprüngliche morphematische Struktur der indoeuropäischen Benennung des Mondes und des Monats *RLB* 2, 1968, 192-198

351 OTREBSKI, Jan Aind *purusaḥ*, *puman* und Verwandtes *KZ* 82, 1968, 251-258

puman *viśan*—*pu* *viśan*—*purusaḥ* *manuṣaḥ* from *manuḥ* under influence of *puruṣa* (also discusses *uśtra* *putra* *viśabha* *kumara*)

352 OTREBSKI, Jan Zum Ratsel des Namens *arya* *BNF* 5 (4), 1970, 419-420

353 PALIHAWADANA, M Yoga and *ksema* the significance of their usage in the Rgveda *Vidyodaya Journal of Arts* 1 (2) Colombo, July 68, 185 ff

354 PALIHAWADANA, M A new approach to the interpretation of Rgvedic *ari* *Wijesekera Fel Vol* 1970, 88-96

(1) *Ari*, a chief of some Aryan tribes whom the Indra worshippers Soma sacrificers at first despised and presented in unfavourable light, (2) *Ari* presented in favourable light in a large no. of ref. result of the process of tribal-cultural integration (3) *Ari* as host institutor of competitive (ritualized) festivals—a rival or opponent (it is best not to translate the word *ari*)

355 PALSULE, G B *Ekaki PAIOC* (21st Session) 3, 1968, 175-176 (Also in *SP*, 21 AIOC, 1961, p. 232)

derivation from *eka* acc. to Pan. V 2 51

356 PALSULE, G B Sanskrit *ugraha* "body, form, figure" *IA* (3rd Series) 2 (3), 1967 (1969) 9-13

357 PALSULE, G B Devānam priyaḥ. *IL* 30, 1969, 134-161

in the Veda the expression conveys just its etymological meaning, vrittides in its meaning in later lit. considered

358 PANCHOLI Badri Prasad *Bharatiya sahitya men arya sambandhi manjara* (Hindi) *Kalyana* 36 (7), July 62, 1053-1059
arya—noble person

359 PANCHOLI, Badri Prasad *Rgveda men aghnya* (gau) (Hindi) *Vedavani* 16 (10), Aug 64 58

360 PANCHOLI, Badri Prasad *Vasa aur usaka svarupa* (Hindi) *Rajasthan Univ Stud* 1, Feb 65, 111-117

vasa does not mean barren cow in AV, there is ref to milk of vasa vasa (in RV and AV)=creative power of Brahma

361 PANCHOLI, Badri Prasad *Anadvan* (Hindi) *Vedavani* 18 (2), Dec 65, 58

AV IV 11 Anadvan Sukta Anadvan=Indra

362 PANCHOLI, Badri Prasad *Rgveda men gotattva* (Hindi) *Rajasthan Univ*, Jaipur, 1965

(typewritten doctoral diss) concept of cow in Vedic Sam

363 PANDEY, Rajendra Bihari A note on the word *kostha gara* *JOIB* 14 (1), Sept 64 42-45

Pag. IV 4 0

364 PANDEY Swami Nath *Om aur 'av' dhatu* (Hindi) *Vedavani* 16 (6), April 64, 3-10

365 PANDEY, Swami Nath 'Srantu' evam 'visrantu' (Hindi) *Vedavani* 19 (8), June 67, 6-12

366 PANDIT, M D The Avestan *pathumainyotama* *JUPHS* 27, 1968, 153-157

etymological explanation of the word in the light of Vedic formation and concepts connects with root *pat*=to fly the word means the best flier the greatest possessor of wings

367 PANSE, G M 'Caturvarnyam' ity atra varnasabdasya ko'rthah? *R. David Fel Vol* 1971, Ve 84-86

varpa=mantrayoge and dh an tatra

368. PANTULA, M. M. Some R̥gvedic words as treated by Skanda and Sāyana (in special reference to the 48th hymn of 1st Mandala). *SP*, 24 AIOC, 1968, p. 21.

..*disiṣṣu; sūnari*..

369. PANTULA, M. M. *Vikramapadasārthah*. *GKP* 21 (3), Nov. 68, 149-150.

370. PAREKH, Somabhai. Kani-kanyā (Gujarati). *Srādhyaya* 1 (1), Oct. 63, 97-101.

371. PATWARDHAN, M. V. A new interpretation of the word 'varna'. *ABORI* 46, 1965 (1966), 29-41.

..*varṇa*=description, basic assumption or trad. with wh. one starts the description of society and without wh. no society can exist. see : *VBD* III. 66-74. .

372. PATYAL, Hukam Chand. A note on the word *prahitām* (*AA* II. 1. 5). *SP*, 25 AIOC, 1969, p. 22.

..gen. pl. of *prahit* (=impeller)..

373. PEDERSEN, H. Sanskrit *dur-* et *dhur-*. *LPosn.* 2, 1950, 1-3.

374. PERIKHANIAN, A. Sur arm. *panduxt*. *Rev. des étud. arm.* 6, 1970, 1-14.

..compares *RV* VII. 4. 7 (*ṛ dukṣaḥ*); *TB* III. 3. 2. 2 (*bhṛga-dugha*)..

375. PISANI, V. Due comparazioni indo-latine. *G. Furlani Fel. Vol.* (*RSO* 32), 1957, 765-768.

..2. *akūṣṭha* (*RV*)..

376. PISANI, V. Alb. *zot* "Herr", *zonjë* "Herrin" und einige idg. Wörter für "Herr". *Die Sprache* 7, 1961, 99-103.

..considers : *dam pati*; *jās pati*, etc...

377. PISANI, V. Some etymologies. *JOIB* 14 (3-4), 1965, 315-316.

..*kaḍamba*; *muṣṣi*..

378. PISANI, V. Sanscrito *vardhrīṇasas* e greco *ordros*, *Paldeia* 21, 1966, 133-134,

379 PISANI, V Wörter auf -r für "Weib", "Ehefrau"
ABS 3, 1966, 135 136

380 PISANI, V Sanskrit *palagali* und *palagalas* *ZDMG*
 118, 1968, 124 127

apropos 300 above honorific titles in ritual lit Indo-med
 words Gk *palakus* *la* suffix is indicative of smallness

381 PISANI, V Sanskrit *Naka* s Gothic *Nehw* s *Mahavira*
Jaina Vidyalyaya Suvarna Mahotsava Grantha, I, Bombay,
 1968, 185 ff

naka firmament connected with got *n hw* "near

382 PISANI, V *Storie di parole AGI* 53, 1968, 59 71
 among others, *guna tuṣa*

383 PISANI, V Sanskrit *ac-* "schöpfen", heth *eku-*
 "trinken" und Verwandtes *Kuiper Fel Vol*, 1968 p 102
 apropos *VBD* III 42 82

384. PISANI, V *Minima sanscritica MSS* 25, 1969
 95-98.

(1) *nagnika* ← *na gna ika* 'one who is not yet a woman' (2)
patram (*vṛddhi* formation from *patra* 'leaf to write upon')
 dramatic actor

385 PRASAD, Sheo Shanker Do the Sanskrit words *kala*
 (rest), *vaja* (feather), and *stag* (steg) belong to proto IE stock?
SP (ISC) 4, 1972, p 23

386 PUHVEL, Jean A Mycenaean Vedic titular coincidence
KZ 79, 1964, 1 7

M title *mo ro pa* connected with Brahman (=priestly nobleman)

387 PUHVEL, Jean The meaning of Greek *Boukatos*
KZ 79, 1964, 7 10

connected with Rgvedic *satagvin* (IV 49 4, IX 65 17), also
gofalam (=involving a hundred cattle, i.e. conducive to large
 numbers of cattle)

388 RADHAKRISHNAN, R On *puja* *IL* 26, 1965 67,
 225 228

..(ref. to 23 above) .. cumulative (particularly phonological) evidence not only disapproves tracing Sk. *pū* to Tamil source (*pū* "flower" + *ey* "to do"; *pūcu* "to smear", or *pōttu* "to cherish"), but also indicates that it was borrowed into Tamil .

389. RAGHAVAN, V. On some words and their meanings. *IL* 21, 1960, 122-127.

..*anuha*, *anamuṭṭa* (both in *ĀpDS* II. 21. 10) = having nothing to aspire for.. *apūvi* (= *brahmacārin* ?) ..

390. RAHURKAR, V. G. The semasiological study of the Vedic word-*ṛṣi*. *CASS Stud.* 1, 1972, 21-30.

..*ṛṣi* derived from *ṛṣa* (Avestan *ṛša*) "truth or righteousness"; *ṛṣi* = upholder of *Ṛta*.. see : *VBD* II. 79 231 .

391. RAMAKRISHNA, G. The word *śarman* in the Rgveda. *PAIOC* (23rd Session), 1969, 263-269. { Also in *SP*, 23 *AIOC*, 1966, 24-25).

. *śarman* occurs 123 times in *RV* it means - guard, divine guidance, protection of transcendental type..

392. RAMAT, Paolo. Gr. *ieros*, Scr. *isiraḥ* et la loro famiglia lessicale. *Die Sprache* 8 (1), 1962, 1-28.

393. RAMAT, Paolo. *Dieros* : 'umido' o 'veloce' ? *QIG* 7, 1962-63, 23-33.

..comparative study of such forms as *kṛtra*, *kṣītra*, *citra*, *candra*, *jīra*, *ṛjra*, *dabhra*..

394. RAMAT, Paolo. I problemi della radice indoeuropea * *bhāg-*. *AIONL* 5, 1963, 33-57.

..the sacral banquet, * *bhago-* "god", * *bhāgos-* "beech" ..

395. RAM GOPAL. A new interpretation of the Vedic word *mānuṣa*. *JGJRI* 17 (3-4), 1961, 193-202.

..*RV* III. 23. 4; in conjunction with names of three rivers *Dṛṣadvatī*, *Āpayā*, and *Sarasvatī*, *m.* denotes a lake wh. finds mention in *Br.* (*At. Br.* III. 33, *JB* III. 263) and *MBh.* in VII. 18. 9 also, *m.* is the name of a locality (also in *AV* VIII. 5. 14). *Mānuṣa saras* was the scene of *Dāśarājña*..

396. RAM GOPAL. The interpretations of the Vedic word *janī*. *IA* (3rd Series) 2 (1), Jan. 67, 42-48.

the word *janī* is used in Vedic lit in the plural to denote in addition to its literal sense of 'wives or begetters' the figurative senses of (1) stars (2) waters (3) dawns (4) fingers and (5) plants

- 397 RAM GOPAL The figurative use of *duhitṛ* in the Rgveda *PAIOC* (25th Session), 1972, 241-246 (Also in *SP*, 25 *AIOC*, 1969, 10-11)

'creator as father and creation' as daughter drawing (*duh*) sustenance from him

- 398 RAM GOPAL Vedic compounds containing *satas* *SP*, 26 *AIOC*, 1972, 372-373

sato mahat sato vira sato bhat acc to R, *sataḥ* in these contexts is abl sg of *sat* existence *sato-mahat*—great by means of existence (itself)

- 399 RAM GOPAL Sastri *Bharatiya cintana bhrasta karane ka sadyantra* (Hindi) *Vedavani* 22 (4), Feb 70, 5-7

purposeful misinterpretation of Rgvedic words like *arya dasyu dāsa* etc in *RV*, these words do not denote *jāti*, but *guna*

- 400 RENOU, L Les éléments védiques dans le vocabulaire du sanskrit classique *JA*, 1939, 321-403

- 401 RENOU, L *Vocabulaire du rituel védique*
VBD II 35-34

Rev G R FRANGI *Qu* 2, 64-65

- 402 RENOU, L Les noms pour "don" dans le Rgveda *BSOAS* 20, 1957, 471-480

- 403 RENOU, L *Etudes sur le vocabulaire du Rgveda* (première série)

VBD II 79-246

Rev A MINARD *BSL* 55 (2) 66-70

- 404 RENOU, L *Védique purisa* *I-IJ* 4, 1961, 104-110
(also *utlara dhara*)

- 405 RENOU, L Vedic *stasara* *VIJ* 1 (1), 1963, 37-39

stasara signifies 'pasture, grazing ground' *stasara*—**su-stasara* (Westan *stasra*=pasture)

406 RENOUE, L Sur deux mots du Rgveda JA 252, 1964,
159 167

dharman jar

407 RENOUE L Vedique *sadhi-*, *khad* et *sas-* Morgensti-
erne Fel Vol, 1964, 163 167

408 RENOUE, L Sur quelques mots du Rgveda JAOS
85 (1), 1965, 79 85

yaman (=expedition prayer) *raṇa* (=joy combat) *svar*
(=sun sky)

409 RISCH, E [*tvāstr*] Die Sprache 7, 1961, 91 98

410 RISCH, E Das indogermanische Wort für ' hundert '
IF 67, 1962, 129-141

411 RISCH, E Avestisch *Mazda Asaica* und Verwandtes
MSS 17, 1964, 51 65

correspondences from Ved c

412 ROSU, A Véd *indriyam viryam* MIO 7, 1959 194 197

413 ROTH, Gustav Zu Sanskrit *sava*, Leichnam ' KZ
78, 1963, 112 114

414 RUBEN, W On Garuda JBORS 27 (4), 1941 485 ff
garutmat having wings *garuda* devouring

415 SADHU RAM A note on the Vedic word *asmerah* ALB
27, 1963, 116 117

RV II 35 4 author suggests that the word may have origi-
nally been *da me a* (=exquisitely beautiful)

416 SAKSENA, Babu Ram ' Ama ' Rtam 1, 1969, p 158

amā as short form for *amāṁśya*

417 SANTUCCI, J A A Vedic root *tj* and root *raj* their
meaning and relationship Australian National Univ, Canberra,
1970

doctoral diss

418 SATAVALEKAR, S D Purush Amrtalata 2 (1) May
65, 6 7

- 419 SATHYANARAYANA, R *Bharatanatya a critical study* Sri Varalakshmi Academies of Fine Arts, Mysore, 1969, xvi+400
discusses the term *bharata* in the light of Vedic material (pp 10 45)
- 420 SATYAVRATA *Arthavicarah Visva-Samskr̥tam* 3 (2), Feb. 66, 154-158
discusses words like *sabhya kusala, varna*, etc
- 421 SATYAVRATA Root *kṛ* in its various meanings *Mys Or* 3, 1970, 1-4
Vedic usages considered
- 422 SCHARFE, H [*dauhitra*] *KZ* 79, 1965, 265 284
- 423 SCHARFE, H. The Maurya dynasty and the Seleucids *KZ* 85 (2), 1971, 211 225
Pāṇ VI 3 21 considers *devanām priya*, suggests that the phrase is a transl of the hellenistic court title meaning 'friend of the kings' Katyaṇa ref to Priyadarsin Asoka with his expression *śakapārthi a* K's date in the middle of 3rd cent B C
- 424 SCHLESNIKER, H Slav. *toje, toje*—ai *tasyam, tasyah* *Die Sprache* 8, 1962, 59 62
- 425 SCHELLER, M Altind *blīratrhan-* und altisland *brothurbani* *Lexis* 3, 1952-53, 265-266
- 426 SCHELLER, M *Vedisch priya—und die Wortsippe frei, freien, Freund Eine bedeutungsgeschichtliche Studie* Vandenhoeck u Ruprecht, Gottingen, 1959, 127
from **prī*, *priya*—(besides 'dear') 'one's own' in latter sense occurs in relation to 'bodies' and 'organs' (*priya māṁśa, priyam śakṛuh*) I Semant c nuances of idg **prīe* in Vedic and German c II Discussion of words related to **prī* in IE
Rev W MEID *Jratylos* 6 44 48, W P SCHMID, *II* 65, 291 295, W WINTER, *JEGP* 61, 101-03
- 427 SCHINDLER, J Idg **dheudh*— in Farbbezeichnungen *AZ* 81, 1967, 68-71
discusses Vedic *dudhita* (= turbid, thick *RV* II 17 4, IV 1 17, 16 4) connected with *tamas*, also *dodhaḥ, dudh, dudhra*

428. SCHINDLER, J. Das idg Wort für "Erde" und die dentalen Spiranten *Die Sprache* 13 (2), 1967, 191-205

Vedic *kṣam-* from **dh̥ghom-* (?), *jmaḥ* (gen, abl), *jma* (instr) .

429 SCHINDLER, J Die idg. Wörter für "Vogel" und "Ei". *Die Sprache* 15, 1969, 144-167.

discusses *vi* (RV) (connection of words for 'egg' with those for 'bird')

430 SCHLERATH, B Altindisch *asu-*, Awestisch *ahu-*, und ähnlich klingende Wörter. *Kuiper Fel Vol*, 1968, 142-153

asura—possessor of *asu*, not acceptable to author *asu* occurs in RV in connection with death and rejuvenation, etc, in *Avesta*, *ahu-* = world, life, *asu* means mere 'life', 'existence' 'individual existence'. (derives *asu* from idg root meaning 'procreate, beget' or 'be, exist')

431 SCHLERATH, B. [*gatha*] *MSS* 25, 1969, 99 ff

432 SCHLERATH, B Some remarks on Indo Iranian *dus-* and *su-*. *KRCOIGJ Vol*, Bombay, 1969, 113-120

433 SCHMID, W P. Zum Problem *krnoti*—*karoti* *IF* 65, 1960, 235 248

434 SCHMID, W P Altindisch *venati* *IF* 70, 1965, 1-10

(1) In Vedic, *lena* occurs only in present stem, (2) *lena* and *dhi-*—semasiologically closely connected, (3) the basic sense is not mere 'seeing', but seeing as a spiritual function *venati* as pre Aryan contamination product (KUIPER regards *venati* as an illustration for his thesis of 'conjunctive of a nasal present')

435 SCHMID, W P Neues zum *apa* - Problem *Brandenstein Comm Vol*, 387-392

436 SCHMID, W P Die Wurzel *vi-* im Rgveda *Renou Comm. Vol*, 1968, 613 624

(cf *IF* 70, 1965, 6 ff) *vi-*—sein Augenmark richten auf (in ritual terminology)

437 SCHMIDT, H-P. *Aghnya* - *KZ* 78, 1963, 1 46, 305-306 { *Nachtrage zu aghnya-* }.

full discussion of all occurrences of the word acc to S, the commonly accepted etymology "not to be killed" can't be correct,

accordingly the term can't be used to prove the Vedic origin of the inviolability of the cow analyses the word as a Bahuvrīhi characterized by non-killing (in the sense providing vital force) it is Vedic ritual *ahimsā* theory (*svadhiti mā nāh kīh s h*) which makes us understand the magico-ritualistic background of *ahimsā* movement in appendix, (1) considers VII 87 4 (2) corrections to observations on *vr̥ṣotsarga*

- 438 SCHMIDT, H-P Die Kobra im Rgveda KZ 78, 1963, 296 304

śamśa (RV I 32 5)—shoulder stretcher hood spreader cobra see 484 below

- 439 SCHMIDT H-P Avestan *una* and *una* KRCOIGJ Vol, 1970, 124-132

parallel to juxtaposition of Avestan *unā* and *sidra* (*Λwan, istan* 100) is found in *una* and *ch d a* in KS 21 3 23 1

- 440 SCHMITT Rudiger Vedisch *dhṛsanmanas*— KZ 83 (2) 1969, 227 229

- 441 SCHMITT Rudiger Der Adler im Alten Iran Die Sprache 16 1970 63 77

considers Vedic *śyena* and *ṛj p̥ya*

- 442 SCHNEIDER E Altindoarisch *sumatitsaru*—, Berwort des Pfluges WuS 21, 1940 161 171

TS IV 2 5 6

- 443 SCHWARTZ Martin Iranian **draw*— "to lead astray" JRAS 1966 119 122

PIE **dhrewo* wd. account also for *dhru* (=deception) considers Vedic *dh r (o)* *dhru* *dhṛt*

- 444 SEN Sukumar On *bhaktā bhakti, bhagavant* and *bhagunī* BPSC 1, 1960

- 445 SEN Sukumar Etymology of *narayana* and *ramayana* BPSC 2, 1961

- 445A SEN, Sukumar On *muradeva, muladeva, and śisnadeva* Renou Commun Vol, 1968 677 681

mūdrā (in pl) occurs in RV only at VII 104 24 V. 87 2 14 *mūdrā* / *mūla* = tree stump with three branches or forks on the

top (like *trifūla*), *mūra* / *māla* = (ritualistic wooden stump) *śhānu* (X. 40. 13) = Śiva; also *viśākha* (*māla* in certain compounds carries echo of an esoteric cult concerned with sorcery, magic, etc., cf *mūlakarma*, *mūlakalpa*, *mūlamantra*, *mūlaudyā*) *śiśna* in RV, not necessarily phallus, the word derived from reduplicated root *śā "to sharpen" ..

446. SEN-GUPTA, S. Transformation of *jana*, an Old Indo-Aryan Morpheme and its polyfunctional character in New Indo-Aryan. *Z Phon* 20 (3), 1967, 247-250+diagram.

447. SHAH, Umakant P. A note on *aidūka*. *IV. Ruben Fel. Vol.*, 1970, 353-356.

..suggests that the word is of Dravidian origin

448. SHARMA, B. R. Reflexion on *suparna* in the Vedas. *IL* 22, 1961, 164-191. (Also in *SP*, 21 AIOC, 1961, p. 239 : "On *suparna*- in the Rgveda"; this latter, also in *Bh. Vid.* 22, 1962)

..author derives *suparna* from **spr-* or **spar-* "to waft, to sweep smoothly thro. sky" identity with *fyra* and *palanga* some *suparna* legends from Veda to *MBh*

449. SHARMA, B. R. On root *man* in the Rgveda. *BDCRI* 25, 1966, 135-143. (Also in *SP*: suppl, 26 ICO, 1964, 33-34).

..*man* = to speak, *manu* = one who utters articulate sounds forming a lg ..

450. SHARMA, B. R. Mantu in the Rgveda. *PAIOC* (23rd Session), 1969, 270-274 (Also in *VII* 9.1, Mar. 71 38-44).

. *mantu* (from *man* "to speak, utter")=speech or speaker . *sumantu*, *durmantu*, etc

451. SHARMA, B. R. On *mati-* in the Rgveda *Vimarśa* 1 (1), 1972, E 37-44. (Also in *SP*, 22 AIOC, 1965, p 237).

. in several contexts, *mati-* stands for speech, recitation, hymn . *amati-*=speechlessness, lack of knowledge of Veda

452. SHARMA, Srikrishnaswami. "It". *SP*, 24 AIOC, 1968, p. 28.

453. SHETE, V. T. *Śankhasura anī vedameva sanudrapraveśa* (Marathi). *Jñaneśvara* 4 (3), Aug 72, 15-21.

..discusses the word *asura*..

- 454 SHUKLA S N Interpretation of Rgvedic *sipra* SP, 24 AIOC, 1968 286 287

s = horn

- 455 SHUKLA, S N Avestan *karasani* and Vedic *kṛsanu* SP 25 AIOC, 1969, p 49

Avestan K. as opponent of Haoma Vedic K. as protector of Soma result of schism ?

- 456 SHUKLA S N Avestan *erezifya* and Rgvedic *ṛjpya* SP, 25 AIOC, 1969, p 50

original meaning far reaching going straight forward therefore eagle (?)

- 457 SHUKLA, S N A note on *asusuksanīh* JOIB 19 (4), June 70, 315 318

ā + reduplicated form of root *suc*=one who shines or purifies all round

- 458 SHUKLA S N *Vaidika sahitya men 'makha'* (Hindi) PP 3 1970, 1 26

makha=power valour heroism, also sacrifice

- 459 SHUKLA S N *Rgvidika 'ahi' aur avestana 'aji'* (Hindi) *Sodhapatrika* 21 (4) 1970 30 40

a=cloud (wh appears before rain), in later lit. *a*=serpent

- 460 SHUKLA, S N *Rgvidika 'ṛjana' aur avestana ṛajana* (Hindi) PP 4, 1971 39 60

ṛjana and *ṛj na* are used in contrary senses the former in good sense

- 461 SHUKLA, S N Root *ṛis* in the Rgveda R. *Dravid Fel Vol*, 1971, E 70 79 (Also in SP, 25 AIOC, 1969, p 206)

ṛ originally means to move or go quickly, this is then extended to to be active, to reach, to attain, to pervade

- 462 SIMONSSON Nils Sanskrit *na*, Tibetan *ma* *jin OS* 9, 1960, 11 ff

- 463 SIVAPUJANASIMHA *Rgveda men ae 'dasaratha' sabda ka rahasya* (Hindi) *Vedavau* 18 (3), Jan 66, 10 12.

I 126 4 D not the name of a king

464 SKELTON, R. B. Sanskrit *attah* *AIONL* 6, 1965, 23-28.

465 ŚLUZKIEWICZ, E. V. indo-aryen *turushka* (*tourouchka*). *Rocz. Or.* 17, 1953, 295-305

466 SMITH, R. Morton. Notes on some early Indian names. *Pur.* 6 (2), July 64, 420-442.

considers names of Brahmana and Kṣatriya persons (males) occurring in Veda and *Pur* (1500 200 B C)

467. SNYDER, W. H. Ai. *tisras* f. "drei", *catastras* f "vier" und Verwandtes *KZ* 84 (1), 1970, 2-4

468 VON SODEN, Wolfram Vedisch *magham* "Geschenk", neuarabisch *magganiya* "Gebührenfreiheit" Der Weg einer Wortsippe *Jaargerich van het vooraziatisch egyptisch Genootschap, ex oriente lux* 18, Leiden, 1964, 339-344

469 SOLTA, G. R. *Gedanken über das nt-Suffix*

VBD III 41 69 *jarant-*, *brhant-*, *mahant-* *rhant* , *prasant*
Rev R. ANZETMULLER, *IF* 65, 71 81

470. SREEKRISHNA SARMA, E. R. *Karta* and *garta* in Vedic texts. *Vimarśa* 1 (1), 1972, E 89-92

karta=a pit made with the intention of making one's enemy fall into it, *garta*=*śmaśānasamcaya*, also a simple hollow with which inauspiciousness is connected

471. STRUNK, Klaus. Ai *stīrna-*/*stīta-* *MSS* 17, 1964, 77-108.

472 SUBRAMONIAN, V. I. Dravidian words in Sanskrit *TC* 9 (3), 1961, 291-300.

RV words *ketaka* (*kī*) *elā*, *pallī*, *puttika nala* (work of BURROW and EMENEAU assessed, also critique of THIEME's crit. of B & Sk Lg)

473 SZEMERÉNYI, O. [idg **peleku-*] *AL* 9, 1957, 126 ff

rev. of *VBD* II 79 358 *alk pilaqqu* must have meant 'Bell' taken into Sk (*paraśu*) and Gk from Near East

474 SZEMERÉNYI, O. The alleged Indo European **sor-* 'woman' *Kratylos* 11 (12), 1966, 206-221,

- 475 SZEMERENYI, O *Iranica* II (9 31) *Die Sprache* 12 (2), 1966, 190-226

(also see authors 'Iranian Studies I 1-8', *KZ* 76 1959 60 77) (Sk. *āni*—arm *kaḥāni*=beautiful armed) considers Sk. *arāni*, *am trṣṭa rādhnōti*

- 476 SZEMERENYI, O The IE name of the 'Heart' *Stang Fel Vol*, Stockholm, 1970, 515 533

- 477 TEDESCO, P The Sanskrit and Middle Indic words for 'sinew' *P Kretschmer Comm Vol*, 2, 1957, 182 187

Vedic Sk *snāvan*

- 478 TEDESCO P Again, Sanskrit *ascarya*—wondrous *JAOS* 85, 1965, 86-88

KUTPER (254 above) *ā* (exclamation)+*kr*, THIEME *ā carya* is originally adj., in *Kaṭha Up*, Pāṇini, Yaśka, it means rare, he derives it from root *skhal* to stumble acc to author, THIEME's meaning is correct, but his etymology wrong, he derives *ācarya* from *ā+car* (to approach) (*ā carya*—**āpsarya* 'fairy like')

- 479 TEDESCO P Sanskrit *dehi* "give" *Lg* 44 (1), 1968, 1-24

e in *dehi* (instead of *dēhi*) is difficult to explain perhaps from *MIA dehi*

- 480 TEDESCO, P Rigvedic *iamsaga*—'bull' *Brandenstein Comm Vol*, 1968, p 159

MIA representation of **varṣaka* (—rainer)

- 481 THIEME, P Idg **sal* "Salz" im Sankrit (Exkurs Die Wurzel *sr*) *ZDMG* 111, 1961, 94-117

sarīt=going to salt sea (*sar sal+it*) *sarīt* can't be derived from *sr sal la* (*sarva*)—full of salt (also discuss *sar aps* **sar sapa*—having saltish taste)

- 482 THIEME, P *Lückenbusser AZ* 79, 1964, p 10

Paṇ I 2 59 *jāṣṭaka* I per pl. also represents singular and dual, cf *RV* III 33 13 *Vpaṣ* and *Śutudrī* ref to themselves as *reyaṁ*

- 483 THIEME, P Die Kobra bei Pāṇini *AZ* 79, 1964, 55-68

P 2 1 72 *mayuratyamsakāḍajasta* *tyamsaka*=cobra (?) see 438 above

- 484 THIEME, P. *Lückenbüsser* KZ 79, 1964, p 68
naga=elephant, serpent originally, 'naked', 'hairless'
- 485 THIEME, P. *Nataram* KZ 79, 1965, p 246
 (cf K. HOFFMANN, KZ 79 p 179 *natamam* in *AtI* 141 =
 not in the least) *nataram* in *Pal Mahābhāṣya* I 25 10
- 486 THIEME, P. *Der Fremdling im Rgveda* 1966
 reprint of VBD II 79 311
- 487 THIEME, P. *Vedisch manīsa* Pokorny *Fel Vol*, 1967,
 99 106
 **man* (s) (=mind) + **iṣā-* (desid stem of *jas* = boil) =
 mental boiling up, agitation emotion
- 488 THIEME, P. *Kṛṣi* und *carsanī* KZ 81, 1967, 233 244
k and *c* did not denote agriculturists *k* and *c* = ploughing /
 furrows / border a land enclosed within borders
489. THIEME, P. *Die Wurzel iat Indogermanische Dichter-
 sprache* (ed R. SCHMITT) 1968
- 489A THIEME, P. *Ādesa* *Renou Conun Vol*, 1968,
 715-723
ādesa (both in grammar and Lp phil) = substitution, iden-
 tification, also Ersetzung mythischer Wahrheit *ādesa* in *Ch. Lp*
 3 18 1, 6 1 3, *SPBr* 10 4 5 1
- 490 THIEME, P. *Sanskrit sindhu- / Sindhu- and Old Iranian
 hindu- / Hindu-* *W B Henning Mem Vol*, 1970, 447-450
 (ref to VBD III 45 252) acc. to T., *sindhu* was not origi-
 nally the name of river Indus originally, the word meant 'river',
 later Indus later 'sea' there did exist a proto-Aryan nominal
 stem **sindhu-* with an appellative meaning perhaps derived from
 **sindh-* / **sindh-* to be connected with *sind* (*sindh-*) = "to
 drive off", "to ward off", then **sindh-* = "warding off", *sindh-*
 (noun) = that which wards off, keeps away a natural frontier
RV VII 95 1, 87 6 *sindhu* = sea = frontier of the inhabited
 world this view supported by Avestan evidence
491. THITE, G U *Vaidika nirṇeti* (Marathi) *Varabharata*,
 Dec 68, 56 59
 Marathi transl of VBD II 79 241

- 492 THITE, G U *Govatika* and related SP, 25 AIOC, 1969, p 134

govatika = a person who lives the life of an ox as a vow practice studied

- 493 THITE, G U Vedic *anatidbhuta*, Pali *anacchariya* JUPHS 35, 1971, 31-34 (Also in SP, 26 AIOC, 1972, p 512)

RV VIII 90.3 *brahman* are described as *anatidbhuta* author suggests *an + at + at + bhuta* (haplography and compensation) = not very wonderful i.e. devoid of artificial wonderfulness (cf RV VII 61.5)

- 494 THITE, G U Two Vedic words SP, 26 AIOC, 1972, 512-513

samkasuka = fearful *yadradyam* (RV II 38.8) = worthy of being liked by sea animals

- 495 TIBILETTI BRUNO Maria Grazia Una singolare formazione dell'onomastica sanscrita *oka-* RIL 99, 1965, 251-308

- 496 TIWARI, Bholanath *Samskr̥tabhasa men prayukta kucha pracinatama videsi sabda* (Hindi) *Parisad Patrika* 5 (3), Oct 65, 21-26

Sumerian Aegian, Uralian

- 497 TIWARI, Bholanath '*Anuvada*' *sabda vyutpatti, artha aur itihasa* (Hindi) *Bhasa* 10 (1), Sept 70, 13-17

Vedic ref RV II 13.3 *Tāp̥dya* 15.5.17 BAU V 2.3, Av 12.13 Panini 2.4.3

- 498 TIWARI, Ramananda *Samskr̥ti ka vyakarana* (Hindi) *VJ* 13 (5), July 64, 10-14

discusses grammar and significance of the word *sanskriti*

- 499 TOPOROV, V N [Vedic *nas-* to perish, to disappear, Vedic *naś-* to reach] *LPoz* 8, 1960, 194-211

IE parallels

- 500 TOPOROV, V N [OIA *pamsura-* (*la-*) and Russ dialect *pansura*, *pajas*] *Etimologica*, Moscow, 1971

Russian—Indo-Iran connections

501. TOPOROV, V. N. The Vedic *rad-*. *Sluszkiewicz Fel. Vol.*, 1971.

502. TRIPATHI, Bhagirath Prasad. 'Mba' yukta ambā adi śabda kṣā arjetara hain ? (Hindi). *Tripathaga*, Dec. 64.

503. TRIPATHI, Bhagirath Prasad. *Ag : arthavivacana*. SS 21 (1), June 66, 68-72.

504. TRIPATHI, Bhagirath Prasad. *Antikabadhājornedasa-dhau*. SS 21 (2), 1967, 156-171.

..introduces four views on the etymology of *antila* and *radīyas*.
(also discusses the etymology of *sādhīyas* and *bāha*)

505. TRIPATHI, Bhagirath Prasad. *Nūtane tanap pratyayah*. SP, 25 AIOC, 1969, 213-214.

506. TRIPATHI, Bhagirath Prasad. *Karmathah* SS 23, 1969.

507. TRIPATHI, Bhagirath Prasad. *Chatrah, chatra, chātrī*. SS 24 (1), 1969, 14-24.

508. TRIPATHI, Bhagirath Prasad. *Śune kukkuraya hitam śūnyam?* SS 24 (2), 1969, 141-145.

..*śuna, śūnya* .

509. TRIPATHI, G. C. *Rgveda men 'puramdhi'* (Hindi). PP 1 (1), 1968, 25-35.

. meanings of the word in the following order (1) name of a specific female, (2) *p* bestowed on the praiser by divinity (3) *p*. as specific material treasure desired by man, (4) *p* as goddess of material bounty, (5) *p* related to *dhi* .

510. TRIPATHI, G. C. On the formation of the word *śakuntala*. The traces of a rare diminutive suffix *la* in Sanskrit. JOIB 20 (2), Dec. 70, 137-142.

..word *śakuntala*'s first occurs in *SPBr* XIII 5 14 13 Paṇini V. 3. 83-86 : *la* or *la* for making shorter forms of personal names for familiar use .

511. TRIPATHI, M. P. An etymological study of Vedic words. *BAIHA* 11, Sagar, 1968, 77-80

512. TURNER, R. L. Indo-Africa IV : Sanskrit *naśira-*. *BSOAS* 23, 1960, 106-103.

- 513 TURNER R L A note on *dharayati* 'owes' *JAOS* 81, 1961, p 131

ref *VBD* III 26 32 meaning attributed by MEINDALE to *dha aya* of owes and of keeps for some one else is preserved in *MLA*

- 514 TURNER R L Sanskrit *buddhi*- *Morgenstierne Fel* Vol, 1964 174 176

- 515 TURNER R L Kashmiri *sagun* to irrigate *Renou Comm* Vol 1968 725 726

Ved c s n a (passive *s g a s*) has provided most *NIA* leg out side *Kafiri* and *Dard c* groups with words meaning to irrigate etc *Ved c s j* covers much the same ground as *sic sagun* connected with this root

- 516 TURNER R L Type *asiatara*- in New Indo Aryan *Kuiper Fel* Vol 1968 319 320

examples in *NIA* of derivations from substantives in *isa* something like but not the same as the simple noun

- 517 UDAYAVIRA SASTRI *Sambhuti aur asamhuti* (Hindi) *VJ* 14 (11) Jan 66 69

from *Isa Up* *a* = *mulaka ana* *s* = *karya*

- 518 UPADHYAYA Gangaprasad *Samrajni sabda ka artha* (Hindi) *Vedavani* 20 (8) June 68, 20 21

co shiner co ruler

- 519 UPADHYAYA, S A A note on the word *gadhya* *Bh Vid* 23 1963 (1964) 115 118 (Also in *SP* suppl, 26 *ICO*, 1964 p 38)

g occurs in *RV* as an epithet of *vaja* *g* = potential passive participle from root *gadhi* (seize take hold of) not to be connected with *gadhi* (= roof of a load cart this word occurs only in the context of *kar r* (11))

- 520 UPADHYAYA S A The word *manisa* in the *Rgveda* *PAIOC* (21st Session) 2 (2) 1966 21 30 (Also in *SP*, 21 *AIOC*, 1961, p 6)

m = a skillful composition pure and thoughtful in contents and unfailing in appeal

521. UPADHYAYA, S. A. The word *āṅgūṣa* in the Rgveda. *SP*, 23 AIOC, 1966, 23-24.

..*āṅg* + suffix *ūṣa* = a hymn that goes to the deity, *āṅgūṣa* sung in tunes; at battles to stimulate the helping deity..

522. UPADHYAYA, S. A. Word *ksaja* in the Rgveda. *JASBom* 41-42, 1966-67, 46-55.

..*k.* = a house or dwelling .

523. UPADHYAYA, S. A. The word *vip* in the Rgveda. *Bh. Vid.* 27, 1968, 109-114. (Also in *SP*, 24 AIOC, 1968, p. 33)

..*vip* = an inspired song, praising and decorating the deity..

524. UPADHYAYA, S. A. The word *manman* in the Rgveda. *Bh. Vid.* 28, 1968 (1971), 88-93.

..*manman* = a hymn wh is well thought out, inspired and loved by the deity.. (at X. 12. 8, *manman* has the sense of "council" of gods)..

525. VADER, V. H. The ecliptic or the *maha ajma* in the Vedas. *SP*, 21 AIOC, 1961, 12-13.

..*m. a.* = the path created by Varuna for the sun to go across the heavens, also called *stasya cakram*, *amrtasya loka*, *ibhukṣā*, etc.

525A. VADER, V. H. *Ghṛta* or luminous fog. *SP*, 21 AIOC, 1961, p. 13.

526. VAJAPEYI, Kishori Das. *Vaidika 'pañcajanāh' ka artha* (Hindi). *Parisad-Patrika* 4 (2), July 64, 57-60.

527. VALE, R. N. The word *brhaddiva* in the Rgveda and stars. *PAIOC* (21st Session) 2 (1), 1966, 19-20.

..*b.* (*RV* I. 24. 10) = the big dipper (stars), the Great Bear (Ursa Major)..

528. VARMA, Siddheshwar. Studies in Sanskrit usage : 2. Vedic usage of the verb *car-*. *VIJ* 8 (1-2), 1970, 33-34.

..for No. 1 in the series, see : *VBD* III. 41. 78..

529. VARMA, Siddheshwar. Studies in Sanskrit usage : 3. Some special usages of the verb *kṛ-* in the Rgveda. *VIJ* 9 (1), Mar. 71, 34-37.

..usage of *kṛ-* has mainly two patterns. mechanical and associative..

530 VEKERDI J On the participle *isnant-* in the Rgveda
AO Hung 22 (3), 1969, 377 ff

531 VENDRYES, J Sur la valeur religieuse du latin *tenus*
Word 5 (2) 1949 103 105

considers Ved c *vanati vanoti* (— agree receive with favour)
vanas — good will (*RV* I 172 1)

532 VENKATASUBBIAH A *Amati* *ALB* 26, 1962, 211 219
amati — *tejas* see *VBD* III 32 23

533 VENKATASUBBIAH, A *Sumeka* root *mi* *ALB* 27, 1963,
18 44

(*mi* = to sh ne) see *VBD* III 32 23

534 VENKATASUBBIAH A Vedic miscellanies on the mean-
ing of *svasara* *VIJ* 2 (1) Mar 64, 73 78

(apropos 405 above *svasara*=pasture) rejects it *svasa a* =
the time when cows return to the pens after grazing in the pasture
roughly denotes the three *samdhya* periods or *savana* times (*srāṣṭi*
śākhyam goṣṭham sā antī pratyāga chanti gavaḥ jasn n kale)

535 VENKATASUBBIAH A *Vrjana* *ALB* 30, 1966, 44-104

vrjana (1) strength (2) abode region (3) distress see
VBD III 32 23

536 VENKATESWARAN C S Yoga in Rgveda *PAIOC* (19th
Session) 2 34 36

yoga yoking the draught animal to a chariot coming or bring-
ing together application performance, undertaking

537 VENKATESWARAN C S *Kṣema* in Rgveda *PAIOC*
(20th Session) 2 (1) 1961 13 17

derived from root *kṣi* (to dwell in security) *kṣema* dwelling
in security or resting in peace

538 VENKATESWARAN C S On the two Vedic words *śrī*
and *lakṣmī* *SP*, 26 ICO, 1964 p 271

originally denoted auspicious mark, beauty fortune similar sem-
antic evolution later identical in sense

539 VIDYANANDA VIDYHA *Parivrat* (Hindi) *Savita* 21
(9), Oct 68, 196 197

540 DE VRIES, J [germ *irmin* Vedic *aryaman*] *Cahiers du Sud* 36, 1952 18 27

541 DE VRIES, J [germ *Jarl* Vedic *arya*] *La Nouvelle Clío* 6 1954, 461-469

the word *arya* means the Aryan people seen as a social structure, while *ari* signifies the Aryan community itself the two words may denote both king and people as also the deity who was guarantee of social order

542 VYAS, Santosh *Sahitya sabda ka tattvika mulyankana aur usaki aitihasikata* (Hindi) *Bhasa* 5 (1), Sept 65, 174-177

ref to Vedic lit.

543 WADHWANI, Y K. Semantic study of the word *naciketas* *SP*, 25 AIOC, 1969, p 416

544 WAGNER, H Altindisch *niska* 'goldener Halsschmuck' und der mordwinische Himmelsgott *Nischkepas* *MSS* 16, 1964, 95 115

545 WALD, Lucia Quelques noms d'esclaves dans les langues indo-européennes *BalkE* 6 1963, 133 138

546 WENNERBERG, C [*stamu* *RV* VII 20 9 = loud, voiced] *Die Sprache* 18 (1) 1972, 24-33

547 WEZLER, A *Nakulibhastra* *KZ* 81 1967, 245 246
JB III 101

548 WIJSEKERA, O H de A A socio semantic analysis of Sanskrit *kalp-* *ABORI* 48-49 1968, 161 171

kar / l - p- = (originally) immolator under of parts of victim animal sacrificing priest (IE tribes being neolithic hunting communities animal sacrifice was connected with killing and cutting up of the game pursued in hunting expeditions)

549 WIJSEKERA, O H de A The etymology and significance of Rgvedic *khadi* *PICO* (26th Session) 3 (1) 1969, 149 155 (Also in *SP*, 26 ICO 1964 272 73)

khadi (from *khil* 'to bite') = circular ring with hanging edge a post-neolithic weapon of attack prototype of discoid weapon of ancient India

550. WITZEL, M Jav. *apāxeora-* im System der avestischen Himmelsrichtungsbezeichnungen. *MSS* 30, 1972, 163-191.

. considers Vedic words relevant to discussion..

551. WRIGHT, J C Vedic *bhūs-*, Iranian *būš-*, *bauš-*. *BSOAS* 25, 1962, 287-305

. *bhūs-* and its compounds are transitive and the sense 'strengthen' is applicable in all occurrences, especially the nuance 'make durable, perpetuate'

552. WUST, W. *Srnka / sankā* und Zubehör. *Nobel Comm. Vol.*, 1959, 254-276.

553. WUST, W. Epilegomenon zu C. Regamey's Rezension über Rema. *Anthropos* 54, 1959 (1960), 982-988.

. (re *VBD* II 79 363) . *sarṣapa-*, root *saṣ*, and other words .

554. WUST, W "Thakkura". Zur Problematik der indoarischen Zerebralisation und des Lehn Sprachen-Einflusses. *AIOLN* 2, 1960, 31-38

(see *VBD* II 79 368)

555. WUST, W. Über einige Besonderheiten des Renjager / Renheger-Glossars im Alt-Indogermanischen. *Lothar Zoltz Fel. Vol.* : Steinzeitfragen der Alten und Neuen Welt, Bonn, 1960, 571-610.

discusses such Vedic words as *śam*, *śamba-*, *śiprā-*, *śreni-*.

556. WUST, W. (ed). *REMA Mitteilungen zur indogermanischen, vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie*. Heft 7, 1961, 145; 8-11, 1962-65, iv + 325; 12, 1967-68, 112.

557. WUST, W. *Muni* - "Weiser, Seher, Mönch". *Rema* 7, 1961, 24-65.

m. to be connected with Gk. *mun-dos* (= silent, quiet) .

558. WUST, W. Bemerkungen zu *vratā-*, N. *ALB* 25, 1961, 414-422.

. *vratā* = order of existence, order of life as the domain of gods, way of living, mode of life, man's form of life — linguistically

connected with gall. **.latos* (=mighty, prince, ruler), ital. (and idg.) *tal* (=to be strong) (ref VBD II 80 104 SCHMIDT has discussed the four earlier etymologies of *trata* (1) *tr* to choose, (2) *tr* to encompass, cover, protect, (3) **uer* to speak out, (4) *trt* to turn, apply) see 559 below

559. WUST, W. Bemerkungen zu *trata-*, n. *Rema* 7, 1961, 66-75.

. expanded version of 558 above *trata*=sphere of dominion of gods → life form of men → rel. observance

560. WUST, W. *erum* - acc. sing. m. *Rema* 7, 1961, 75-84.

..occurs only in AV VI. 22 3 *e* =sower, penis

561. WUST, W. Zu den indoarischen pferdewörtern auf -āha-. *Rema* 7, 1961, 94-102.

. add. to 279 above MAYRHOFER notes 11 words, W adds the 12th, namely, *valaha(ka)* in Pali and Pk. . discusses Vedic *taraha-*.

562. WUST, W. Noch einmal zur rgved. *puraya*. m n. pr. *Rema* 7, 1961, 103-119.

..(see . WUST, "Ein rgvedischer Ortsname", ZONF 3, 1927-28, 3 12, W. EILERS and M. MAYRHOFER, "Namenskundliche Zeugnisse der indischen Wanderung? Ein Nachprüfung", Die Sprache 6, 1960, 107-134) ..*hrd* - *hrdaya* *pur puraya puraya*=living in mountain

563. WUST, W. Antikritisches II. *Rema* 7, 1961, 119-136.

..(apropos : MAYRHOFER, "Sprachwissenschaftliche indische Festschriften aus den letzten zehn Jahren", AION 1, 1959, 225 239) *ganga-*, *bakura-*, *bekandā-*, *bhrnga-*, *sajjapa-*, etc. .

564. WUST, W. Altpersische Studien. Sprach-und Kultur-geschichtliche Beiträge zum Glossar der Achameniden-Inschriften. *Rema* 8-11, iv+325.

..ref. to a large no of Vedic words (vide Index, pp. 304 310) .

565. WUST, W. Zu altindoar. *lankā-* (f. n. pr.) und seiner Sippe. IL 25, 1964, 59-60.

566. WUST, W. *Yaumanti-*. *Rema* 8-11, 1966, 225-257.

567. YUDHISTHIRA, Mimamsaka *Adibhaṣāṣām prayujyamānānam apāṇinī aparaḥoganām sadhuta-*-*ivacanām. Veda* viii 14 (2-6), 1962.

..serially..

568. YUDHISTHIRA, Mimamsaka. [*kasmā*] *Vedavānī* 18 (10), Aug. 66, p 11.

. in *kasmā devāya haviṣā vidhema*

569. YUDHISTHIRA, Mimamsaka, *Hindu nāma ka tathyaḥina pracara* (Hindi) *Vedavānī* 19 (5), Mar. 67, 9-12.

(ref V VASISTHA, "Hindu", *Vaidika Dharma*, Dec 66, also view of S D SATAVALEKAR)

570. YUDHISTHIRA, Mimamsaka *Asādhutvenā 'bhūmatanam samskrta-vanmaye prayuktanam śabdanam sadhutvasadhutvavivecanam*. *GKP* 19 (9), 1967, 436-440.

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS.

1. ABHAYADEVA, Acharya *Pūrnamadah purnamīdam*. *GKP* 19 (1-2), 1966, 70-72

2. AGRAWALA, V. S *Śarabha-Murti*. *JAssam RS* 13, 1959.
identification of *sarabha* on the basis of evidence of lit works including *RV*.

3. AGRAWALA, V. S. *Hiranyagarbha*. *Pur.* 2, 1960, 285-306.

4. AGRAWALA, V S *Devapurī ayodhya* (Hindi) *Kalyāna* 39 (4), April 65, p 847

5. AMARANATH SASTRI. *Rta-vyakhyanam*. *Viśva-Samskr̥tam* 7 (1-2), 1969-70, 18-22.

Rta=mental truth, *satya*=truth in speech, *Rta* also=water..

6. AMBROSINI, R [*asat* or "non-being" as a source of "being"]. *SCOAP* 1, 1969, 97 ff

7. ANANDA, Sant Ram. *Parama kī khoja* (Hindi). *VJ* 15 (8), Oct. 66, 5-8.

8. ANANTACHARYA, E. The Vedic concept of waters. *VS*, Tirupati, 1967, E 9-17.

9. ANANYANANDA, Swami. The concept of freedom. *BRMIC* 19 (7), July 68, 181-192.

10. ARUMAA, P. L'homme et la terre. *Lingua siget* 211, 11-18.

11. ATREYA, Prakash. A comparative study of Indian and western concepts of human personality. *Psychic International* 2 (2), Moradabad, Aug. 65, 69-80.

12. AYODHYA PRASAD. *Om-mahatmya* (Hindi). *Vedavāṇī* 20 (10), Aug. 68, 2-8.

..the principal name of the great God is om..

13. BARLINGAY, S. S. Concept of freedom from Indian point of view. *I-AC* 14 (3), July 65, 205-214.

..VBD III. 61. 2..

14. BASHAM, A. L. Ancient Indian ideas of time and history. *JAIH*, Calcutta, 1969-70, 242-244.

15. BASU, A. *Tad ekam*: "that one". *Durham Univ. Journal* (NS), 28 (2), Mar. 67, 55-65.

16. BASU, Santana. Lotus-birth in Vedic and Pali literature. *VIJ* 6, 1968, 61-64.

..(see: VBD III. 53. 8) .AV IV. 34. 5..Vedic seers have usually overlooked the aesthetic aspect of lotus or lotus-pond (except in *RV* X. 107. 10 and *AV* IV. 34. 5)..*SPBr.* 10. 5. 1. 5: *puṣkara-parṇa*=immortal element. see: VBD III. 59. 1..

17. BENVENISTE, É. Euphémismes anciens et modernes. *Die Sprache* 1, 1949, 116-122.

..(euphemism=avoiding all unlucky words; keeping a religious silence)..*śamayati samjñāparyati*..

18. BEPIN BEHARI. *Māyā*—the creative illusion. *Theo.* 88 (11), Aug. 67, 325-330.

. m. in Veda and Uṇ..

19. BERNOLLES, J. Le symbolisme du damier sur les poteries de la haute époque asiatique et le mythe solaire des Aśvin-Dioscures. *RHR* 168 (2), 1965, 117-154.

VBD III 50 26 checker board decoration on the ceramic from ancient Asian sites embody the concept of Asvins (=heaven and earth) (acc to DUMEZIL there is no sexual implication in the original heaven earth concept (light and shade concept), it was only later that the idea of the femininity of Mother Earth was introduced as result of the encounter of invaders from Central Asia with the sedentary people)

20 BHAGAVADDATTA *Daivyam mithunam* GKP 16 (3), Dec 63, 86 92

in instalments *brhad rathantara, prāna vāk, manah vāk, prāna apāna*

21 BHAGAVADDATTA *Sapta-rsi* (Hindi) GKP 20 (3), 1967, 227 238

see VBD III 32 19

22 BHAGAVADDATTA *Vedanam dharatalam sūksmam* GKP 23 (3), 1970, 125 127

serially

23 BHAGAVADDATTA *Bṛhaspati ke arka* (Hindi) GKP 23 (5), 1971, 229 235

RV X B 4 68 6 *arka*=Agni flared up for the attainment of the highest divinity

24 BHAGWAN SVARUP *Rta aur satya* (Hindi) *Vedani* 19 (1), Nov 66, 69-70

Rta and *satya*=*ghana* and *rna gati* of *para anu*

25 BHARADVAJ, Aryabhushan *Sastron men satya ka sthāna* (Hindi) VJ 17 (7), Oct 68, 4 6

mainly in *Up*

26 BHATTACHARYA, S *Dharma* Bull Mithila Inst 1(1), Mar 65, 16-19

27 BHATTACHARYA, J The basic concept of Nakshatra in ancient and medieval India PAIOC (22nd Session) 2, 1966, 253-256

word *nakshatra* in Vedic lit and its implications

28 BHATTACHARYA, K. The Indian concept of man BRMIC 22 (6), 219 229, (7), 257 264, (8) 304-313

(three lectures) (1) unity of spirit and matter spirit can be progressively dissociated from body and mind, introspection as spirit proper, (2) the unity of the spirit as disjunctive pure knowledge, pure volition, and pure feeling and-emotion are in disjunctive unity—that explains the sense of the unitary I (3) essentially, man is the ultimate cosmic *śakti* in the diff aspects of *cit śakti*, *kriyā śakti*, and *ānanda śakti*, one may add two more *śaktis* tho in a categorically diff context, viz *śakti* for wielding the 3 *śaktis* and that for withdrawing them

29 BHISE, Usha R The concept of *sakhya* in the Rgveda
JBomU 33 (2), Sept 64 (1966), 51-55 (Also in SP, 22 AIOC, 1965, 216-217)

s is the highest type of bond bet god and devotee

30 BHISE, Usha R The importance of *naman* in the Rgveda
SP, 25 AIOC, 1969, 2-3

concept of *japa* occurs first in RV (VIII 11 5 *dhṛte nāma manā mahe*) *naman* (from root *nam*)=that wh inclines god favourably towards a worshipper *naman* of two types (a) that wh can be grasped by any human being (b) that wh is not accessible to ordinary human intellect

31 BIARDEAU, M *Ahamkāra* the ego principle in the Upanisad CIS 8, Oct 65, 62-84

ahamkāra may mean individuality making as also individual's making (=making by the individual)—both meanings are valid, the term was coined by cosmogony makers in order to insert the sathnyasin's speculations on *aham* into their own world (Up not concerned with ontology but with spiritual values only, still the central role they attribute to *ahamkāra* cd. easily be formulated in terms of illusion from the ontological pt. of view) Up thought attached a negative quality to the idea of Ego as a particular person, in the Up, individual consciousness is something imitative, negative, or valueless

32 BIARDEAU, M Postscript to *ahamkāra* CIS 9, Dec 66, p 115

correction to 31 above, p 84 (Vai et La has more leanings to words the yogic Up than towards the vedāntic)

33 BHIIARI LAL *Lauha durga va ayaśī purī* (Hindi) Vedānt 19 (6), April 67, 13-15

expression is metaphorical no hist. interpretation—

- 34 BLAIR, Chauncey J. *Heat in the Rigveda and Atharva Veda a general survey with particular attention to some aspects and problems* AOS 45, 1961, xvi+190

(1) all forms of the verb *tap* and words derived from it collected transl. annotated, (26) various aspects of heat conveyed by *tap* and a few other roots considered a full picture of the part played by heat in the life and transactions of Vedic people presented (a) heat employed by and against enemy, (b) heat caused by diseases and emotions, (c) heat of the cosmos and objects in Nature, (d) heat and Vedic gods, (e) heat in sacrificial ritual

Rev R E EMMERICK, *JRAS* 1963 107 08, J GONDA, *IJ* 8, 60 64 J S PADE *JOIB* 13 87 88, Sukumar SEN, *JASBen* 5, 118, H D VELANKAR *JAS* 82, 431 32 J C WRIGHT, *BSOAS* 26 231

- 35 BOSCH, F D K Een oudheidkundige benadering van het brahman probleem *BTLVK* 116 (2), 1960, 205-231

see *VBD* III 53 18 *brahman* as *pratiṣṭhā* cf *barhis-*, etc

- 36 BOSCH, F D K [Hiranyagarbha]

Rev J GONDA, *Oriens* 18 19 465 67

- 37 BOSE, A C The concept of *samjñana* (concord) in the Vedas *Pr Bh* 69, May 64, 231 234

- 38 BOSE, A C Loving union (*samjñana*) *AP* 39 (5), May 68, 231 232

English transl of *AV* III 30 (s among members of a family) *RV* X. 191 (among the people of a state), *AV* VII 52 (with foreign people)

- 39 BRAHMANANDA JINNASU *Veda ka adbhuta baila (arthat rastra ka svarupa)* (Hindi) Hamsaraj Arya Trust, Jakhai Mandi, 1970

exposition of *calvars śyngā* from national pt of view

- 40 BROWN W Norman The basis of the Hindu act of truth *Rev Rel* 5, 1940 36 45

(E W BURLINGAME The act of truth *saccakīya* a Hindu spell and its employment as a psych c motif in Hindu fiction *JRAS* 1917 429 467 defines act of truth as a formal declaration of fact accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished) the basis

for the effectiveness of the truth declaration lies in the perfection with wh. the person making the declaration performs his personal duty in the cosmos..

41. BROWN, W. Norman. The metaphysics of the truth act (* *satyakriyā*). *Renou Camm. Vol*, 1968, 171-177.

..Vedic material . one can bend cosmic forces to his will by performing his personal function (*vrata*) with perfection (RV IX. 112)..see 40 above and 42 and 43 below, also see VBD III. 3. 40 .

42. BROWN, W. Norman Duty as truth in ancient India. *Proc. Am. Philos. Soc.* 116 (3), June 72, 252-268

..(there existed in ancient India a belief that truth has a power wh a person with the right qualifications can invoke to accomplish wonders or miracles, the kind of truth wh is potent is not mere factual or existential or empirical truth, rather, it is truth of life, personal integrity) RV X. 34, one of the earliest identifiable occurrences of act of truth (1) personal qualification for possessing an act of truth personal duty completely fulfilled, (2) metaphysical basis, (3) reciprocal duties of men and gods in RV, (4) act of truth in RV X. 34, IV 33 5 6 (Rbhus and Soma cups, connected with I 161 9), X 37 2, (5) some allied Vedic uses of truth

43. BROWN, W. Norman. Duty as truth in the Rig Veda. *Gonda Congr. Vol*, 1972, 57-67

..mainly discusses *Rta* and *satya* *Rta*=Cosmic Truth, the principles and rules by wh universe operates, *satya*=Individual Truth, the perfect fulfillment by an individual, whether human or divine, of his personal duty under *Rta* RV IV 51. 7

44. VAN BUITENEN, J. A. B. Studies in Sāṃkhya (II): *ahamkāra*. *JAOS* 77, 1957.

ahamkāra (like *atmāra*) meant "the utterance of *aham*" the role of *aham* utterances in cosmogonical myths in *Up* author relates such utterances to cosmogonies in *Br* in wh Prajapati copulates with *Vak* in order to create the world, the *aham*-cry is self formulation, and *Vak* in the *Br* is also the self-formulation of Prajapati

45. VAN BUITENEN, J. A. B. The large *atman*. *Hist Rel* 4, 1964, 103-114.

. VBD III 60 11 investigates the significance of the adj *mahān*, *mahān*=rather 'large' than 'big', i.e encompassing the whole

scheme of being treated as an organic structure. *mahān ātmā* originally possessed a 'personal' sense, later became a conventional technical term and 'principle'

46. VAN BUITENEN, J. A. B. The speculations on the name "satyam" in the Upanisads. *Emeneau Fel. Vol.*, 1968, 54-61.

VBD III 22 20 discusses speculative content attributed to the word symbol *satyam* *BAU* 2 3 1 . *sacca tjacca* = *sat* (=embodied, mortal, inert component of *brahman-satyam*) and *tjat* (=disembodied, immortal, moving component), *Ch Up* 8.3 4 ff. *satya* which is considered a name (*nāman*, *nāmadheya*) or esoteric teaching (*upanisad*) of *brahman* refers to the Supreme in its two modes—created and uncreated 4 stages of development in the speculations concerning 'name *satyam*'

47. BUTTERWORTH, E. A. S. *The tree at the navel of the earth*. E. J. Brill, Leiden, 1970, xii+239+31 pl.

48. CASTELLI, Enrico (ed.). *Le mythe de la peine*. Éd. Montaigne, Aubier, 1967, 482

. proceedings of a Seminar held at Rome in Jan. 1967..

49. CHAKRABORTI, Haripad. The concept of world peace in ancient India. *Pr.Bh.* 75, Sept 70, 432-435.

. in *Veda and Up*

50. CHAKRAVARTHY, G. N. *The concept of cosmic harmony in the Rgveda*. Mysore Univ.

a monistic phil is inherent in *RV* *Rta* and *yajña* signify cosmic harmony

51. CHAUBE, B. N. *Hamārī kamadhenu* (Hindi). Gurukul, Kangri, 1967, 116

..*AV* IV. 39. 1 10

52. COOMARASWAMY, A. K. Time and eternity. *Artibus Asiae* 1947, 9 ff.

53. CORLEY, F. The emergence of samsara in Vedic thought *Studies on Asia* (ed. Robert K. SAKAI), Lincoln, 1966, 1-14.

54. COULON, Frank Fowler. Śraddha and jñāna : the relation of faith and knowledge. *AP* 33 (6), June 62, 249-252.

faith is not resistance to reason, faith brings into action that perception wh belongs to man as an integral being

55 DAMBUYANT, M Approches de la notion de volonte dans l Inde ancienne *Rev philos* 1, 1959

56 DANDEKAR, R. N Universe in Vedic thought *Gonda Congr. Vol*, 1972, 91-114

see *VBD* III 59 5, 6

57 DANGE, Sadashiv A Aspects of the great roar in the Rgveda *J Bom U* 38, Oct 69, 11 18 (Also in *SP*, 26 ICO, 1964, p 88)

one of the main characteristics of Vedic gods like Indra, Brhaspati, and Agni is that they "roar" this is connected with the cosmic speech on the one hand and on the other with the faculty of causing rain, it indicates universal symphony

58 Das, Matilal The Vedic view of immortality *BRMIC* 12 (8), Aug 61, 278-280

59 DAVANE, G V An analytical study of *samudra* in the Rgveda *PICO* (26th Session) 3 (1), 1969, 33 35 (Also in *SP*, 26 ICO, 1964, 91-92)

the term *samudra* in *RV* generally always means 'ocean' or 'sea'

60 DAY, T P Tapas in Indian asceticism *India Cultures Quarterly* 27 (3 4), 1971, 114-117

61 DE CHAUDHURI H K Samādhi a psychological study *BRMIC* 20 (12), Dec 69, 339-352

picture of mystics presented in Veda, *Br*, and *Lp* is that of Rsis considers concepts of mantra, muni, tana trāṭya tīpra, tapas, jayna, etc

62 DE SMET, R V Zum indischen Menschenbild *Kairos* 8, 1966

63 DE SMET, R V *The Indian understanding of man* Poona, Nov 70, 12

Presidential address Hist. of Philos. Section 14 Ind Phil. Congress (1) contribution of the sacrificers (2) contribution of renouncers, (3) contribution of devotees in early times, Indian man is essentially social (his society includes visible *rāṣas* and

invisible gods, *bandhuta* man a mere field of divino-cosmic forces, a name and form of their encounter and display) the renouncer stands in the curiously quasi modern stance of the pure individual who rejects all social impositions and dedicates himself to the exclusive pursuit of absolute freedom *bhakti* as an answer to assuring dynamism

- 64 DEUTSCH, Eliot S Karma as a "convenient fiction" in the Advaita Vedanta *PEW* 15 (1), Jan 65, 3-12

concept of Karma is undemonstrable (therefore, a fiction) but useful in interpreting human experience origin of K concept, (various theories 1 non Aryan concept, 2 has its roots in *RV*, 3 Up extension of the belief in the mechanical efficacy of sacrifice), K operative in life (all systems of Ind phil agree), pronounced differences as to the 'what' and the 'how' of K. K thought of 'when' confronted with some practical philos problems (1) working out a def of *mokṣa* (2) problem of moral preparation, (3) *m* may not be possible in the course of many births yet it is to be achieved, K theory rejects any kind of discouragement (4) explain away *laissez-moi* and *naught nja* (a moralist or a sociologist presents strong case for social inconvenience of K)

- 65 DEVANANDAN, P D *The concept of maya* Lutterworth Press, London, 1950

- 66 DEVARAJ, N K Ahimsa in the Indian tradition *IPC* 15 (1), Mar 70, 22-25

ahimsā is a corollary to the monistic world view in *Up*. (1.1.6)

- 67 DUCHESNE GUILLEMIN, J Fire in Iran and in Greece *EW* 13, 1962, 198-206

Iranian classification of fires into 3 types, five types to be seen in *Ch Up* vital fire (as emanated from the sun, cosmic fire (associated with *Rta Asa*)

- 68 DUMEZIL, G *Idees romaines* Gallimard *Bibl des Scien Hum*, Paris, 1969, 305

comparative studies based on IE data *credo* (*śraddhā*) fetials (*dhātū*), augur (*ugra ojas*) flammen (*brahman*), pontifex (*adhvaryu*) Venus (*vanas*) carna (*pūn*), pales (*pūsan*) Ops and Consus (*pṛamdhī* and *bhaga*)

Rev J G WRIGHT, *BSOAS* 32 (3), 631-32

69. ED. The divine name *Ved. Kes.* 51 (9), Jan 65, 447-451.

. ref. to efficacy of name in Veda it is not a later development in rel ..

- 70 ELIADE, M. Durohana and the 'waking dream' *A K Coomaraswamy Fel Vol. (Art and Thought)*, 1947, 209-213

..symbols of ascension to heaven in ancient religions Brahmanical rites also imply a ritual ascent to the abode of gods (*SPBr* 8 7 4 6, *At Br* 3 2 29, *TSI* 7 9) the Indian ritual and the shamanic ascent are *durohana*, therefore, they realize a break through to a new ontological level..

71. ELIADE, M. Spirit, light, and seed. *Hist Rel* 11 (1), Aug. 71, 1-30.

light as an expression of divinity, of human soul (or spirit), of divine creativity, and thus of the cosmic and human life the connaturality bet godhead, sun light, atman, and creative energy at work on all cosmic levels seems to have been grasped already in the Vedic age *RV* X 121 1 (Prajapati as Hiranyagarbha or "Solar Seed"), X 82 5-6, *AV* X.7 28 *JUB* III 10 4 5, *TS* VII 1 1 1, *SPBr* VIII 7 1 16

72. ELIZARENKOVA, T. Ja. Concerning the sense of Vedic *maya* (Russ) *KSINA* 57, 1961, 31 34

m = "change" (1) transformation—miraculous transformation—divine magical power, divine skill, (2) substitution—deceit—witchcraft, sorcery, hostile magical power

73. ESNOUL, A. M. Le courant affectif a l'intérieur du brahmanisme ancien. *BEFEO* 48, 1956, 141-207.

bhakti=participation, *bhagavan*=he whose plenitude is open to participation. *bhakti* transcends both caste and renunciation

74. ESTELLER, A. Comparative aspects of the Avestan and the Vedic scriptures. *KRCONGI Vol*, 1969, 205-219

concepts of Rta and Aša

- 75 FILLIOZAT, J Le temps et l'espace dans les conceptions du monde indien. *Rev Synthèse* 90 (55-56), 1969, 281-295

Vedic and post Vedic periods integration of man and nature

76. FRENKIAN, A. M. Punarmrtyu et la "seconde mort" dans l'apocalypse de Saint Jean. *RIIE* 3 (3-4), 1943, 214-222.

concept of *punarmrtyu* in Veda influence of Indian thought on Evangelism

- 77 GANGAL, V V Samudra in the Rgveda. *JBomU* 32 (2), Sept 63, 37 47

Vedic Aryans knew earthly ocean, called it *samudra*, also *samudra* as (1) celestial ocean (2) deified ocean (3) Soma tank, (4) mass of waters to be added to Soma (5) liquid in the heart inspiration, (6) the sun

- 78 GANGAPRASAD *Mitti ka ghara* (Hindi) *Vedavani* 17 (1), Nov 64, p 61

denotes enjoyments of earthly life

- 79 GARG, R K A discourse on *saccidananda* *JGJRI* 24, 1968, 65 80

- 80 VON GLASENAPP, H La notion de progrès dans la philosophie de l'Inde et dans la philosophie occidentale *Humanisme et education en Orient et en Occident*, Paris, 1953, 102-117

English transl in the English ed pp 90 104

- 81 VON GLASENAPP, H *Immortality and Salvation in Indian Religions* Susil Gupta India, Calcutta, 1963, 112

(transl from original German into English by E F J PAYNE)

- 82 GONDA J Brahman Indische traditie en westerse methode *Tijd v Fil* 12 (4), Nov 50, 655 667

see *VBD* II 80 43

- 83 GONDA, J De indische wetenschap *Indonesie* 6 (1), 1952, 1-18

- 84 GONDA, J The Indian Mantra *Oriens* 16, 1963, 244-297

Mantra words believed to be of superhuman origin received, fashioned and spoken by inspired seers poets and reciters in order to invoke divine powers and especially conceived as means of creating conveying concentrating and realising intentional and efficient thought and of coming into touch or identifying oneself with the essence of the divinity which is present in the Mantra Mantras exert extraordinary power with which they are vested not so much through expressing that sense but through their sound vibration

. Vedic Mantras exist eternally, representing principles wh. are co-existent with the very cosmic process and they are even to survive that process

- 85 GONDA, J 'Gifts' and 'giving' in the Rgveda. *VII* 2 (1), 1964, 9-30.

establishing a bond bet. the giver and the recipient (Dakṣa gives a hold over the donee)

86. GONDA, J Paths and ways in Indian religions | *Studies of Esoteric Buddhism and Tantrism*, Koyasan Univ, Japan, 1965, 47-66.

- 87 GONDA, J *Change and Continuity in Indian Religion*
VBD III 31 B

Rev. A. BAREAU, *RHR* 171, 244

- 88 GONDA, J *Bandhu* - in the Brahmanas *ALB* 29, 1965, 1-29.

(discusses earlier interpretations) acc to G *b* = correspondences bet. the mundane phenomena and the immutable and eternal transcendent reality, connections and relations with the unseen (essentially rel. in char.) (conception of a transcendental order and a ritual technique aiming at an efficacious contact with the source of all life and power is the very essence of rel.) (magic and rel. represent a continuum, and are distinguished only ideologically) in the Bandhu theory and the rites presupposing it, 'magical' elements are not necessarily absent, but the rel. characteristics turn the scale *b* = (also) relations bet. powers/phenomena, divine or human persons

- 89 GONDA, J A note on the Vedic student's staff *JOIB* 14, 1965, 262-272.

frequent association of *ḍanda* with "inspired" man, *ḍ* = a representative of *axis mundi* and a means of coming into contact with heavenly powers? confirmed by beliefs and rites of other peoples

- 90 GONDA, J Wereld en hemel in de Veda *TF* 28 (2), June 66, 227-263.

see 91 below (study of the word *loka*)

91. GONDA, J *Loka, World and Heaven in the Veda*. Transactions of Royal Dutch Academy, Amsterdam, 1966, 172.

. (see 90 above) *loka* in the Veda does not only mean any open space, place, or part of universe, it more particularly connotes a place or position of rel or psychological interest, *uru loka* (as against *amhar*), *loka* also implies ideas of stabilization (*pratishta*), of place or room where happiness and security fall to one's share, *loka* also signifies superimposition of heavenly circles on earth *loka* schematized into a vertical mythical geographical world view, or as Manunya loka, Pitr loka, etc (*loka* often explained by comm as *karmaphala*)

Rev K P AITHAL, *ALB* 33, 387-89, C. G KASHIKAR, *VIJ* 5 (2), 214-17

- 92 GONDA, J *Bhuvana* *VIJ* 5 (1), Mar 67, 42-57

b may indicate the whole aggregate of what has come and is coming into being (etymologically, *b* — the place of becoming, place where becoming, i. e. prospering or growing takes place) (*visva*=analytical and enumerative totality, *sarva*=synthetical totality completeness, wholeness and integrity)

- 93 GONDA, J The meaning of the Sanskrit term *dhaman*. Transactions of Royal Dutch Academy, Amsterdam, 1967, 100

Vedic *dhaman* may be described as a 'location' of a numen or divine power of a deity, also a particular way of presenting or revealing itself (divinity), of locating or 'projecting' a mode of its nature and essence, a hypostasis or refraction in wh it is believed to be active (index of text places)

Rev K. P AITHAL, *ALB* 33 387-89, A. VENKATASUBRAH, *VIJ* 6, 147-50

- 94 GONDA, J *Eye and Gaze in the Veda* Transactions of Royal Dutch Academy, Amsterdam, 1969, 88

a study of Vedic beliefs and practices re the eye and its powers and functions

Rev R GOLDMAN *JOIB* 21, 142-46, K. KUNJUNNI RAJA, *ALB* 35, 360-62

- 95 GONDA, J *Ayatana* *ALB* 33, 1969, 1-79

attempts to seek the common semantic kernel of all the contextual senses exhibited by the available documents (central and fundamental meaning 'a regular place, position, etc occupied by a person, 'substratum')

96. GUPTA, Sudhir Kumar *Dayanandabhasya men devayana* (Hindi) *Vedavani* 14 (7), May 62, 58. (Also in *SP*, 21 AIOC, 1961, 241-42).

97 GUPTA, Sudhir Kumar *Ahimsa* (Sanskrit) *Maharaja College Magazine*, Jaipur, 1962

(the negative is of *paryudāsa* type) *a* — different from injury but resembling injury does not signify total absence of injury

98 GUPTA, Sudhir Kumar *Veda men ahimsa* (Hindi) *Mahavira Jayanti Smarika*, Jaipur, April 63

violence may be resorted to for self protection and for general good

99 GUPTA, Sudhir Kumar *Ahimsa ka vaidika svarupa* (Hindi) *Vedavani* 15 (11), 58, (12), 7-11

see 98 above views on *ahimsa* of Veda *ahimsa* is self protection

100 GUPTA, Sudhir Kumar *Tryambaka SP*, 22 AIOC, 1965, p 193

VBD III 79 174 *t* (in *RV* VII 59 12) = coconut, *mṣtyu* = the appendix in the human body, coconut as a medicinal cure

101 GUPTA, Sudhir Kumar *Brahmana* (Hindi) *GKP* 23 (78), 1971

concept of *B* presented by the *Vajrasucikopaniṣad* running transl of that *Up*

102 GURU, Nataraj Gold in wisdom's language *Values* 3 (4), Bangalore, Jan 58, 107-110, 120 126

much wisdom about gold enshrined in mythology fable, parable *hiranmayena patreṇa satyaśāpik tam mukham* (*Ita*) false relativistic value wh hinders the vision of the absolute Value behind it *hiranyagarbha* of Vedic hedonistic context

103 GURU DUTT, K *Pratibha* (Intuition in Indian thought) *QJMS* 52-54

serially (*VBD* III 64 28) *p atibha rasa, madhu*

104 HACKER, P *Sraddha* *WZKSA* 7, 1963, 151 189

sraddha as requisite for all 4 *mokṣārthas* viz, *jñāna karma bhakti, yoga* in *RV* *t* as vehicle carrying desire to deity, in *Br* period, object of *t* is no longer god, but either the *Ritvik* or the *ritā*

105 HACKER, P *Dharma in Hinduism* *ZMR* 49, April 65, 93 106

106 HAMP, Eric P On the notions of "stone" and "mountain" in Indo European *JL* 3, 1967, 83 90

107 HARA, M A study on *bhakti* (Jap) *Annals of Japanese Buddhist Assn* 28, 1964

108 HARA, M Note on two Sanskrit religious terms *bhakti* and *śraddhā* *I-IJ* 7 (2-3), 1964, 124 145

bhakti has either a personal connotation or an emotional reverential or rel connotation *śraddhā* expresses a state of mind or activity directed toward impersonal objects its nature is more intellectual than emotional this state of mind or activity originates in a ritual context *śraddhā* is Vedic Brahmanic, *bhakti* is Hindu, *śraddhā* is a fundamental principle and *bhakti* its developed mode

109 HARA, M Transfer of merit *ALB* 31-32, 1967 68, 382 411

discuss on on *tapas* as a power substance wh can be divided shared and transferred to others see 111 below

110 HARA, M Ashes (Jap) *Proc of Faculty of Letters, Univ of Tokyo*, 1968, 385 448

discuss on on Hindu belief in ashes (auspicious and inauspicious) significance of ash besmearing Pasupata practices

111 HARA, M Tapo dhana *Acta Asiatica* 19, Tokyo 1970, 58 76

see 109 above *tapas* as a power substance a property or wealth of Brahmanas

112 HARSHANANDA, Swami Evolution of the concept of gifts in Hinduism *Pr Bh* 69, May 64, 227 231

RV I 125 6 X 117 6 (concept of gift only in a seed form in early Veda) in *Up* concept is developed *dana* is specifically mentioned (da da da)

113 HAZRA R C Dharma—its early meaning and scope *OH* 7 (1), 1961, 15 35

in Vedic lit *dharma* did not include *vyavahāra*

114 HEESTERMAN, J C Reflections on the significance of the Daksina *I-IJ* 3 (4), 1960, 241-258

D is the material manifestation of the cyclical course of the universe as it is represented in the ritual, as the process concerns the whole of the universe, it is only natural that not only the officiating priests, but all those present at the place of sacrifice tho not actively engaged in ritual performance, shd receive D D giving signifies the ritual birth of the sacrificer and the renewal of the universe Uṣases — cows — Dakṣiṇas — rivers circular course
D = rotatory stream of wealth

115 HEESTERMAN, J C [*vratya*-concept] *I-IJ* 6, 1963, 1 ff

116 HEESTERMAN, J C *Spel der Tegenstellinger* Univ of Leiden · Inaugural Lecture, 1964, 34.

117 HEESTERMAN, J C On the origin of the *nastika* *WZKSA* 12-13, 1968, 171 185

nastika—one who refuses he does not imply a heterodox doctrine, the negative statement is made simply and only for the sake of disputation meaning and hist of the art of controversy, can be traced back to Vedic ritual when contest or *tāda* was the only way to win the goods of life from fangs of death *brahmodyas* question-rejoinder praising-reviling affirmation denial being-non being life-death

118 HEIMANN, B Concept of Deva in Hindu thought *JISOA* 17, 1949, 22 41

(1) general human postulate to visualize beings more perfect and less hampered by deficiencies than mankind, (2) gods and ethics, (3) structure of divine society, (4) gods and *bhakti*, (5) gods and magic, (6) gods and fate, (7) philosophical concepts of gods and the divine (8) linguistic explanation of the term 'deva', etc

119 HEIMANN, B Graeco Latin terms and Indian 'concepts' Contrasts exemplified *PICO* (25th Session) 4, Moscow, 1963, 76-78

plea for avoiding Western terms for Ind phil they are too determined one-sidedly defined logical clarity is in the West an unquestionable asset in India, it may be a draw back because of its rationally super imposed limitation see *VBD* II 57 S 1

120 HERMAN, A L Samsara *JGJRI* 27 (1 2), 1971, 1-10

(1) the mobile soul doctrine in Vedic period, (2) Up *samsara* evolution of the concepts of *s*, five stages traced, strong case for the concept of *s* in Veda

- 121 HOENS D J *Santi*
VBD II 80 60
 Rev D Seyfort RUEGG *JAOS* 81 67 69
- 122 HOFFMANN K [*martanda*] *MSS* 11 1957 85 103
 see *VBD* II 79 123
- 123 HOOPYKAAS C Weda and Sisya, Rsi and Bhujangga in present day Bali *BTDTLV* 120 (2), 1964
- 124 HORSCH P The wheel an Indian pattern of world interpretation *Sino Indian Studies* 5 (3-4) 62 79
- 125 HORSCH P Vom Schopfungsmythos zum Weltgesetz *As Stud* 21, 31 61
VBD III 59 10
- 126 HORSCH, P *Das indische Weltgesetz* Francke Verlag Bern / Munchen
 (under preparat on) I Der *dha ma(n)* Begriff II Verwandte Begriffe (*skambha dhaman ta satya maya*) III Geistesgeschichte (mythisch magische Vorstellungen Entwicklung ausserindische Parallelen) IV Indices
- 127 IWASAKI, S A survey on the concept of prana (Jap) *JIBS* 9 (2) Mar 1961 570 575
- 128 JAIN Ram Chandra Amrita in Rgveda *SP* 23 AIOC 1966 4 5
am ta meant only material longevity — riches fame and age
- 129 JAIN Ram Chandra Brahma in Rgveda *SP*, 23 AIOC 1966 p 5
 as a social institution B means universal tribal collectivity or uncollectivity
- 130 JAMES E O *The Tree of Life an archaeological study* E J Brill Leiden 1966 xviii+293
 considers the motif as it occurs in India arch evidence correlated with abstract thought
 Rev R D BARNETT *Man* (NS) 3 319 E ETTLENGER, *Folklore* 78 235 36

131 JAMES, E O [sacrifice and sacrament]

it only required the Brahmanic ritual technology to be identified with Rta and the altar to be regarded as the 'womb of Rta' to establish the supremacy of the priestly offering and to render the position of the Brahmanas absolute

132 JAYADATTA, Sastri *Brahma aur ksatra* (Hindi) *GKP* 22 (10), 1970, 459-461

133 JORDENS, J Prana and libido *JLAP* 6 (12), 1967, 32-44

134 JOSHI, Bhavar Lal *Bharatiya sahitya men garuda* (Hindi) *Visvambhara* 2 (4) 1965 34-38
garuda—suparna—jirdina

135 JOSHI, J R Sraddha in the Veda *Bh Vid* 29, 1969 (1972), 99-102

136 KAPUR Karma Narayan *Veda mantron ke rsi* (Hindi) *Vedavani* 22 (2), Dec 69, 8-9

137 KAPUR, Karma Narayan *Akala mrtyu* (Hindi) *Vedavani* 22 (12), Oct 70, 3-7

138 KARAMBELKAR, V W *Pasyanti Pathway to God* 4 (1), Nov 69, 102-111

RV I 164 45 (4 varieties of speech) Up view re origin of speech (internal fire —*Ch Up* 3 18)

139 KOHDA, Gentatsu *On brahmacarya* (Jap) *JIBS* 16 (1) Dec 67, 188-191

in Vedic and Buddhist thought

140 KRAMRISCH S. Two its significance in the Rgveda
W Norman Brown Fel Vol, 1962 109-136

Two is the principle of the manifest cosmos which is patterned by the dialectic of the *Two* heaven and-earth the two birth places, myths of two Saranyū and Savarna Yama Yamī double birth of Vasistha

141 KRISHNA Lal Savitri—from Samhitās to Gṛhyasūtras
ABORI 52, 1971 (1972) 225-229

why shd *sāvitṛī gāyatrī* (RV III 62 10) have become so popular? K. discusses the occurrence of the stanza in various texts, no special *imp* attached to it in RV, nor in VS, absent in AV and AS the stanza attained special *imp* in GS

- 141A KRISHNAMOORTHY, K The meaning of *rasa* SP, 22 AIOC, 1965, 45 46

in Vedic and later lt

- 142 KUIPER, F B J The bliss of *asa* IJ 8, 1965, 96-129

ancient Aryan belief that Rta resides in the realm of the dead survives in the doctrine of the Younger Avesta that the souls of the deceased dwell in the sun possessing abode of Asa (wh abode must have originally been identical with the Aryan concept of the sun possessing rock of the nether world)

- 143 KUIPER, F B J The heavenly bucket Gonda Congr Vol, 1972, 144 156

(earlier interpretations discussed) basic assumption waters as a *pratiṣṭhā* of the earth, and earth as a receptacle of these (subterraneous) waters Indra's demurgic act consisted in his opening the primordial hill wh was considered either identical with or enveloping this receptacle, when Indra split open the primordial hill the waters, in the shape of 4 rivers, flowed thro the holes (*kāṇi*) in 4 directions over the earth notion of a subterranean Soma vessel

- 144 KUMARI KRISHNA *Dikṣa, eka vivecana* (Hindi) Viśvambhara 5 (1), 1961, 97 102

- 145 KURUKKAL, K K. The Vedic *yajña* and the Purāṇic *tapas* Wijesekera Fel Vol, 1970 83 87

tapas represented in epics and Purāṇas as a powerful rival of *yajña*

- 146 LAL, Tribhuvan The concept of time in the Vedas Bharatī 4, 1960 61, 106-108

- 147 LIEBERT, Gosta Beitrag zur Frage des Polarsterns in der altindischen Literatur OS 17, 1968 (1969), 155 170

- 148 VAN DER LINDEN, C W J The Concept of Deva in the Vedic Age Utrecht Univ, 1954

doctoral diss.

149 LOMMEL, H Die Liebe in vedischer Dichtung *Paideuma* 3 (35), 1948, 102-111

150 MAHADEVAN, T M P The advaita view of time. *Satkari Mukherji Fel Vol*, 1969, 500-503

acc to Advaita time is the gateway to Reality it is in time that one has to strive for and reach the Timeless *suṣṭi* and *turya* —timeless experiences

151 MALAMOU, C Manyuh svayambhūh *Renou Comm Vol*, 1968, 493-507

VBD III 51 69

152 MALAMOU, C Observations sur la notion de "reste" dans le brahmanisme *IVZKSA* 16 1972, 5-26

uch ita its paradoxical status in Br India—on the one hand looked upon with repugnance on the other regarded as the only food fit for consumption (only legitimate food is left-overs from sacrifices) transmission of left-overs is a fundamental element in the continuity of sacrifices and consequently in the cohesion of society and cosmos role of *u* in the relational p bet master and pupil *u* as a starting pt of a new beginning

153 MALAVIYA, Maya Magic in the Vedas *JGJKSV*, 27 (34), 1971 (1972), 319-322

Vedic magic relies upon worship

154 MANOHAR. *Upasana (prarthana stuti upasana)* (Hindi) *GKP* 21, 126-131, 165-169, 205-209

155 MARATHE G H *Asav adityo brahma ahoratre val mitravartmanau* *SP (ISC)* 4, 1972 4-5

156 MAURER, W H The rainbow in Sanskrit literature *ALB* 31 32 1967-68, 360-381

no direct ref to rainbow in *RV* *TV* *SI* the earliest unequivocal mention in *Tār* I 5-4 also *AV* *SV* I 6 no mention in *Br*

157 MEHENDALE, M A *Ahimsa* and the spread of vegetarianism in India *Humanist Review* 8, 1970, 419-426

word *ahimsa* in Vedic lit. non-killing of animals for rel purposes to be traced back to pre-Vedic non-Aryan ideology

158. MISHRA, Vidhata. Concept of *mokṣa* in Indian philosophy. *SP*, 26 AIOC, 1972, 259-260.

.. 'negative' and 'positive' definitions discussed..

159. MISRA, Padma. Ṛṣi. *Prajñā*, 1966, 154-166.

160. MISRA, Vidya Nivas. The image of man in Sanskrit literature. *SP (ISC)* 3, 1972, p. 21.

161. MORGENSTIERNE, G. Man and the notion of history in the East. III: the case of Indian. *Cahiers d'hist. mondiale* 7, 1963, 862-870.

162. MOTILAL SHASTRI. *Vedic concept of man and universe*. Rajasthan Vedic Tattva Shodha Samsthan, Jaipur, 144.

.. (1) science of Agni-Soma; (2) science of five-divisional universe; (3) concept of man; (4-5) science of *aśvattha*; integrated relationship of Vedaśāstra and Purāṇaśāstra..

163. MUKHERJI, P. B. India's vision of human unity. *BRMIC* 16 (10), Oct. 65, 342-347.

164. MUKHYANANDA, Swami. The concept of god in Vedānta. *BRMIC* 19 (11), Nov. 68, 303-318.

165. MÜLLER, R. F. G. Über indische Bewertungen der Sinne. *WZKSA* 9, 1965, 39-47.

.. *indriya* in *RV* and *AV* does not signify Sinn; only in *AV* XIX. 9. 5 : Vaiśvānara Agni as basis of senses (*RV* VI. 9. 4 6)..

166. MÜLLER, R. F. G. Zu dem "Fremdling in Ṛgveda". *WZKSA* 10, 1966, 1-5.

.. (apropos *VBD* II. 79. 311) .. *ari* does not mean Fremdling..

167. MURTI, T. R. V. The concept of freedom as redemption. *Types of Redemption*, E. J. Brill, Leiden, 1970.

168. MUS, P. [Puruṣa-concept connected with primitive ideas and practices]. *L. Febvre Fel. Vol. II*, Paris, 1953.

169. MYLIUS, Klaus. Die Begriffsentwicklung von *ai. kuśida* and *kuśidin* in ihrer wirtschaftsgeschichtlichen Bedeutung. *WZKMUL*, GsR 14, 1965, 41-43.

170. NABAR, D. S. The idea of immortality in the R̥gveda. *SP*, 24 AIOC, 1968, 19-20.

171. NAGARAJA RAO, P. The concept of *moksa*. *KuJ* 4, June 60, 7-13. (Also in *Pr. Bh* 66, Jan. 61, 23-26; *AP* 41. 5, May 70, 233-236).

nature of *m.* is that of integral experience

172. NAGARAJA RAO, P. The Indian concept of *kama* (desire). *AP* 39 (12), Dec. 68, 524-528

173. NAKAMURA, H. Hindu and Buddhist concepts of *dharma*. Princeton Theological Seminary : *Proc. of Conference on Religious Pluralism and World Community*, 1966.

..*d.* tended to be subjective, controlling human behaviour, logos was objective, controlling the world of nature wh. forms the environment of mankind .

174. NARAHARI, H. G. More about *ājaramjaribhāva*. *IL* 25, 1965, 25-26.

175. NARTEN, J. Vedisch *aghnyā* und die Wasser. *Acta Orientalia Neerlandica* (E. J. Brill), 1971.

176. NIKAM, N. A. *Atatāra* : the descent of the divine. *AP* 37 (11), Nov. 66, 499-502.

..God exists in two ways—in the invisible and undivided unity and in the form in wh He descends into time and hist , acc. to Ind. thought, it is God's 'descent' wh. gives meaning to the otherwise meaningless cycles of time..

177. PANCHOLI, Badri Prasad. *R̥gveda men gau-tattva* (Hindi). Rajasthan Univ., Jaipur, 1964.

..doctoral diss. ..

178. PANCHOLI, Badri Prasad. *Mahān śāsaka* (Hindi). *GKP* 19 (7), 383-386.

, ..RV X. 152..

179. PANCHOLI, Badri Prasad. *Brahmagarī* (Hindi). *GKP* 23 (1-2), 1970, 85-88.

..*b.* = creative power..

- 180 PANDEY, Ramji The concept of earth in the Puranas
Pur 12 (2), July 70, 252-264

21 synonyms of earth in Vedic lit., origin of earth, age and shape of earth (*Ant Br* speaks of the circular shape)

- 181 PANDEYA, Suryabali 'Om' ka svarupa (Hindi) *Veda*
vani 20 (9), July 68 20 24

- 182 PANSE, G M *Vāg eva visṭa bhuvanani jāñe* Word
is a creative power *SPP* 10 (1) Feb 70, 7-14 (Also in *R. Dra-*
vid Fel Vol 1971 Ve 59 61)

Vedic word is a creative power wh becomes manifest in hu
man body

- 183 PARTHASARATHY, K B Philosophical bases of Bhakti
Pathway to God 4 (1), Nov 69, 49 59 (Also in *AP* 41 6-7)

- 184 PATTI, G Il valore soteriologico dello jnana nei sistemi
classici indiani *Studi di storia religiosa della tarda antichità*
(ed. U BIANCHI) Messine, 1968, 75 82

- 185 PETTERSSSEN, Olof *Mother Earth Scripta Minora*, Lund,
1965 66, 100

(an analysis of the M E concept acc to Albrecht DIETERICH)
rites connected with birth and burial as proof for a M.E belief
(Ind evidence) in Ind rel there are many earth goddesses,
earth spirits etc who are believed to grant fertility, they are,
however deities in earth not the earth itself (ref to L SUTTERLIN
Mutter Erde in Sanskrit ARW 9 Leipzig 1906 533 ff)

- 186 POTTER, Karl H The naturalistic principle of karma
PEW 14 (1), April 64, 39 49

VBD III 61 39 law of K. is not law of causation the most
fundamental implication of K. is that the human predicament
requires us to view our world naturalistically i.e., as governed
by discoverable regularities K., the naturalistic principle, is not
a doctrine with philosophical implication so much as a presuppo-
sition of what is to count as a phil. implication

- 187 PRASAD, R. The concept of moksha *Philos phenomenol*
Res 31 (3), 1971, 381 393

- 188 RADHAKRISHNAN, S., RAJU, P T (ed) *The Concept*
of Man A Study in Comparative Philosophy George Allen and
Unwin, London, 1966, 546

second ed. of *VBD* III 64 62

Rev T W GERVAS, *AP* 38 (3) 140

189 RAHURKAR, V G *Rgveda men rta, satya, aur bhakti*
(Hindi) *Rashtravani* 21 (8-9), Poona, 1968, 294-296

190 RAHURKAR, V G *Ajurveda men 'ojas' visayaka dhara*
na (Hindi) *Rajasthan Bharati* 11, 1969 170-171

191 RAI, Govind Chandra The kalpataru and kalpalata.
CF 9 (4), July 68, 45 56

in *Ved c lit.* in IV civil

192 RAMAKRISHNA G The concept of *rta* and the ethical
element in Vedic literature *SP*, 24 AIOC, 1968, 25 26

VBD III 61 43 the concept of *Rta* has a natural, a moral a
ritualistic and a metaphysical import

193 RAMAKRISHNA Shri *Svaraj* (Hindi) *GKP* 22 (8),
357 360

serially

194 RAMAKRISHNA RAO, K B *Jnana in advaita philosophy*
Pr Bh 76, Oct 71, 411-415

jnana understood in two distinct senses and in two distinct orders
—ontological and epistemological self knowledge is an awareness
of the Infinity which is oneself

195 RAMAPRAKASH DAS *Prana svarupam Visva Samskritam*
6 (1), 1968 69, 65-72, 92

196 RAM GOPAL, Sastri *Himsa aur ahimsa ka vaidika sva-*
rupa (Hindi) *Vedavani* 13 (8), 4-10

197 RENOU, L Les pouvoirs de la parole dans les hymnes
védiques *SII* 1, 1954 1-12

198 RENOU, L The enigma in the ancient literature of
India *Diogenes* 29 1960 32-41

199 RINGGREN Helmer (ed) *Fatalistic beliefs in Religion,*
Folklore and Literature

VBD III 47 103 (three characteristics of fatalism blind,
predestined inescapable)

Rev T LOIDMAN *OLZ* 65 (1970) 45-47

200 ROMAN, E Ideea de Ahimsa in cugetarea religioasă indiană și iubirea creștină (Rumanian) *Stud Teol* 16 (9 10), Bucharest, 1964, 572 583

the idea of *ahimsa* (non violence) in Ind rel thought and of Christian love

201 ROY, Kamala *The Concept of Self* FKLM, Calcutta, pp 305

VBD III 57 186

Rev S RAJAGOPALAN *Ved Kes* (Nov 66), 333

202 SAHASRABUDDHE, M T *Gauri-gomata* (Marathi) *Prasada* 25 (1), Aug 71, 65 67

IV civil Vedic civil

203 SARAF Samarendra The trichotomous theme a ritual category in Hindu culture *Anthropos* 65 (5 6), 1970, 948 972

pervasive nature and antiquity of Trāta in Vedic thought trichotomous division of Vedic lit (*Br Ār Up*), three groups of Acaryas (Mandukya Śāṅkhayana Asvalayana), Rta- r̥k- śr̥j *vedatray* etc

204 SASAKI, Genjun H Karma and fate *I AC* 15 (4), Oct 66, 271 281

205 SASIRI, P S Heart, soul and symbols *Ved Kes* 54 (2), June 67, 66 67

206 SATAVALEKAR, S D *Sapta vyahrtayah Amṛtalata* 1 (2) 23, 1 (4), 6 18

207 SATPRAKASHANANDA, Swami The creation from the word *Pr Bh* 72 (3), Mar 67, 91-102

vak as the origin of the universe *om* as symbol of *śāk*, manifestation of Veda

208 SCHLERATH, B Die 'Welt' in der vedischen Dichter Sprache *I IJ* 6 1963 103 109

discusses (1) why cosmology plays so big a role in Veda why such striking rendering of the concept field world, (2) how it appears in practice (simple Aryan cosmology made complex in Veda, Agni and Soma elevated to cosmic status) *rodas*, *jagat*,

bhā (*bhuvana*, *bhūman*) 'polar expressions for 'world' *jagat-tasthus*, *sthātī*-*yāt*, etc.

209 SCHLERATH, B. *Rta und Satya im Rigveda PICO* (25th Session) 4, 1963, 174-175.

controvers the view of LUDERS that *Rta* and *satya* are synonymous acc to S *Rta*—the right joining together right construing, a statement whose truth-content exists in a right joining together, that is, in a mystic identification *satya*=the object of a statement as really existing later the word *rita* went out of use, because the mystic ideology implied by it was lost. untruth=not properly construed, therefore, *anrita*

210 SCHLERATH, B The concept of the "path" in the Avesta *J M Unvala Mem Vol*, 1964, 141-144

(THIEME draws attention to the distinction made in *RV* bet *panthā* and *adhvan*) S speaks of a common Indo Ir basis for the concept of 'path' in *RV* and Avesta

211 SCHMIDT, H P. *Vedisch vrata und awestisch urvata*

VBD III 80 104

Rev G BUDDRUSS, *Oriens* 17, 277-79, W P SCHMID *Kratylos* 5, 44-48, P THIEME, *I J* 3, 144-55

212 SCHMIDT, H-P The origin of ahimsa *Renou Comm Vol*, 1968, 625-655

evidence derived from *Manusmṛiti* and also *DS* (Āp Baudh, Vasiṣṭha, Gautama) *ahimsā* was one of the most prominent values established by the meta ritualists, and it was adopted as a general rule of conduct for the Brahmana, the ethical motivation for *ahimsā* is secondary, the original motive was fear that resulted from the break-down of the magico ritualistic world conception, but paved the way for establishing higher values

213 SCHNEIDER, U Die altindische Lehre vom Kreislauf des Wassers *Saeculum* 12 (1), 1961, 1-11

human body as the starting pt of this speculation studies the concepts of rain Soma, moon

214 SEN, Sukumar *Dva suparna J N Banerjea Fel Vol*, 1960

215 SEN GUPTA, Anima The concept of humanity in Indian culture from the Vedic age up to the age of the Smṛtis and Sūtras *JH* 41 (2), Dec 63, 719-729

216. SEN GUPTA, Sankar (ed.). *Rain in Indian Life and Lore*. Indian Publications, Calcutta, 1963, 138.

..“Invocation of the rains ranging from Rigveda to Rabindranath” by D. N. and Usha CHAKRAVARTY..

217. SESHAGIRI RAO, K. L. *The Concept of Śraddhā (in the Brāhmaṇas, the Upaniṣads, and the Gītā)*. Harvard Univ., 1967, 302.

..doctoral diss. ..

218. SESHAGIRI RAO, K. L. On truth : a Hindu perspective. *PEW* 20 (4), Oct. 70, 377-382.

..for a Hindu, truth is Brahman, the essential spiritual reality..

219. SHARMA, B. R. Pañca-janas in the Vedas. *JASBom* (150th Anniversary Vol.).

..*p. j.* not a collective term for Vedic tribes.. *pañca*=innumerable, entire; *jana*=a thing having life; *p. j.*—a common Vedic expression for ‘beings’..no hist. significance..

220. SHARMA, B. R. *Cakra*, the symbol of eternity through the ages. *VIJ* 3 (1-2), 1970 (1971), 135-152.

..in *RV*, *cakra* as symbol of the sun, of time, and of sovereignty.. in *Up.* : *brahmācakra* or *sāṁsārācakra* .. *cakra* in other IE cultures..

221. SHARMA, Deba Brata Sen. The conception of *tattva* in Indian philosophy—a study. *VIJ* 4 (2), Sept. 66, 204-208.

222. SHARMA, Munshi Ram. *Mahā-vyāhṛtiyān* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 11-13.

223. SHASTRI, Manoranjan. Vedacarya and samvatsara. *JAssam RS* 14, 1960, 63-77.

224. SHIVARAMIAH, B. K. Sanskrit and universal personality. *SP (ISC)* 3, 1972, p. 21.

225. SHUKLA, S. N. The concept of *śadurviḥ* in the Vedic literature. *IPC* 15 (1), Mar. 70, 10-12.

..as represented in *RV*, *AV*, *ŚPBr*...

226. SHUKLA, S. N. Concept of mystic vyāhṛtis in the Veda. *IPC* 16 (4), Dec. 71, 286-300.

v as "special incantations" occur in *RV* (not in other *Sam*),
v are an imp aspect of the cosmological concept of the ritual
 originally 3 *v* related to 3 worlds later, no grows

227 SINGH, Satya Prakash Conscious introversion and
 divine intimations *Kauraj Fel Vol*, 1967, 44-54

the nature of *RV* from this pt of view (1) *hrda manuṣa*
 (appropriate designation of the act of conscious introversion),
 (2) *tapas* a symbolic express on for introversion, (3) *guhā* and
parama nyoman — indicators of introversion

228 SINGH, Trilok The origin of the concept of *matsya-*
vatara *JBRS* 51, 1965, 19 28

concept of deluge to be traced to II if not IE, period
 deliverance of Bhujyu by Asvinau might have suggested the basic
 idea of rescue of Manu by fish, idea of fish might have been
 indicated by the fish on wh Varuna rides

229 SINHA, Bashishta Narayan Development of *ahimsa*
 in the Vedic tradition *Prajña* 13 (2) Mar 68, 145 158

230 SINHA, Ranjit *Dharma ke hindu siddhanta ki utpatti*
evam vikasa (Hindi) *JGJRI* 24, 1968, 301 329

considers the concepts *Rta* *yajna*, *satya* *dharma* and *dharman*

231. SMITH, Jonathan Z Birth upside down or right side
 up? *Hist Rel* 9 (4), 1970, 281 303

"all sacred things must have their place being in their place
 is what makes them sacred for if they were taken out of their
 place, even in thought, the entire order of the universe wd be
 destroyed refinements of ritual are explicable by a concern for
 what one might call 'micro adjustment' in India, Yogin
 utilizes the structures of the archaic Brahmanic sacrifices—sacri-
 fices designed to maintain and renew the order of the cosmos—
 in order to escape the cosmic restraints of order and destiny

232 SOLOMON, E A The problem of omniscience (*sarva-*
jñatva) *ALB* 26 (1-2), May 62, 36 77

233 SPELLMAN, John W The symbolic significance of the
 number twelve in ancient India *JAS* 22 (1), Nov. 62, 79 88

number 12 intimately connected with water or absence of
 water, also with Varuna water associated with Dharma, king,
 as regulator of Dharma upon earth, naturally linked with rain

or water and no 12 (RV X 98 : drought for 12 yrs)..see 238 below..

234. SRIDATTA SARMA, M. V. The dog in Indian lore. *AP* 36 (3), Mar. 65, 123-128.

...in IV civil. .. in Vedic lit. ..

235. SRINIVASACHARYULU, B. *Raso vai sah*. *SVUOJ* 7 (1-2), 1964 (1968), 79-82.

..fundamental ideas of the *rasa*-theory imbedded in this statement .

236. SRINIVASAN, Doris Meth. *Concept of cow in the Rig-Veda*. Penn. Univ., 1967, 221.

..doctoral diss .. a comprehensive analysis of ideas associated with "cow"

237. STAAL, J. F. Sanskrit and Sanskritization. *JAS* 22 (3), May 63, 261-275.

VBD III 42 174 (1) Sanskritization in anthropology; (2) the term s., (3) concept of s as elaborated by SRINIVAS examined, (4) s in the study of Indian lgg ..

238. STERNBACH, L. Additional note on the significance of the number twelve in ancient India. *PO* 27 (1-2), 29-35.

apropos 233 above considers mainly Vedic evidence .

239. SWAIN, A. C. Concept of Hiranyagarbha in the philosophy of Śaṅkara. *R. David Fel. Vol.*, 1971, E 126-133.

. H. in *Up* , H. identified with *mahān ātmā*, with *prāṇa*, with *Prajāpati*, etc ..

240. SYRKIN, A. Ja. Regarding the systematisation of certain Sanskrit notions (Russ). *Semiotika i vost. jaz.* 2, Moscow, 1967, 146-164.

author analyzes, on the basis of *Up* , a correlation bet such notions as *akramas* and the 4 *purusārthas*—*dharma*, *artha*, *kāma*, *mokṣa* he points out some semantic and compositional regularities in a no of trad Ind classifications

241. TAIMINI, I. K. The concept of Dakṣiṇāmūrti. *Theosophist* 84 (9), June 63, 155-162.

in *Dakṣināmurti Uṇ* *dakṣinā* is said to stand for Buddha, it is symbolic representation of Divine Consciousness

242 THIEME, P Der Friedensgedanke in Indien *Wissenschaft und Frieden*, Halle, 1952, 1-20.

243 THITE, G. U Significance of Dīkṣa. *ABORI* 51, 1970 (1971), 163 173 (Also in *SP*, 24 AIOC, 1968, p 32)

discusses the views on the subject of Vedic texts as also of modern scholars acc to T, *d* does not have one definite significance underlying it, *d* —ecstasy, divinization, mystic generation, mystic death, purification, strengthening also has cosmic implication

244 THITE, G U Music and light in the Veda *JUPHS* 37, 1972, 15 26 (Also in *SP*, 26 AIOC, 1972, p 513)

music and light are both apotropic, and, therefore, closely related to each other

244A THITE, G U Dvīsvabhava (double natured) music. *ABORI* 53, 1972 (1973), 51 92

245 TIRUGNANASAMBANDHAN, P *The Concept of Bhakti*. Univ. of Madras, 1972

. Vedic sources

246. TOPOROV, V N On the prehistory of two archaic concepts 1 *brahman*, 2 *porta triumphalis* (Russ) *Tezisy dokladov 3 letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1968, 128-137 (Also larger version of this paper *About brahman*— Russ)

analyses the semantic field of the Vedic word *brahman* and compares it with some mythical notions and ritual facts of archaic Rome with a view to reconstructing IE myth and ritual the material incarnation of *b* as a development of an ancient concept of the world tree

247 TOPOROV, V N About the two types of Old Indian texts dealing with the relation of integrity disintegrity and salvation (Russ). *Simpozium po problemam kul'tury drevnej i o srednevekovoj Indii*, Moscow, 1971, 5 8

concept of Puruṣa and some parallels to it

- 248 TOPOROV, V N About the structure of some archaic texts connected with the concept of the world tree (Russ) UZTU, *Trudy po znakovym sistemam* 5 Tartu, 1971, 3 ff

analysis of texts of *brah nodya* type and parallels to them

- 249 TOPOROV, V N *The world tree An attempt at a semiotic interpretation*

(to be published in Italian) concept of world tree in Vedic trad and some parallels to it

- 250 TRIPATHI, Bhagirath Prasad *Hindu eka vaijñanika vnechana* (Hindi) *Aj* (28 11 65)

- 251 TRIPATHI, Sivasagar *Aksara—eka adhyayana* (Hindi) *URSHS* 2, 1967, 29 38

discusses five etymologies given by FATAH SINGH (*VBD* II 41 10)

- 252 VAIDYANATH SASTRI *Kalah* *GKP* 16 (11 12)

- 252A VARADACHARI K C *Dharma and moksa Pr Bh* 66, May 61, 219-223

(ref *VBD* II 64 7 and 22) Hindu thought reveals not the dialectic of *d* and *m* as opposites rather it reveals the inward necessity of each to the other in a different sense as fulfilling newer patterns of freedom and newer patterns of *d*

- 253 VARADACHARI, K C *Purusa Kaviraj Fel Vol*, 1967, 237 240

p seems to reflect two concepts (1) the pure activity (*actus purus*) concept as suggested by the derivation from root *pu* and (2) self indwelling the body (*puru sete*)

- 254 VARMA Ashvini Kumar *Vaidika vanmaya men kama* (Hindi) *Sreya* 2, New Delhi, 1970 41 54

cosmological emotional aesthetic social aspects

- 255 VARMA, Siddheshwar *The Vedic concept of time IL* 27, 1966, 115 130

treatment of abstract time (*RV* I 124 2) approach to absolute time (*AV* XIX 53 *Ch Up* 3 11 3) Vedic terms for time (*kala ritu samvatsara*) regulating aspect of time (*ritu*), strict observation of timings in ritual and cosmic phenomena (1)

Vedic concept of time characterized by periodicity, fixation, and order, (2) it was a living concept (3) its living nature favoured by ritualistic atmosphere, (4) symbolical presentation of time

256 VARMA, Siddheshwar Plurality—philosophical and grammatical—in Sanskrit tradition *SVUOJ* 11 (12), 1968 14

pluralistic data from *RV* Vedic neut pl concretized as collective singular ancient Sk trad was averse to read units as basis of plurality

257 VARMA, Siddheshwar Object—philosophical and grammatical—in Sanskrit tradition *SVUOJ* 12 (12), 1969 39 44

258 VELANKAR, H D Rta and satya in the Rgveda *PAIOC* (20th Session), 2 (1), 1961, 36

see *VBD* II 80 120 (*satya vāda* in *puruṣatantra śāvāda* in *śaśatāntra*)

259 VELANKAR, H D Mrgatṛṣṇikā its Vedic origin *Bh Vid* 20-21, 1962 (1963), 11-17

Vedic *uṣara* (=saline soil) and *uṣa* cause illusion of water also *irina*

260 VELANKAR, Neela A The concept of sacrifice in the Upanisads *SP*, 26 *AIOC*, 1972, 285 286

s in *Up* is symbolical (and yet based mainly on the belief that worship of divine powers brings about growth and maintenance of worldly life), *s* is substituted in *Up* by *upāsana* *Up* have generalized the concept of *s*

261 VENKATAKRISHNA RAO, U Kama through the ages *A N Jha Fel Vol*, 1969, 508 513

in Vedic lit

262 VENKATASUBBIAH A The act of truth in the Rgveda *JORM* 14, 1940, 133-165

263 VENKATASUBBIAH, A. *Satyāloka in the Rgveda* *VIRS*, 75 c

264 VENKATESWARAN, C S The Vedic conception of *tīrtha* *PAIOC* (21st Session) 2 (1), 1966, 14 18

t derived from *tṛ* with suffix *tha* *t* = a watering or bathing place, passage leading to or a ford thro water in later Veda idea of sanctity came to be attached to the original sense, in ritual *t* = passage bet *cāṭvāla* and *utkara* metaphorical sense that wh helps one cross over dangers in the form of sin and ignorance

265 VESCI, U M Der Begriff *tapas* im Rgveda *Kairos* 10 (3), 1968, 186-192

266 VESCI, U. M Tapas e l'origine della gnosi *Studi di storia religiosa della tarda antichità* (ed U BIANCHI), Messine, 1968, 85-90

267 VOGEL Claus Die Jahreszeiten im Spiegel der altindischen Literatur *ZDMG* 121 (2), 1971, 284-326

in early Vedic times, the Aryans knew of only 3 seasons cold, warm, period of growth and ripening

268 VOGEL, J P *The Goose in Indian Literature and Art* E J. Brill Memoirs of the Kern Inst II, Leiden, 1962, viii+74+illust

hamsa = goose, not swan

269 WAYMAN, Alex The Hindu-Buddhist rite of truth an interpretation *IL (M B Emeneu Fel Vol)*, 1968, 365-369.

creative nature of truth in Vedic lit (*AV* 15.1.3, *TV* 18.5)

270 WECKMAN, George Understanding initiation *Hist Rel* 10 (1), Aug 70 62-79

symbolism of initiation words actions myths and even whole rites have been maintained in some cultures almost purely for their function in connecting the present with the past, hallowing the new by importing age old associations the preservation of the Veda can be understood acc to this principle

271 WEILER, Royal W The Buddhist act of compassion *IV N Brown Fel Vol* 1962, 238-250

Vedic Buddhist, and Hindu concepts compared

272 WERBLOWSKY, R L J Z On the notions of 'East' and 'West' *Trans Inst Jap Culture and Classics* 13, Tokyo, 1963, 1-8

273. WIJSEKERA, O. H. de A. Pali "vado vedeyyo" and Upaniṣadic "avāki - anādarah." *UCR* 3 (2), Nov. 45, 89-94.

274. WIJSEKERA, O. H. de A. Rgvedic prototype of Natarāja. *Calcutta Art Society Journal* (Jubilee No.), 1948.

275. YAJNAVALKYA, Brahmacari. *Śraddhām prātar havāmahe* (RV X. 151. 5). *GKP* 20 (11), 1968, 543-546.

...discusses the word and concept of *śraddhā*..

276. YAJNAVALKYA, Brahmacari. *Śraddhayā vindate vasu*. *Viśva-Saṁskṛtam* 6 (1), 1968-69, 51-57.

...see 275 above...

277. YAMAGUCHI, E. The conception of "saṁsāra" (Jap.). *JIBS* 18 (2), 1970, 1062-1055.

278. YAMAGUCHI, E. Thoughts on 'mokṣa'. *JIBS* 20 (2), Mar. 72, 1008-1002.

279. YOUNGER, Paul. The concept of *duḥkha* and the Indian religious tradition. *Am. Ac. of Rel. Journal* 37, June 69, 141-152.

280. YOUNGER, Paul. *The Birth of Indian Religious Tradition: Studies in the Indian Concept of Duḥkha*. Princeton Univ., 1965.

...(doctoral diss.)...see : *VBD* III. 48. 299...concept of *d.* was not looked upon by the Indian as an epirical description of a part of life, but as a theological interpretation of the whole of life..

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS : ARYANS.

1. AALTO, P. The original home of the Indo-European peoples. *Sb. Finnish Acad. Wiss.* 1963, 1965, 97-113.

2. AGRAWAL, D. P. C-14 dates, Banas culture and the Aryans. *Current Science* (5-3-66), 114-117.

3. AGRAWAL, D. P. The P. G. Ware : a revaluation.

...(paper read at Seminar on PGW : Aligarh Univ., Aug. 1968)...

- 4 AIRI, Raghunath *Rgvaidika sarasvatī ka pradeśa, aryon ka adima asrayasthala?* (Hindi) *VJ* 21 (34), 1972, 44-47

region of Sarasvatī not the original home of Aryans but the place of the evolution of their culture

- 5 ALBRIGHT W F, LAMBDIN, T O *The Evidence of Language* CUP, London, 1966, 40

(— Cambridge Ancient Hist rev ed, I ch IV) Indo Hittite family, question of Indo Aryans

Rev W von SODEN *OLZ* 63 (1968), 455-56

- 6 ANDREEV, N D Periodizacija istorii indoeuropejskogo prajazyka *VJaz* 1957 2, 3-18

- 7 APTE, V M Support for the Arctic Home theory from the latest (1958) findings of science *QJMS* 51 (2), July 60 (1961), 47-54

evidence brought forth by geophysicist M. EWING and geologist meteorologist W. DONN (9000 B.C. as the date for the freezing of the Arctic ocean—date near to TILAK's assumed date) traces of an ancient civilization around the Arctic, thousands of yrs ago

- 8 BELAZS, Janos Zur Frage der indo uralischen Verwandtschaft *Congr II Fenno Ugr* I, Helsinki, 1968, 37-45

- 9 BELAZS J Alcuni aspetti di una tipologia indo uralica *SCOAP* I, 1969, 151-172

- 10 BANATEANU, V New contributions to the problem of a "proto Indian" language in the Near East *SCL* 14, Bucharest, 1963, 399-408

(res. in Russ. and French) see *VBD* III 45-19

- 11 BATLIVALA S H Intellectual movements of Iranians in relation to non Iranian cultural influences *Indo-Iranica* 14 (3), Sept 61, 25-39 (Also in *JGJKSV* 27, 47-50)

Iranians and Vedic Aryans. Maga in *RV*

- 12 BAUSANI, A Può l'antica religione iranica contribuire a una ricostruzione della "religione indoeuropea"? *SMSR* 36, 1965, 179-192

— (the author is sceptical)

13 BENEDICT W C Urartians and Hurrians *JAOS* 80 (2), 1960, 100-104

14 BHARGAVA, P L The original home of the Aryans and Indo-Iranian migrations *ABORI* 48-49, 1968, 219-226

Aryans originally lived in the valley of the rivers Ghorband (Susartu) and Panjshir (Rasa) to the south of the Hindu Kush range, from this region one branch migrated to the west, and, after wandering in many lands, finally settled in the various countries of Europe, another branch migrated to Saptasindhu; ancestors of Indians and Iranians were an undivided people in the age of RV

15 BHAYANI, H C *Pragvaidika aryon bhasana avaseso* (Gujarati) *Viśvamanava*, July 1971 332-335

16 BODE, F A Influence of ancient Iran on India *JCOI* 40, 1960, 120-142

17 BONGRAD-LEVIN, G, GRANTOVSKY, E Is Arctic the original home of Indians? *Soviet Land* 21 (12), June 68, 38-39, (13), July 68, 26-27

TILAK's hypothesis examined: entire series of notions connected with 'polar' region was common to all the Aryan peoples in ancient world particularly Indians and Scythians; this doesn't imply that they lived in that region (Galava-Garuda episode shows that the theory of Arctic Home is not tenable); common IE people had a more or less highly developed society—wh fact goes against the Arctic theory; land originally inhabited by Aryans = SE Europe from the Dnieper to the Urals

18 BOSCH GIMPERA, P *El problema Indoeuropeo* Direction General de Publicaciones, Mexico 1960 xxi+385+maps

(append x by M. SWADESH) confrontation of researches in archaeology and in linguistics see 19 below

Rev A. BRUSOV *Sov Arkheol* 22 074 V SOMMERFELT *VTs* 20 338-41 V TOVAR, *Emerita* 30 181-88

19 BOSCH GIMPERA, P *Les Indo Européens problèmes archéologiques* Payot, Paris, 1961, 296+10 maps

(transl of 18 above in French by R. LANTIER) acc to B the cradle of IE-speaking family must be looked for in Mesolithic Europe in the 5th or 6th mill B C the first signs of the existence of several IE groups are manifested in the emergence of the

neolithic Danubian culture, a "Polish Pontic" culture and in their later offspring, the northern Eur Funnel-necked Beaker and Ponto-Caucasian cultures 'Danubian infiltration' in the Balkans and in the Appennine Peninsula, with these or other movements are to be connected the appearance of early Greeks in Greece, and of Luwians and Hittites in Anatolia, the Ponto-Caucasia group of 3rd and 2nd mill B C formed an early Indo Ir bloc, part of wh spread to the Near East (Cassites) and to India its northern branch spread westward and mixed with the local IE peoples of Central Europe and with non Europeans in Russia, giving rise to new temporary formations see 71 and 110 below .

Rev VL A COTTON *IntJ* 52, 254, Ch DELVOYE, *AC* 31, 447
51, J DESHAYES, *REA* 44 146-48 A. ERNOUT, *RPh* 36, 327-28,
M GIMBUTAS, *Man* (1962), 243, J MAROUZEAU, *REL* 39, 286-
87, K J NARR, *Gnomon* 34, 616-17, A SCHERER, *Kratylos* 9,
22-27 L. ZGUSTA, *Arch Or* 32 437-40

- 20 BRANDENSTEIN, W [early Indo-Germans did not know agriculture] *J Whatmough Fel Vol*, 1957, 25 ff

does not accept that *sīra*=plough and *sīta*=furrow .

- 21 BRANDENSTEIN, W Das Indogermanenproblem *FF* 36, 1962, 45-49

against argument based on beech establishes existence of Ur Idg

- 22 BRANDENSTEIN, W Das Pferd—eine Hauptfrage der indogermanischen Altertumskunde *Mitteil d anthrop Gesell in Wien* 92, *Hancar Fel Vol*, 1962, 30-34

- 23 BRIGGS, Jerome Nordic and Indo European origins *AA* 65, 1963, 401-402

(apropos OYLER a rev of 130 below) B criticises the view that the original IE were the Nordic racial type, accepts eastern and central Europe as the probable homeland

- 24 BUTI, Gianna *La casa degli indeuropei Tradizione e archeologia* Sansoni, Florence, 1962, 207+xvi (pl)+37 fig

see 111 below

Rev J LOICQ, *Rev belge Philol Hist* 45 (1) 86-96

- 25 CARDONA, G, HOENIGSWALD, H M, SENN, A. (ed) *Indo European and Indo Europeans* Univ of Penn Press, Philadelphia, 1970, viii+440

(papers presented at the 3rd IE Conference) up-to-date information re. IE lgg and peoples (W. WINTER examines idg. titles like *rajan* 55-72)

26 CARNOY, A [De beuk] *IV Naamkunde* 33, Leuven, 1957, 27 ff.

27. CHAKRABARTI, D. K. The Aryan hypothesis in Indian archaeology *ISPP* 9 (4), 1968, 343-358

28 CHATTERJI, Suniti Kumar *Balts and Aryans in their Indo-European Background* IIAS, Simla, 1968, xii+178+19 pl.

emphasizes the peculiar relationship bet. Vedic India and Baltic world, resulting from the conservatism and archaic char. of the latter, both in terms of lg. and way of life

REV. G. GLAESER, *EIV* 19, 26-28, P. MACIEWICZ, *IAC* 12, 71-73, M. A. MEHENDALE, *AEOP* 57, 2-244, R. ROCHER, *JAOS* 91, 154-55

29. CHATTERJI, Suniti Kumar *Arya Dravidika*. CR (NS) 1 (2), 1969, 217-224

. Agastya (Akashyaz) as the symbol of Aryo-Dravidian fusion

30 CHATTOPADHYAYA, S. Presidential address Ancient India Section. *PIHC* (26th Session) 1964, 19-32.

Aryan problem RV-evidence shows that Harappans and Aryans lived side by side before 1500 B. C. a study of early Indian and Iranian lit. records reveals that Aryans of both the countries looked upon Central or Innermost Asia as their original home

31 CHAUDHARI, Niraj Kant. *Pracina vaidika sabhyata banama bharata men 'arya' abhijana* (Hindi) *Kalyana* 35 (8-9)

32 CLOSS, A. Der Schamanismus bei den Indo-europäern. *Brandenstein Comm. Vol.*, 1968, 289-302. (Also A. CLOSS, "Interdisziplinäre Schamanismusforschung an der indogermanischen Völkergruppe", *Anthropos* 63-64, 1968-69, 967-973)

C. provides grounds for tracing traces of shamanism among early IE (for wh. there is much evidence) with practices of neighbouring peoples, including Finns location of IE in 3rd mill. B. C. beginnings of sh. among speakers of PIE (ref. to *IE* 2, 11, 1872, 3022)

33. COLLINDER, B Zur indo uralischen Frage *Spr Salks i Uppsala Forhandl* 1952-54, 1954, 79-91

34 CORNELIUS, F *Geistesgeschichte der Fruhzeit II Teil 2 Der Aufstieg der Indogermanen und der Orient bis zum Untergang des Hethluterreiches* E J Brill, Leiden, 1967, x+373

(the Urheimat of the Luvians in eastern middle Germany
Mithra is phonetically connected with 'Mittler')
Rev E Neu IF 75 254 55

35 CORNELIUS, F Indogermanen im Alten Orient *Bi Or* 27 (5-6), 1970, 314a-316b

36 CROSSLAND, R A *Immigrants from the North* CUP, London, 1967, 61

(Cambridge Ancient Hist I ch 27) (1) the problem of IEs, (2) the earliest known IE lgg, (3) arch evidence for early IE immigration (4) region of origin of early IE migrations (5) impact of the northerners

37 DANDAMAEV, M A Cuneiform data on the Aryans (Russ) *Istoriya, Archeol i Etnogr srednej Azii*, Moscow, 86 93

38 DANI, A H Gandhara grave culture *Ancient Pakistan* 3, 1967

recent evidence of GGC has been interpreted as representing perhaps the early Indo Aryan migration identified with RV

39 DANKA, Ignacy Ryszard The problem of the primitive habitat of the Indo Europeans (Polish) *RKJL* 12, 1966, 83-122

40 DAS, S R Aryan authorship of painted grey ware *SP*, 26 ICO, 1964, 89 90

author questions this authorship Rgvedic Aryans not well acquainted with pottery and more particularly with its use in rel practices

41 DAVAR, F C *Iran and India through the ages* Asia Publ House, Bombay, 1962, xvi+312

Indo Ir age

Rev H L CHOPRA *Indo Iran* ca 16, 114 16, P N CHOPRA, *CF* 6, 135 37

42. DAVAR, F. C The Indo Iranian age. *Indo-Iranica* 23 (1-2), 1970, 63-69.

43. DEGTEREVA, T. A *Ethno-historical Problems of Indo-European Glottogony* (Russ.) Moscow, 1962, 214

Rev I RIZESCU and V SOLOMON, *SCL* 13, 419-20

44. DEROU, L Le nom de la "fille" et la structure fonctionnelle de la société indoeuropéenne *II Fachtagung für idg. und allgem Spw*, Innsbruck, 1962, 159-162.

45. DESHMUKH, P. R. *Aryamcya bharatata pravesaci kala ganana* (Marathi) *Navabharata* 17 (6), Mar 64, 38-44.

destruction of IV civil. in 2700 B C, conflict bet Vedic Aryans and IV people started in 3100 B C (beginning of Kaliyuga).

46. DESHMUKH, P. R. *Ārya artha ani anartha* (Marathi) *Navabharata* 23 (9), June 70, 1-11

Aryans were not nomadic pastoral people, before coming to India, they were living in Sumer, they reached India by sea, destroyed the prosperous IV civil., created *varnaryasatha* for keeping Indus people in perpetual bondage, 'Aryan' has no racial connotation

47. DEVOTO, G *Origini Indoeuropee* Sansoni, Florence, 1962, xii+521+20 pl + 74 fig

treats in a comprehensive manner of reconstruction of IE, relation of IE to other lg families linguistic palaeontology, cultural, social, rel features of IE people Aryans and their early traces, lexical contacts of the Aryan lgg with neighbouring lgg, Aryans and Ugrofini, non Aryan elements in Sanskrit (the basis of the concept of IE is linguistic, identification of IE people with 'Band keramic', original habitat Rhine to west, Alps to south, Black and Caspian seas to east, steppes to north-east) see 111 and 141 below

Rev E. BENVENISTE, *BSL* 58 (2), 25-28, W. DRESSLER, *Die Sprache* 11, 192-93 P. FRONZAROLI, *RSO* 38, 272-73, V. M. ILLIG-SVITTC. *Etimologiya* 1966, 326-28, R. KATICIC, *Filologiya* 5, 206-08, M. LEJEUNE, *RE* 164 414-16 M. LEROY, *AC* 32, 689-90, J. LOICQ, *Rev. belge Philol. Hist.* 43 (1) 86-96, M. MAYRHOFER, *IJ* 10, 187-89, A. RADICCHI, *BDCRI* 26, 12-15 E. REICH, *Gnomon* 39, 270-77, P. G. SCARDIGLI, *Kratylos* 10, 42-52, A. SCHERER, *AAHG*

19, 147-49, G R SOLTA, *DLZ* 89, 874 76, O SZEMERÉNYI, *JHS* 84, 175 177, A TOVAR, *Emerita* 31, 307 08

48. DIAKONOFF, I M Die Arier im Vorderen Orient Ende eines Mythos (Zur Methodik der Erforschung verschollener Sprachen) *Orientalia* 41 (1), 1972, 91-120 (original Russian in *VDI* 1970, 4, 39-63)

(apropos 99 below) Mitanni never conquered the Hittite kingdom, evidence for Aryan influences in Anatolia is meagre

49 DILLON, Myles Celt and Hindu *VIJ* 1 (2), Sept 63, 203-223

linguistic and gramm affinities Sathvada suktas and Br - legends have their counterparts in Irish sagas epic motifs

50 DRESSLER, Wolfgang Methodische Vorfragen bei der Bestimmung der " Urheimat " *Die Sprache* 11, 1965, 25-60

(earlier scholars seem to reject the views of one another) neither optimistic faith in the earlier efforts nor sceptical rejection of the possibility of establishing antiquity on the basis of lg attitude shd not be " Alles oder Nichts "

51 DROSDOWSKI, Günther Die Erforschung des indogermanischen Altertums (1816-1966) *WR* 2, 1966, 51-69

52 DUMEZIL, G *Les dieux des Indo-Européens* Paris, 1952

53 DUMEZIL, G *Aspekte der Kriegerfunktion bei den Indogermanen* Wissenschaftliche Buchgesellschaft, Darmstadt, 1964, xi+118

(transl in German by Inge Kock of *VBD* II 81 31) mainly deals with Ind and Roman material (author's *Loki*, Paris, 1948, deals with Germanic and Ossetic material on the same subject *Orbis* as the 3rd vol in the series) discusses material re Indra (with Trita Aptya) and assassination of Tvastri's three headed son, Namuci the warrior who must employ his prowess for the well being of society, is on account of his overwhelming power and independence, subjected to three sins—against the first function, disobedience, against the second, i e his own function, cowardice, against the third, adultery and greediness

Rev M FAUST, *IF* 70 344-46

54 DUMEZIL, G *Mythe et épopée L'idéologie des trois fonctions dans les épopées des peuples indo européens* Vol I Gallimard Bibl des sciences humaines, Paris, 1968, 653,

(1) the relieved earth a study of *MBh* in relation to Vedic and pre Vedic ideologies, (2) founding of Rome, (3) legends about the Narts, the 'Iranians of Europe

Rev A HILTEBEITEL, *Hist Rel* 9 90 93

55 DUTT, N K. *The Aryanisation of India* FKL M, Calcutta

56 ED *Aryanam nivasabhuh aryavartah* *Sūr* 47 (3), Mar 71, 71-72

57 EILERS, W, MAYRHOFER M Namenkundliche Zeugnisse der indischen Wanderung? Eine Nachprüfung *Die Sprache* 6 1960, 107-134

the problem, 'Ind an names of South Russian rivers Daher / Daser, Pura in Gedrosia = Ved pur ? etc KRETSCHMER's evidence can't be regarded as valid

58 ERHART, A The Indo European Ur language—linguistic fiction or fact? (Russ) *Jaz A* 1967 (1), 9 10

59 FRANKE, H, HOFFMANN, H, and others (ed) *Saeculum Weltgeschichte* Band I Verlag Herder, Freiburg 1965, 696+119 illustr

ch on 'The European Siberian zone of contact and outer zone and the Early Indo Europeans by K J VARR

Rev E HABERLAND *Mundus* 2 (3) 211 12

60 FRIEDRICH, J *Entzifferung verschollener Schriften und Sprachen* Springer Berlin, 1966 154+1 map

Boghazkoi writing

Rev H A HOFFNER, *JAOS* 88 534 36

61 FRIEDRICH, Paul Proto Indo European Kinship *Ethnology* 5, 1966, 1 36

62 FRIEDRICH, Paul *Proto Indo European Trees The Arboreal System of a Prehistoric People* Chicago, 1970 202

63 FROHLICH, S Gedanken zum Indogermanenproblem Zusammenarbeit zwischen Indogermanistik, Archäologie, Anthropologie, und Ethnologie *WZFSU* 19 (5) Jena, 1970, 763 771

64 GAFUROV, B Aryans and Indian civilization *Soviet Review* 7 (35), 12 5 70, 18 30

early home land and main centre of migration of the ancestors of Indians and Iranians was in Central Asia and areas to the north of it (at least till the early centuries of 2nd mill B C , they knew how to make metals economic and social development brought about division bet Ind and Ir) no intensive migration of Aryan tribes prior to 17th 15th cent B C special significance of burial grounds excavated in Southern Taj kistan decline of Harappan civil. had occurred several centuries before the Aryan advent in India

- 65 GALTON, H The Indo European kinship terminology
Ztschr f Ethnologie 82, 1957, 121 138

(controverts the suggestion of A ISACENKO re "group marriage among IE)

- 66 GAMKRELIDGE T V Anatolian languages and the problem of Indo-European migration to Asia Minor *S Hattori Fel Vol* , TEC Co , Tokyo, 1970, 138 143

- 67 GARSTANG, J , GURNLEY, O R *The Geography of the Hittite Empire* British Inst of Arch in Ankara, Occasional Publications, No 5, London, 1959, x+133

Rev H W F SAGGS *JRAS* 1960, 180 81

- 68 GARWAY, J The Aryan light *AP* 32 (5), 1961, 203-209

Aryan mode of life is common heritage of a multitude of countries

- 69 GHOSE, Nagendranath *Indo Aryan Literature and Culture Origins* Chowkhamba Sk Studies, 51, 1965, 287

2nd ed

- 70 GHURYE G S *Family and Kin in Indo European Culture* Popular Book Depot, Bombay, 1962, 331

2nd ed of *VBD* II 81 43

- 71 GIMBUTAS M The Indo Europeans archaeological problem *AA* 65, 1963 815 836

(apropos 19 above) acc to author (1) arch evidence against the European theory of IE homelands (2) presence of separate IE groups or lgg in early 2nd mill B C speaks for the existence of separate tribal units and dialects or lgg , it may be presumed that Kurgan people who moved westward and southward from the

Eurasianic steppes were already divided into tribes that spoke various dialects, (3) the diffusion of Indo-Ir to Persia and to India before or after the middle of 2nd mill B C seems to be connected with that of the Bronze Age Andronovo block east and north of the Caspian and the sea of Aral see 85 and 106 below

72 GIMBUTAS, M Comments on Indo Iranians and Tocharians a response to R Heine Geldern *AA* 66, 1964, 893 898

(a propos 85 below) (1) if the Mitanni kings and nobility spoke a lg and worshipped gods intimately related to those of the Vedic Indian the place of origin of the Indic migration shd be sought in the area of the Mitanni state (south of Caucasus and northern Iran), (2) the question of the origin of the Indic branch to be solved together with the appearance of the Indic speaking Mitanni rulers (3) linguistic evidence is strong enough to allow the presumption of central European origin of the Tocharians

73 GORDON, G H Sialk, Giyan, Hissar, and the Indo-Iranian connection *M in I* 27, 1947, 195 241

74. GRASSI, Letizia Struttura del sacerdozio indeuropeo Note linguistico antropologiche *QJGB* 8, 1964-65, 111 142

75 GUHA, B S Die rassenmassige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien *Mitt der deutschen Akad* 1935, Munchen, 1935, 488 495

76 GUPTA, Sudhir Kumar The Aryan problem *JGJRI* 26 (1-3), 1970, 737 742

no anthropological and ethnological evidence or information in *RV* re Aryan and non Aryan races main features of all linguistic families traceable in *RV* lg the original home of man was some where in the Himalayas

77 GURNEY, O R *Anatolia c 1600 1380 B C* London, 1966, 30

Cambridge Ancient Hist., revised ed, II ch XV (a)

Rev M J MELLINK, *JAOS* 88 541 42

78 GYANI, S D New light on the Aryan problem *PIHC* (24th Session), 1961, 31 32

India the original home of the Aryans

79. GYANI, S D Aryan problem — a new interpretation
PIHC (28th Session), 1966, 12 22

Aryan migration from India to the countries of the ancient world—Egypt and Sumer (4000 3000 B C), Asia Minor (2000 1500 B C), Greece and Rome (cir 1000 B C)

- 80 HARMATTA, J [Gliederung und Zerfall der Indogermania] *LB* 9, 1964, 41 ff

- 81 HARMATTA, J Das Problem der indogermanischen Urheimat und die Altertumsforschung *Antik Tanulmányok* 13 (2), 1966 67, 246-248

- 82 HARSHE, R G Mount Meru the homeland of the Aryans *VIJ* 2 (1), 1964, 135-161 (Also in *SP*, 26 ICO, 1964, 119-120)

Meru—Altai mountain range in Central Asia

- 83 HAUSCHILD, R *Über die frühesten Arier im Alten Orient* Akademie-Verlag, Berlin, 1962, 58 (Also by the author "Die frühesten Arier im Alten Orient", *FF* 35, 1961, 243-246)

deals mainly with Mitanni Aryans, their lg closely related to ai, they are not the ancestors of Indians, but Indians, the Indo Aryans, whom we come across in the Near East, have come down from South Russia as the first Aryan wave—in the same manner as the Hittites before them and as, later, the Medes and Persians

Rev A KAMMENHUBER *ZDMG* 115 352 53, H KRONASSER, *OLZ* 58, 447-450, M MAYRHOFER *IJ* 7, 207 11, A MINARD, *BSL* 59 (2), 33 37, W P SCHMID *IF* 70, 213 15, W VON SODEN *BzOr* 21, 22 23, R STEFANINI *JIOS* 84, 100 104 (no ground for supposing that a 'Mitanni Aisch' or "Mit Indisch" existed as a living lg spoken alongside of Hurrian), I YUTAKA, *Mit Indol Asia* 4 5, 74 83

- 84 HAUSCHILD, R *Die indogermanischen Völker und Sprachen Kleinasiens* Akademie Verlag, Berlin, 1964, 119 (Also an article with the same title *FF* 37, 1963, 111-113).

IE speakers of Asia Minor among these, those who belonged to the Indo Ir group

Rev F DEVENISTE, *BSL* 62 (2) 30, R F. ENMERICK, *BSOAS* 29, 148 49, A. HEUBECK *IF* 70 351 53 K. JARITZ, *OLZ* (1967), 597 99, M. MAYRHOFER, *IJ* 9, 235 36, H. OTTEN, *DLZ* 87, 396 98,

- 85 HEINE-GELDERN, R. Comments on Gimbutas's "The Indo-Europeans: Archaeological problems". *AA* 66, 1964, 889-893.

(apropos 71 above) contrary to G's denial, there is a powerful proof of a west-east movement thro Eurasatic continent around 800 B C. it is more than likely that the ancient cities of Indus region were destroyed by the Aryans, but the date ascribed to this event, viz., 1500 B C is little more than a guess. at the time of the Mitanni kingdom, the bulk of the Aryans lived somewhere in the general area of Transcaucasia, Armenia, and north western Iran, they moved eastward around or after 1200 B C. probably under the impact of Phrygian and Armenian invasion, division into Indic and Iranian occurred as late as 1200 B C. Aryans came to south western Asia from the steppe region north of Caucasus—not later than the first half of 2nd mill. B C. see 72 above

- 86 HENNING, W. B. The Kurdish elm *AM* 10, 1963, 68-72.

Kurdish *bzz* "elm" and its role in the quest for the IE Urheimat

- 87 HENNING, W. B. The first Indo-Europeans in history. *Karl August Wittfozel Fel Vol (Society and History)*, the Hague.

- 88 HERAS, H. La cuestion Arya *RF* 120, 1940, 288-322.

89. HUNT JR., E. E. Anthropometry, genetics, and racial history. *AA* 61, 1959, 64-87

correlating IE linguistic reconstruction with arch

- 90 IVANESCU, G. Divinites indo europeennes empruntees aux populations de l'Asie anterieure et de la Mediterranee *Studia et Acta Orientalia* 3, 1960-62, 117-127

- 91 IVANOV, V. V. Neue Literatur zur Dialektgliederung des Gemeinindogermanischen. Die soziale Organisation der indogermanischen Stamme auf Grund der linguistischen Belege. *Bibliotheca Classica Orientalis* 8 (1), 1963, 29-31

(German transl. of Russ. articles in *Vop jaz*)

- 92 IVANOV, V. V. On the linguistic peculiarities of the Aryan elements in the Near Eastern texts of the second millennium B C. (Russ.) *Jazyki Indu*, Moscow, 1968, 384-390.

93. JAIN, Ram Chandra *Arya ka śramanikarana* (Hindi) *Jama-Siddhanta Bhaskara* 25 (2), Dec 68, 6 13

94 JETTMAR, K Zur Wanderungsgeschichte der Iranier *Die Wiener-Schule der Volkerkunde*, Ferdinand Beger, Horn-Wien, 1956, 327-348

the bearers of the Andronovo culture can't possibly have been Aryan, prior to their invasion of Iran, the Iranians were in Transcaucasia

95 JETTMAR, K Traditionen der Steppenkulturen bei Indo-iranischen Bergvölkern *Jahrbuch des Sudas Inst der Univ Heidelberg*, 1966, 18-23

original homeland of Aryan Indians and Iranians—Bronze Age cultures of South Russia and Kazakhstan, Indians had their own centre of gravity somewhat further south, Iranians had their centres in the area of the northern forest steppes bet the Volga region and southern Siberia

96. JOHANNESSON, A *Um frumtungu Indogermana og frum heimkynni* Reykjavik, 1943

97 KALYANARAMAN, A *Aryatarangini The Saga of the Indo Aryans* Asia Publishing House, Madras, Vol I, 1969, viii+469, Vol II, 1970, xlviii+794

Vol I (ten chh) home and chronology of I A , Aryan influence in Sumer and Chaldea migration of Aryan tribes from Saptasindhu to outlying territories mostly to the west of the Indus and also into the east and south of India occurred round about 2500 2000 B C Vol II progress of the Indo Aryans into Eastern Asia Polynesia and the Americas (author's interpretation of IV script note to the preface pp viii xlii), appendix some notes on Aryan jurisprudence (pp 715 754)

Rev (Vol I) V RAMANATHAN *ALB* 33, 422 24, R RANGA CHARI *BJ* (11 1 70), 86 88

98 KAMMENHUBER, A *Hippologia Hethutica* OH, Wiesbaden, 1961, 375

the part played by Hittites in the introduction of horse and horse drawn war chariot text on horse training by Kikkuli of Mitanni as also all available Hittite horse texts in full transliteration and translation Aryans in the Near East (pp 15 21)

Rev H G G. TERBOCK, *JAOS* 84, 267 73, M MAYRHOFER, *IJ* 7, 207 11,

- 99 KAMMENHUBER, A *Die Arier in Vorderen Orient* Carl Winter Idg Bibliothek, 3 Reihe, Heidelberg, 1968 295

acc to author, Kassite examples are to be dismissed as not being Aryan so too Hurrian personal names Hurrians of Mitanni were not ruled and led to victory by an Aryan aristocracy, Aryans of Mitanni can't be credited with the introduction of either horse or two wheeled chariot into ancient Near East the so-called Aryan material limited to only between 10 and 20 names the so-called Aryan elements are neither Indian, nor Iranian, nor from a third branch of Aryan but from an undivided Aryan lg perhaps due to splinter groups from the main body of Aryan migrants on their way to India see 48 above and 123 below

Rev O CARRUBA, *OA* 9 191-94 D O EDZARD *ZDMG* 120 310-14 G G GIORGADZE *Idi* 1971 (1) 120-23 A GOETZE, *JAOs* 92 284-85, J D HAWKINS, *BSOAS* 32 593-94 W HELCK, *Geschichte in Wissenschaft u. Unterricht* 22 125a 126a H. KLENIGEL, *MIO* 15 368-71 O KLTMA *Arch Or* 39 495-96 H. M. KUMMEL, *IF* 75, 286-91, O SZENERENYI, *Mundus* 6 211-13

- 100 KISHIMOTO, M [separation of 'Vorurtheiter' as the earliest] *Zschr Orient* 2 (Jap) 1962

- 101 KRAHE, H *Die Struktur der alteuropaischen Hydronymie* Franz Steiner, Wiesbaden, 1963 58

Rev L. ZGUSTA, *Arch Or* 35 303-04

- 102 KROGMANN, W Das Lachsargument *KZ* 76, 1960, 161-178

rejects THIEME's view (*VBD* II. 81 146) see *VBD* II 81 75

- 103 KRONASSER, H Indisches in den Nuzi Texten *WZKM* 53 1957, 181-192

- 104 KRONASSER, H Vorgeschichte und Indogermanistik *Theorie und Praxis der Zusammenarbeit zwischen den anthrop Disziplinen*, Horn, 1961, 117-140

Rev L. ZGUSTA, *Arch. Or* 30 173-75

- 105 KUZMINA, Y *Bharatatilarya kothuna ale?* (Marathi) *Soviet Desh* 15 (20) Oct 70, 6-7 (English version *Soviet Land* 20, 1970, p 16)

(researches of A. M. MANDELSHTAM) Bshkent civil in North Bactria in Bronze age origin of Indian Aryans

- 106 LAMBERG KARLOWSKY, C. C. Concerning Gimbutas's 'The Indo Europeans archaeological problems' *AA* 66 1964, 887-888

apropos 71 above present state of arch information does not permit us fully to accept a transmittal of the neolithic from the Near East to Europe as implied by G

- 107 LANE George S. The beech argument a re-evaluation of the linguistic evidence *KZ* 81 (34), 1967 197-212

(apropos *VBD* II 81 75) it is doubtful whether the various words mentioned in this connection denoted the same tree

- 108 LEZZERONI, R. Per una definizione dell'unità indoiranica *SSL* 8 1968 131-159

- 109 LEWY E. Zur Heimatfrage *MSS* 19 1966, 5-26

(see E. L. De Heimatfrage *AZ* 58 1931 115 = E. L. *Kleine Schriften* Akad. Verlag Berlin 1961 200-213) original home European Laubwald idg culture more or less identical with the Danubian and Painted Ware culture

- 110 LOICQ J. Les Indo Européens et l'archéologie proto-historique d'après M. Bosch Gimpera *RBPh* 41 1963 112-134
apropos 19 above

- 111 LOICQ J. Archéologie et linguistique historique. Deux ouvrages récents sur les origines indo-européennes *RBPh* 45 1967, 86-96

crit. rev. of 47 and 24 above (see 110 above)

- 112 LOMMEL H. *Religion und Kultur der alten Arier* Frankfurt, 1935

- 113 MAKAEV E. A. The problem of Indo-Iranian linguistic unity *VJa* 1971 (3) 7-20

- 114 MARSTRANDER S. The original home of the Indo Europeans *Kong Norske Vid. Selskabs Forh.* 30, 1957, 82-87

(arch. can't at least at present time hope to trace the IE migration on the steppes) original home bet. steppes and Caspian sea up to Afghan mountains

115 MAYRHOFER, M Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien *ZDMG* 111 (2), 1961, 451-458

116 MAYRHOFER, M Indo iranisches Sprachgut aus Alalah *Rev Assy.* 55 (2), 1961, p 106

117 MAYRHOFER, M [The lac-argument Idg Urheimat further discussion] *Die Sprache* 7, 1961, 182-184

118 MAYRHOFER, M Die vorderasiatischen Arier *As Stud* 23, 1963, 139-154

119 MAYRHOFER, M Zur kritischen Sichtung vorderasiatisch-arischer Personennamen *IF* 70, 1965, 146-163

names explained with ref to *RV*

120 MAYRHOFER, M Indogermanische Volker im Umkreis Babels und der Pharaonen *Wissenschaftliche Beilage zum Jahresbericht des Kronberg Gymnasiums*, Aschaffenburg, 1965 66

121 MAYRHOFER, M *Die Indo Arier im Alten Vorderasien (mit einer analytischen Bibliographie)* OH, Wiesbaden, 1966, 160+3 tables+1 map

(1) introductory essay concise summary of the present sure knowledge of Indo Aryans in the Near East (first 40 pages), (2) exhaustive analytical bibliography on the subject 1884 1965 over 700 items books, articles, reviews even incidental allusions (41 123), (3) fifteen indexes in the introductory essay linguistically sure material classified under three main heads, concludes the lg involved is neither early Iranian nor early Indo Ir (Urarisch) nor yet any third Aryan lg but it is specifically ancient Indo Aryan leaders of Mitanni kingdom did not move to India after the collapse of their state

Rev M C ASTOUR *JVES* 28 63 65 H BRUNNER *Mundus* 4 (3) 222 23, W DRESSLER *WZKSA* 41 210 J DUCHESNE GUI LLEMIN *CdE* 42 343 44 P H J EGGERMONT *Bt Or* 27 6a-8a J FRIEDRICH *OLZ* (1967) 499 501 A KAMNENHUBER, *IF* 72, 130 146 M LEU IANN *As Stud* 21, 136 38, P NOBER *Biblica* 47, 621 22 E SLUSZKIEWICZ *Rocz Or* 32 129 34 H V VERMEER, *Iratylos* 13 (1) 52 56 L ZGUSTA, *Arch Or* 35 653

122 MAYRHOFER, M Indo-Arier im Alten Orient *Bustan* 9 (3-4), 1968, 39 42

- 123 MAYRHOFER, M *Die vorderasiatischen Arier As Stud*
23 (3 4) 1969, 139 154

(apropos 99 above) KAMMENHUBER follows the line of cautious and sceptical investigation of the material, M. tries to explain away many of her objections

- 124 MITRA, A K *The Aryan problem in Indian anthropology Anthropology on the March* Madras, 1963, 116 ff

- 125 MITRA, R L *Indo Aryans Contributions towards the elucidation of their ancient and medieval history* 1969, Vol I xi+443+xviii, Vol II vi+476+xxvi

reprint of 1881 ed

- 126 "Mittani invocation and its implications" *MR*
123 (4), April 68, 276-286

- 127 MULLER, R F G *Zu dem Fremdling im Rgveda WZKSA* 10, 1966, 1 5

VBD III 80 166 (discusses views of earlier scholars) concludes that Indian Aryas have their origin in Mitanni Aryan race spread extensively in Europe and Asia, expression *ari* comprehends the name *arya* not as foreigner but it is only a self complacent propitious appraisal

- 128 ONDRUŠ Simon *Zur Frage der gemeinsamen Elemente in den indogermanischen und finnisch ugrischen Bewegungszeitwörtern Kratylos* 11 (1-2), 1966, 112 118

- 129 ONDRUS, Simon [About common origin of the indogermanic and finno ugric languages] *JazA* 1967 (1), 11-12

- 130 OWEN, Francis *The Germanic People, their Origin, Expansion and Culture* Bookman Associates New York, 1960, 317+illustr and maps

acc to author original IFs were the Nordic racial type of the Corded Ware Single Grave Culture who spread the IE lgg over most Northern Central and Eastern Europe during the Neolithic period (see 23 above re OYLER's rev, OYLER's rejoinder, *AA* 65 402 insists that OWEN's establishment of the origin of the bearers of IE culture by the process of elimination of possible sources is commendable)

Rev J E OYLER, *AA* 64, 427 28

131. PAGLIARO, Antonino. *L'unità arioeuropea*. Ediz. dell' Ateneo, Rome, 1962, iv+192.

132. PILLAI, V. Chokalingam. *The Origin of the Indo-European Races and Peoples*.

..Āryas and their kins were inferior people, South Indians descended from the superior people who originally inhabited a land situated in the present Bay of Bengal .

133. PISANI, V. Sostrali anarii e indeuropeo occidentale. *Paideia* 9, 1954, 3-17.

134. PISANI, V. (ed.). *Indeuropeo e protostoria*. Ist. di Glott., Univ. di Milano, 1961, 139.

..(report of an international convention of linguists, preface by V. P.)..

135. PISANI, V. [Indo-European problem]. *Vop. Jaz.* 1966 (4), 3 ff.

136. PISANI, V. La questione indouralica e la parentela linguistica. *Paideia* 22 (3), 1967, 121-125.

137. POKORNY, J. Gedanken zu Indogermanenfrage. *Paul Kretschmer Comm. Vol. 2*, 1957, 83-85.

..ref to his own "Substrattheorie und Urheimat der Indogermanen", *Mitt. Anthropol. Gesell. Wien*, 66, 69 ff

138. PRABHU, R. K. Five numerical links with the prehistoric past (16-24-40 64-86). *SP*, 26 ICO, 1964, 196-197.

. fresh proof for prehist. Arctic Home of the Indo-Iranians .in the numbers, 16 24 40, etc., the memory of the distinctive polar phenomena preserved..

139. PUHVEL, J. Indo-European prehistory and myth. *Yearbook 4 (1964-67) of the Estonian Learned Society of America*, New York, 1968, 51-62.

140. PULLEYBANK, E. G. Chinese and Indo-Europeans. *JRAS* (1-2), 1966, 9-39.

. probability of early contacts of Chinese civil with IEs is established by, among other things, the appearance of horse drawn chariot in 2nd mill. B. C., the nearest IE speakers to China were the Tocharian speaking inhabitants of the oases on the northern

rim of the Tarim basin the place occupied by the horse in Chinese mythology provides a definite link with IE and specifically with Tocharians

141 RAMAT, P Le origini indoeuropee in una recente pubblicazione di Giacomo Devoto *Rivista di scienze preistoriche* 18 (1-4), 1963, 295-303.

apropos 47 above

142 ROSENKRANZ, B Zur indo-uralischen Frage. *AIONL* 7, 1966, 155-179

143 RUDNICKI, M Recent opinions on the problem of the IE and the Sl Urheimat (Polish) *LPosn* 10, 1965, 126-133

144 SAFAREWICZ, J [Problem of IE languages]. *Nauka polska* 7 (1), 1959, 1-19.

145 SANKALIA, H D New light on the Aryan invasion of India. Links with the Iran of 1000 B C, discovered in Central India. *ILN* 233, 20 9-1958, 478 79

146 SANKALIA, H D *Arya samasya bharatiya sambandho para naya prakasa* (Hindi) *Hindi Anusilana* 13 (1-2), 1960.

147 SANKALIA, H D New light on the Indo Iranian or Western Asiatic relations between 1700 B C -1200 B C. *Artibus Asiae* 26, 1963, 312-332

148 SCHERER, A Hauptprobleme der indogermanischen Altertumskunde (seit 1940) *Kratylos* 1, 1956, 3 21.

VBD II 81 120 (V PISANI, *Geolinguistica e IE*, Rome, 1940 a unitary Uridg has never existed, rather a no of dialects with many common features W S ALLEN, *TPS* 1953, 52 108 rejects the scientific char of Uridg hypothesis, also of comparative linguistics \ S TRUBETZKOY, *4L* 1, 1939, 81-89 existence of Uridg can't be proved, not necessary even as hypothesis)

149 SCHERER, A Indogermanische Altertumskunde (seit 1956) *Kratylos* 10 (1), 1965, 1-24

see 148 above

150 SCHERER, A (ed) *Die Urheimat der Indogermanen Wege der Forschung* 166 Wissensch Buchgesellschaft, Darmstadt, 1968, x+571.

reprint of 26 papers originally publ bet. 1892 and 1963 by linguists, prehistorians, ethnologists see 175 below

Rev B BARSCHÉL, *EAZ* 11, 464-470

151. SCHLERATH, B [Spiritual culture of Idg people]
Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 15, 1962, 139 ff

objects to efforts to establish elements of spiritual culture of Idg people, on account of many non Idg parallels

- 152 SCHLERATH, B Los indoeuropeos sociología y religión
Estudios Orientales 5 (3), Mexico, 1970, 207-230

among other things, discusses role of fire and water in Vedic sacrifice as a basic concept of IE ideology

- 153 SCHMID, W P *Alteuropa und der Osten im Spiegel der Sprachgeschichte* Innsbruck, 1966, 16+one map

Rev L ZGUSTA, *Arch Or* 35, 303

154. SCHMITT, R *Dichtung und Dichtersprache*

VBD III 45-227 (S endorses THIEME's view that *karu* means a "wandering bard", endowed with divine inspiration therefore, inviolable and sacrosanct, and, therefore, an excellent messenger connects the word etymologically with Gk *karux*)

- 155 SCHRADER, O *Prehistoric Antiquities of the Aryan People* (A manual of comparative philology and earliest culture)
Oriental Publishers, Delhi, 1972, xvi+488

reprint IE palaeontology (English transl by F B JEVONS)

- 156 SETHNA, K D The Aryans, the domesticated horse, and the spoked chariot-wheel *JASBom* 38, 1963 (1964) 44-68

homeland of Aryans covered Highland Persia Turkestan and Baluchistan, there they tamed horse much before 3000 B C

- 157 SIDDHANTASHASTRI, Rabindrakumar The earliest abode of the Aryas *CR* 168 (2), Aug 63, 125-132, 169 (3), Dec 63, 364-370, 175 (2), May 65, 129-138

central portion of northern India was the earliest abode of Aryans (earlier theories rejected) *RV* V 30 an Aryan king of India invaded the country of Rusamas (Russia), Turvasu (Yayati's son) and his followers=ancestors of Greeks

158 SIEGERT, Hans Zur Geschichte der Begriffe "Arier und "arisch" *WuS* 22 (2), 1941 42, 73 99

159 SIEGLIN, W *Die blonden Haare der idg Völker des Altertums* Eine Sammlung der antiken Zeugnisse als Beitrag zur Indogermanenfrage München 1935

160 SINGH Ramcharita Homeland of the Aryans *JBRs* 45 (14), 1959, 498 505 47 (14) 1961 290 311

(for earlier instalments see *VBD* II 81 130) homeland of Aryans was in north of Ind a bordering on Central Asia they lived there 12 000 yrs. ago large no. of Aryan tribes with their respective dialects out of these latter was evolved Vedic Sanskrit

161 SINGH Shivaji The theory of the Aryan association with PGW an analysis *Seminar on PGW* AMU, Aligarh, Aug 1968

162 SINGH Shivaji Archaeological evidence on the pluralistic make-up of the Aryan culture Paper read at AIOC Oct. 1968

163 SINGHAL J P The position of Indian Aryans in world history *PIHC* (26th Session), 1964 p 42

164 SINGHAL, J P Prehistoric Aryans and other nations *SP*, 26 ICO 1964, 240 241

165 SINHA B P The bearing of recent archaeological discoveries on Indian pre and proto history *PIHC* (23rd Session), 1960, 58 62

PGW people were Aryans who succeeded the Harappans (about 1100 B C) Black and Red Ware people perhaps represented an early branch of the Aryans in India Aryans entered into India in more than one wave and by different routes (*RV* Indra brought Yadu and Turvasa into India across the sea can we identify BRW people of Lothal with Y and T ?)

166 SOMMERFELT A Some remarks on the problem of the original IE habitat *NTS* 18 1958 137 142

167 SPIERS John From wisdom's antique home *Values* 2 (10) July 57 309 319

the Aryan myth South India preserves Indian spirituality

167A. STACUL, Giorgio Excavation near Ghaligai (1968).
EIV 19 (12), 1969, 44-91

throws light on the spread of Aryan tribes in the regions of
 Indo Pakistan sub-continent

168 SWADESH, M Archaeological and linguistic chronology
 of Indo European *AA* 55, 1953, 349-352

169 SZEMERÉNYI, O [word group with *seue-, *sue-].
Proc 7th Intern Congress of Linguists, 516 ff

on this basis, puts forth a hypothesis re. IE society

170 TARA CHAND Iran and India *Indo-Iranica* 22 (12),
 1969, 48-52

171 THAPAR, B K The Aryans a reappraisal of the pro-
 blem *Vivekananda Mem Comm Vol*, Madras, 1970, 147-164

claims for the identification of the Aryans made in respect of (1)
 Gandhar Grave culture, (2) Cemetery H culture (3) Banas culture,
 (4) post Harappan chalcolithic cultures of central India and northern
 Deccan, (5) copper hoard culture (6) Painted Grey Ware cul-
 ture author favours the last (is it possible to assume that the
 Aryans were migrants with no defined culture but with a common
 linguistic equipment?)

172 THIEME P [location of original IE culture in northern
 Europe bet the Elbe and the Vistula rivers] *Scientific American*,
 Oct. 1958

173 THIEME, P The 'Aryan' gods of the Mitanni treaties
JAOS 80, 1960, 301-317

explained as Indian gods protectors of treaty, Indra, Varuna,
 Mitra, Nasatya mentioned together in *RV* X. 125-1

174 THIEME, P Jungfrau-gatte *KZ* 78, 1963, 161-248

common Indian Gk., and Roman views in IE aristocracy
 maidenhood of bride was regarded as an essential condition

175 TOVAR, A Zur Frage der Urheimat und zum Wort für
 'Name' als Kriterium für zwei sprachwelten *IF* 75, 1970, 32-43

(apropos 150 above) contact bet Idg and Uralic on the one
 hand and bet Hamito-Semitic and Basque demonstrated thro the
 consideration of the word for 'Name'

176 TREIMER K Sprachgeschichte als Frühgeschichte *Orbis*
12 (2), 1963 493 498

Aryan Urzeit (?) (Kalypso related to Ind an Kalī Indra
In r ase or go l of you l)

177 TRIVEDI Harihar *Arya jati ka adi deśa—bharatavarsa*
(Hindi) *Vikram* 4 (4) Nov 60 71 78

178 UHLENBECK C C [Indogermanic and Indogermans]
AA 39, 385 395

(original Dutch contribution abridged in English)

179 WATKINS C Indo European and the Indo Europeans.
The American Heritage Dictionary of the English Language, Bos
ton, 1969 1496 1550

180 WIRT Edgar Who were the Aryans? *Rosicrucian*
Digest 47 (7) July 69 p 250

no racial implication possibility of colonies of people with
Aryan heritage in Judea and Egypt

181 WISSMANN W *Der Name der Buche* Akademie
Verlag Berlin 1952 38

VBD II 81 152

Rev W E COLLINSON *MLR* 49 250 51 M RUDNICKI *LPsn* 6
183 87

182 WUST W Zur Geistesgeschichte der Frühzeit *Rema*
7 1961, 88 94

(review of the book of that name by F CORNELIUS Leiden Köln
1960 Vol I)

183 ZAMBOTTI P L Intorno alle origini e alla espansione
degli Indoeuropei *O Tschumi Comm Vol* Frauenfeld, 1948
9 17

82 HISTORY AND CULTURE OF INDIA

1 AALTO Pentti From Mohenjo Daro to modern times
a uniform stream of culture *The Hindu Weekly Magazine*
(1969) Madras p 1

2 ABHEDANANDA, Swami *India and her People* Calcutta, 1940, 285

3 AGARWAL, D P *The Copper-Bronze Age in India*. Mun Man, Delhi, 1971, xvi+350+illustr, etc

4 AGEHANANDA BHARATI, Swami Pilgrimage in the Indian tradition *Hist Rel* 1 (2), 1962

5 AGRAWALA, V S *India as known to Panini* a study of the cultural material in the *Astadhyayi* Prithvi Prakashan, Varanasi, 1963, 612

second revised and enlarged ed of *VBD* II 83 4

6 AGRAWALA, V S *Paninikalina bharatavarsa* Chowkhamba, Varanasi

(Hindi version of 5 above) an index of about 3000 words

7 ALEXANDER, Horace *Consider India an essay in values*. Asia Publ House, New York, 1961, xiii+155

a sense of compass on for the whole creation

Rev Ralph BRAIBANTI, *JAS* 22, 127-29

8 ALLCHIN, Bridget and Raymond *The Birth of Indian Civilization* (India and Pakistan before 500 B C) Pelican Original (Penguin Books), 1968, 365+fig, pl, etc

geographical and human background early, middle and late stone ages Harappan culture, Aryan invasions (evidence of RV, overthrow of Har cities in c 1750 B C, introduction of iron around 1000 B C, non Aryan peoples mentioned in RV, city named Narmin destroyed by fire, VII 5 3 'abandoning their possession, Dasas fled, arma, armaka--ruins I 133 3 ruined city of Vaila Sihanaka and Mahavailastha, TBr 2 4 6 8 'people to whom the ruined cities belonged') neolithic-chalcolithic settlements beyond the Indus system, iron age and beginnings of hist. chh on pattern of settlement, economy and agriculture, craft and technology, art and rel.

Rev W FAIRSERVIS, *AA* 72 706-08, L ROCHER, *JAOS* 91, 153, J W SPELLMAN *JAS* 29, 179-80

9 ALLCHIN, F R *The cultural tradition of India* Listener 69, 28-3 63, 548-550

- 10 ALSDORF, L *Indien*
VBD II 82 10
 Rev H GUNTHER, *WZKM* 49, 158 59
- 11 ALSDORF, L *Vorderindien*
VBD II 82 12
 Rev R HAUSCHILD, *DLZ* 78, 149 50, W KIRFEL, *OLZ* 53, 160-62
- 12 AMMER, K Sprachliche Interferenz und indische Frühgeschichte *PICO* (25th Session) 4, Moscow, 1963, 16-25
- 13 ANANYANANDA, Swami *The Essence of Indian Culture* RMIC, Calcutta, 1965
- 14 ANTON, Ferdinand *Altindische Weisheit und Poesie* Verlag Schroll, München, 1971, 101
- 15 AUBOYER, J *La civilisation de l'Inde - Documentation photographique* La documentation fr, doss no 55 15, 1963, 20+ fig, illustr, pl, etc
- 16 AUROBINDO, Sri *The Foundations of Indian Culture.*
VBD II 82 20
 Rev F E, *Mim* 40, 331 33
- 17 AWDJEW, W I *Geschichte des Alten Orients*
VBD II 82 22
 Rev H MODE, *OLZ* (1954), 403 405
- 18 AYYAR, A S P The riddle of Indian history *JIH* 40 (3), 1962, 521 532
 why there is no hist. of India?
- 19 BALABUSHEVICH, V Some problems of history of India *PICO* (26th Session) 3 (2), 1970, 546 551
 ref to the work of BOVGRADE-LEVIN on the problem of Aryan invasion (1 Aryans entered India not as a single big compact group, invasions over a long period of time in several waves of migration 2 there was a big temporal gap bet the decline of the main centres of Har civil in 17th 15th cent B C and the arrival of PGW culture people i e Vedic Aryans in 12th 11th cent B C 3 decline of Har civil mainly thro internal causes, Vedic Aryan culture was not, even territorially, connected with

the main centres of Har civil) G F ILYIN's work about slavery in ancient India

20 BALAKRISHNAN NAYAR, T Where did the Dravidians come from? *TC* 10 (4), 1963, 121-133 (Also in *The Sunday Standard*, 13 6 63, p 13).

original Dravidian-speakers entered India from Iran in 4th mill B C

21. BANERJEE, N R *The Iron Age in India* Mun Man , Delhi, 1965, xxiv+264+pl , maps, etc

iron was introduced by PGW people, i e , Vedic Aryans about 1000 B C , Aryans knew iron before they entered India (about 1200 B C)

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it was a colonial variation of the culture that flowered in the basin
of Tigris and Euphrates Hammurabi's death in cir 1750 or
1626 B C marked the disintegration of Sumerian civil state. It
was signal for the Aryan Völkerwanderung Aryans developed a
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society", growth phase of Indic society runs from Veda to
Buddha) crit. of T by B

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 Vritra was priest, sacrificer, ritualist (among non Aryans);
 vanquished by Indra, assimilation of cultures started after initial
 Ārya Desa encounter. Kurus were a branch of Aryan people of
 Indo-Bactrian region, their right wing migrated westwards to
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origin of dolmen building can be traced to South India alone, *SPBr* ref to round burial mounds of the Asuras in eastern and other directions (south) suggests derivation of Bhil from Dravidian *bil* (=bow)

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three basic ideas : (1) an overriding belief in the reality of the life of the spirit and its superiority over temporal phenomena and passing experiences, (2) conformity to the principles of *akarma* and tolerance as a guide to practical conduct, (3) implicit belief in a sense of order and method governing the life of individual, society, universe, and even divinity

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tribal peoples of India (about 5 per cent of the entire population) preserve many features, in fossilized form as it were, of Ind prehist. the two-sided adjustment bet food gatherer and plough agriculturist provides both the fabric and pattern of India's past

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Bharatavarṇa was so named after Rṣabha's son Bharata (mentioned in Jaina trad.)

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(Ind culture is the phil of an integral experience wh is both phil and rel) discusses *sruti darsana jayna dharma ahimsa mayat*—the inherent power of God's eternal and apparent self modification thro a process of limitation

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K., either as a place name or the name of a people, not found in *RV* first ref. to in *ŚPBr* mentioned with Videha, Sadānirā as the dividing line bet the two right from later Vedic times, Kāśī and Kosala associated with each other

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Rev J GONDA *Oriens* 15 440-43 W KIRFEL *OLZ* 53 (1963) 383-85 B N PANDEY *JRAS* 1963 290-91, G TUCCI *ELV* 18 220

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Ind hist to be considered in 3 main divisions Gangetic valley, North West Middle South

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the Indian is space bound feels uneasy when forced to face Time and History the main problem is that of the confrontation of the Indian thinker with the hist dimension of his being the Indian may have to learn to substitute *kartarya* for *karma*, *kartarya* implies involvement, moral responsibility, compassion

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pre hist — hist of Stone Ages (early middle late) proto-hist.
= Vedic-Puranic and chalcolithic see 344 below

344 SANKALIA H D Protohistory in India *IAC* 11 (4)
April 63, 355 360

the extent of Harappan civil is much greater than was thought before, it was Indian in origin existence of early agricultural-cum pastoral communities in rest of India they had no knowledge of iron copper used to limited extent these communities can be distinguished into 4 groups the first PGW culture is very likely the product of MBh people (1000-800 B C) see 343 above also *VBD* III 85 169

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incorporates up-to date results of explorations and researches in the field (1) Indus civil generally maintains uniformity wherever it is found (2) both the mature and late phases of that civil reached Saurashtra and Ganga regions but not the earlier phase (3) Central India was the seat of flourishing village settlements diff in form from but contemporaneous with the later phases of Indus civil (4) the Aryan problem is still unresolved

Rev B ALLCHIN *Man* (NS) 1 111 G F DALES *JAOS* 85
280 84 A H. DAN, *A Pak* 1 142 W A FAIRSERVIS JR. *AA*
66 1221 23 L B KENY *Indica* 2 75 77 D G SIRCAR *JASBom*
5 124 26 K V SUNDER RAJAN *JMSUB* 13 (1) 83-87 A.
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earliest farming communities in Sind and Baluchistan (3600-2700 B C), pre Har in Sind and Rajasthan (2700-2200 B C) Har civil (2200-1700 B C) southern neolithic (2100-1400 B C), northern neolithic (1800-1200/800 B C) PGW culture (1200/800-400 B C) NBP culture (400-100 B C)

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Sk. lit. does not claim to represent the highest values of its culture,
because, perfection (Ātman) lies beyond any particulars of this
world..in India, perfection is diachronic

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by some common and characteristic psychological traits wh. disting-

wish most of the infants in a society, generation after generation, Hindu parents treat their male children with extreme indulgence this is the basis of Hindu culture)

Rev K. GURU DUTT, *AP* (April 67), 182-83, R. C. MAJUMDAR, *JIH* 44, 609-12, D. B. SEN, *PJ* 5 (1), 285-86

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continuity of spiritual substratum and basic psychic disposition characterize India and have created its unity finds of IV civil are related in spirit and form to buildings of the present day hist course not affected (except in the case of Alexander's expedition) by European hist (also STECHE, *Indien, Bharat und Pakistan*, Safari Verlag, Berlin 1952, 472+illustr)

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Rev G. GLAESSER, *EIV* 16, 157-162

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refers to process that began with the small village communities with great affinities to Iran, and culminated in the cities of MD and H., India's primary urban civilization indebted to West

395 SUBRAHMANYAM B R Appearance and spread of iron in India – an appraisal of archaeological data *JOIB* 13 (4), June 64, 349-359

see 396 below

396 SUBRAHMANYAM, B R Iron age in India – its beginnings *JMSUB* 15 (1), April 66 69 78

see 395 above iron in Vedic lit : generic relation bet early iron and Black and Red ware established iron age may be said to have started in India only in 7th cent B C

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415 TRIPATHI, Rama Shankar *History of Ancient India*
Mot. Ban, Delhi, 1960, 638

416 TRIVEDA, D S *Indian Chronology, 8231 B C to 1963*
A C Bh Vid Bh, Bombay, 1963, 112

Rev BUDDHA PRAKASH, *VIJ* 2 405 09, S RAJAGOPALAN *Ved Kes* 51, 199

417 TULSI, Acharya *Pre-Aryan Sramana tradition* 1964

418 UPADHYAY, Basudeva *Migration of Brahmanas from*
Magadhadeśa JBRS 45, 1959, 308-312

419 URSEKAR, H S *Sanskrit civilization Bh Vid* 27
(1-4), 1967, 92 103

420 VADER, V H *Heti culture as explained by the Late*
Rhozani SP, 21 AIOC, 1961, 14-15

Heti (=Hittite) and Praheti were the ancestors of the arch
enemy of Rama, society of MD belonged to Heti Kula (wh was
Aryan)

421 VAJAPeYI, K D *Madhyapradesa ka atilhasika aur*
samskr̥tika anusilana (Hindi) BALHA 1, 1967, 77 88

422 VARMA, Ravi S *Indian culture Triveni* 39 (3), Oct
70, 8-13

423 VENKATA RAGHAVACHARYA, V S *Bharatiyam vṛttam*
KSV, Tirupati, 1968, xxii+405

Sk transl of MACDONELL's *India's Past (VBD II 82 162)*

Rev V KRISHNAMACHARYA *ALB* 33 424 25, K V SARMA *VIJ*
6, 204-06, VAGISH SASTRI, *SS* 25, 181 190

424 VERMA, K C *Date of the war of Mahabharata JBRS*
51, 1956, 58-78

bet 1589 and 1347 B C

425 VIANU, Tudor *Indian echoes in Rumanian literature*
I AC, Oct 57, 189 ff

426. VIDYALAMKAR, Jaichandra *Bhāratiya itihāsa kā yuga-vibhāga* (Hindi). *Anu.* 1 (1), June 67, 129-137.

..ancient period (from earliest times to 6th cent A. D.) :
(1) age of Aryans, (2) from Aryans to rise of Nandas; etc...

427. VYAS, K. G ; SARDESAI, D. R ; NAYAK, S. R. *India through the Ages*. Bombay, 1962, xvi+327+illustr., etc.

reprint

428. WARDER, A. K. Desiderata in Indian historiography : An essay. *JESHO* 2, 1959, 206-218.

429. WHEELER, R. E. Mortimer. *Early India and Pakistan to Ashoka*. F. A Praeger · Ancient Peoples and Places, Vol. 12, New York, 1959, 241 (Also : revised ed , Thames and Hudson, London, 1968).

. *VBD* II 82. 296 end of IV civil equated with invasion of Aryans, introduction of PGW with the second wave of the Aryans

Rev. · W Norman BROWN, *JAS* 19, 480 82, A. H DAN, *JAOS* 81, 329-31

430. WHEELER, R. E. M. *Civiltà dell'Indo e del Gange II* Saggiatore, Milan, 1960, 247+57 pl +32 fig.

..(Italian transl. of 429 above)..

Rev. : A TAMBURELLO, *EW* 13, 363

431. WHEELER, R. E. M. Ancient India : the civilization of a sub-continent. *Dawn of Civilization*, Thomas and Hudson, London, 1960, 229-252.

432. WILHELM, F. The German response to Indian culture. *JAOS* 81, 1961, 397 ff.

433. WILHELM, F. Die Entdeckung der indischen Geschichte. *Saeculum* 15 (1). 1964, 29-40.

434. WILLSON, A. L. *A mythical image : the ideal of India in German romanticism*. Durhan N. C , 1964.

. (also cf. F WILHELM, "Das Indienbild Heinrich Heines", *Saeculum* 10, 1959, 203 12)..

83 VEDIC HISTORY AND CULTURE

1. ARYAMUNJI, Pandit [*Vaidika kala ka itihasa*] (Hindi).
2. AYYAR, Ram Gopal *Bharatīya itihasa ka mulasrota—veda* (Hindi) *GKP* 23 (1-2), 1970, 93 96
3. BASU, Jogiraj *India of the Age of the Brahmanas* Sanskrit Pustak Bhandar, Calcutta, 1969
see *VBD* III 18.3
4. BHARADWAJ, K. D. Vedic culture *KKT* 33 (2), Feb 72, 56-58
5. BHARGAVA, P. L. Fresh light on the battle of ten kings *URSHS* 2, 1967, 25-28 (Also in *SP*, 21 AIOC, 1961, 242 43)
Dasarajna was a sequel of Bhṛgu Haihaya conflict recorded in *Pur* and *MIBh* in the first and the third wars Bhṛgus won, in the second, i.e., Dasarajna, they suffered a defeat at the hands of Sudāś and Haihaya king Vitahavya
6. BHARGAVA, P. L. Original home of the Ikshvaks *SP*, 24 AIOC, 1968, 4 5
RV mentions several early Ik kings like Mandhatr, Purukutsa, Trasadasyu, and Tryaruna, they ruled in a region west of Yamuna Ik associated with Gomati (Gomal) and Sarayū (Sirtol) which flowed to the west of the Indus
7. BHARGAVA, P. L. *India in the Vedic Age* The Upper India Publ. House, Lucknow, 1971, xii+396
second revised and enlarged ed. of *VBD* II 83 11 Vedic trad. correlated with Puranic trad., no conflict bet. the two dynastic hist. of Vedic Aryans (3000-1000 B.C.)
Rev. G. V. DEVASTHALI *ABORI* 52 287-290 R. C. MAJUMDAR, *JIH* 49, 346-49, K. V. SARMA, *VIJ* 9, 401-02, L. STERNBACH, *JAOS* 91, 545-46
8. BHARGAVA, P. L. Historical importance of the Danastutis of the Rgveda *SP*, 26 AIOC, 1972, p. 342
8 out of 35 Danastutis are hist. imp. the oldest are V 33 (Trasadasyu) and VIII 19 (Vilatha), X. 93 mentions Rama (hero of the *Rāmāyana*)

9. BHATTACHARYA, K Le 'védisme' de certains texts hindouistes *JA* 255, 1967, 199-222

10 BISOONDAYAL *Vaidika sabhyata banama pascimī sabhyata* (Hindi) *Vedavani* 16 (1), Nov 63, 80-90.

11. BODKE, P N *Rgveda va arya anaryamce samgharsa* (Marathi). *Navabharata* 17 (12), Sept 64, 53-55

12 BUDDHA PRAKASH *Rgveda and the Indus valley Civilization*. VVRI, Hoshiarpur, 1966, xlv+179+17 pl

Aryans were originally inhabitants of Saptasindhu, some aspects of IV civil found depicted in *RV* certain IV figurines can be identified with Vedic divinities, so-called Pasupati = Visvarūpa Tvaṣṭra

Rev B Ch CHIBABRA, *PJ* 4 (2), 631, S THIRUMALACHARIAR, *BITCM* 1967 (Part 2), 401-03

13 BUDDHA PRAKASH. The Vedic view of life. *VIJ* 9 (2), Sept 71, 308 314

the central finding of the Veda is that the multitudinous variety of the world is an emanation from a basic unity of being, creation is expression as well as co ordination, pre eminence of man in the scheme of cosmic process social framework for the universal man (*Puruṣasūkta*), existence is real and positive

14. CHARUDEVA SASTRI. *Veda men daśarajña* (Hindi) *VJ* 21 (3-4), 1972, 93 94

15 CHOUDHARY, Radha Krishna *The Vratyas in Ancient India* Chowkhamba Sk Series, 38, 1964, x+204

V were a non Aryan people of nomadic habit, who gradually merged into the Vedic Aryan society, contributed to the Hindu culture their creed (Śiva rel) and social organization

Rev B P MAZUMDAR *JBR* 49, 332 34, G TUCCI, *EW* 19, 250

16 DANDEKAR, R N The Daśarājña *CASS Stud.* 1, 1972, 127-129

17 DAS, Matilal The message of Vedic culture *CR* 173 (1), Oct 64, 43-46 (Also in *IR* 65 4, April 66, 128-30)

(1) love of life and vitality, (2) work and onward movement, (3) mystic conception of Ananda

18 DAS, Matilal The eternal values of the Vedic culture.
CR 175 (1), April 65, 5 8

Veda concerns itself with the deepest mystery of spiritual life

19 DESHMUKH, P. R *Rgveda va aryanaryamce samgharsa*
(Marathi) *Navabharata* 17 (11) Aug 64, 50 55

20 DESHMUKH, P. R *Rgvedatila arya ani dasyumca vicara*
(Marathi) *Navabharata* 18 (9), June 65, 23 27

not much difference in respect of complexion and habits bet. A
and D , D =(probably) people of IV civil with whom A came
in conflict, Indra's victories are hist facts

21 DEVASTHALI, G. V Life reflected in the Atharvaveda
individual and family *IA* (3rd Series) 5 (2), April 71, 69 82

22 DHARMADEVA *Vaidiki samskritih* *GKP* 18 (1-2), 1965,
32-34

23 DIKSHITAR, V. R Ramachandra Anthro po geography
of Vedic India *JMadU* 16 (1)

see *VBD* I 155 5

24. GAIROLA, V *Vaidika sahitya aur samskriti* (Hindi)

25 GONDA, J Mensch und Tier im alten Indien *SG*
20 (2), 1967, 105-116

naming of Vedic peoples, families and persons after animals

26 GOSWAMI, Nripendra *Vaidika samaja u samskriti*
(Bengali) New Age Publishers, Calcutta

Rev B BANERJEE, *JASBen* 13, 213 14

27 GUPTA, Sudhir Kumar Sramana tradition and Vedic
literature. *Mahavira Jayanti Smarika*, Jaipur, 1964

Vedic lit. does not testify to the existence of any pre Aryan
non Vedic sr trad see *VBD* III 34 110

28 GUPTA, Sudhir Kumar Validity of historical and legen-
dary interpretation of Vedic stanzas *JBRS* 54, 1968, 127 140
(Also in *BSSS* 1 2 1971, 51-62)

see *VBD* III 34 112 validity is questionable

29 HAMSRAJ *Veda men manusa itihasa nahin hai* (Hindi)
Dayananda Math, Dinanagar

(240 items of evidence adduced from 100 works to prove this)

30 JAIN, Ram Chandra Pre-Aryo Brahma Bharatas of Bharata. *PIHC* (23rd Session), 1960, p 121

identification of Bharatas of Dasarajna, they included non Aryan non Dravidian pre Aryan people

31. JAIN, Ram Chandra Rgveda and archaeology *ABORI* 42, 1961 (1963), 83 89

Aryan Bhrgus involved in some battle in Gedrosia, they later became Jhukar people and occupied Chanhudaro, Jhukar, etc (1350 1250 B C) Aryans had a steel frame tribal collective, influenced by republican structure of pre Aryan people, result was institution of *rājan* peaceful penetration of Aryans into Iran, Far Western Bharata, peaceful and military contacts of Aryans with IV people (ref to 43 below)

32 JAIN, Ram Chandra Origin of the Kuru tribe *Jana-Bharati Sodha anka*, English Section, Calcutta, 1964 (Also in *SP*, 21 AIOC, 1961, 112-113)

Purus were pre Aryan non Aryan Bharatiya people, they were defeated by Trisus (Aryo Brahma invaders) in Dasarajna, later both tribes coalesced and came to be known as Kurus (after Kurusravana) about 1000 B C

33 JAIN, Ram Chandra The great Panis people *JBR* 50, 1964, 16-22 (Also in *SP*, 26 ICO, 1964, 131-32)

Panis were pre Aryan people international carriers of Śramanological way of life and thought (4th and 3rd mill B C), Panis of *RV* are identical with Ahis who descended from Kasyapa, son of Marici

34 JAIN, Ram Chandra Jayetihasa and its descent as Mahabhārata Mahapurana *SP*, 23 AIOC, 1966, p 138

Dasarajna ended in Jaya or final Aryo Brahma military conquest of Bharata, *RV* contains Jaya songs in fragments, they formed the nucleus of *MBh*

35 JAIN, Ram Chandra Dasarajña battles in the Gangaganagar region of Rajasthan *SP*, 24 AIOC, 1968, p. 14

. Anu and Druhyu republics situated in the middle Sarasvatī region, i. e., Ganganagar Dist., Kalibangan as the Rgvedic fort of Anu..

36. JNANI, S. D. *Vedakalīna Samaja* (Hindi). Chowkhamba Vidya Bhavan, Varanasi, 372.

Rev. . B. R. KULKARNI, *BJ* (14 1 68), 71-72.

37. JOSHI, M. N. Daśarajña-yuddha, a study *SP*, 25 AIOC, 1969, p. 31.

38. KAPADIA, B. H. Panis in the Rgveda. *PO* 27 (1-2), 50-60.

39. KARAMBELKAR, V. W. *The Atharvavedic Civilization*.
.. *VBD* II. 83. 49

Rev. K. KUNJUN RAJA, *ALB* 24, 233-35, J. S. PADE, *JOIB* 11, 185-88

40. KOSAMBI, D. D. The Vedic "Five Tribes". *JAOS* 87 (1), 1967, 33-39.

an attempt to reconcile the Indian view (five tribes not understood as specific tribes but identified with human race as a whole) and the Western view (five tribes=Pūru, Anu, etc.) hist. process of the loss of specific tribal meaning of Pañca Janāḥ.. *MBh.* evidence . Pūru alone became prominent, the remaining four "accursed sons" (of Yayatī) never reached inner differentiation into a class society, did not patronise Brahmanical rites .

41. KUNHAN RAJA, Daśarajña (battle of the ten kings) *IHQ* 37 (4), Dec. 61, 261-278.

battle bet Vedic people and foreign rulers (not among the Vedic people themselves) beyond the western borders

42. A LAWYER. Vedic mention of a pharao. *MR* 124, Jan. 69, 9-14.

43. MAJUMDAR, R. C. Rgvedic civilization in the light of archaeology. *ABORI* 40, 1959 (1960), 1-15

apropos Leonard Woolley's ch on India in *VBD* III 82 146 (acc to W., Aryan victory involved wholesale massacre of IV population, *RV* is the epic of the destruction of one of the greatest cultures of the ancient world) M. vehemently controverts W.'s views..

44 MANESSY GUITTON J *La civilisation védique d'après le Rig Veda* Inst de Linguistique, Paris, 1958

45 MANGALA DEVA, Sastri *Bharatiya samskriti ka vikasa vaidika dhara* (Hindi) Bharatiya Jnanapitha Varanasi

46 MANGALA DEVA, Sastri *Bharatiya samskriti ka vikasa aupanisada dhara* (Hindi) Bharatiya Vidya Prakashan, Varanasi

47 MANGALA DEVA Sastri *Vaidika samskriti ke tattva* (Hindi) Chowkhamba, Varanasi

48 MANKAD D R *Dasarajna samgrama* (Gujarati) *Svadyaya* 2 (3), May 65 256 267

49 MANKAD, D R *The Bharatas in the Rgveda* *SVUOJ* 9 (1), 1966 1 6

Dasarajna battle and battle of Har yu p yā fought in the days of Dasaratha Rgved c seers who glorified Bharatas (Visvam tra Vas istha Bharadvaja Vamadeva) were contemporaries of Dasaratha and Rama

50 MANOHAR *Vaidika jivana va samaja* (Hindi) *Vedavani* 16 (1) Nov 63, 35 42

51 MEHRA, K L *Vaidika kala ka khana pana* (Hindi) *VJ* 21 (3 4), 1972 251 255

52 MISHRA Lakshmi Chandra *Vaidika yuga ke arya jivana ki abhilasaen* (Hindi) *Visvambhara* 6 (3), 1970 7 8

53 MISRA Janardan *Veda aur bharatiya sabhyata* (Hindi) *Parisad Patrika* 2 (4) July 63

54 MITRA Priti *Life and society in the Vedic Age* Sanskrit Pustak Bhandar Calcutta 1966 106

55 MYLIUS Klaus *Gab es Stadte im jungvedischen Indien?* *EAZ* 10, 1969 33 39

VBD III 73 67 late Ved c = 800 550 B C discusses words like *ayalana pur utsedla mahapua nagara* etc

56 MYLIUS Klaus *Indien in mittelvedischer Zeit nach den Sanskritquellen dargestellt* *EAZ* 11, 1970, 367 371

..sources : later *Sam.*, *Br.*, *Ir.*, older *Up* material culture of India.. a collection of relevant texts, 'absolute chronology' of middle-Vedic texts (800-540 B.C.), mainly in Surhind region (Kuruksetra) . Kuru Pañcala and Kāśi-Kosala Videha . economic conditions, scientific work, social structure in fundamental upheaval, transition from barbarism to civilisation four topics : (1) geographical-ethnographical milieu, (2) productive powers, (3) production relations; (4) social survey .. 4 excurses . (1) "Gab es Städte" (55 above); (2) "Die Identifikation of Metren in der Literatur des RV" (VBD III 37-38), (3) "Der Sarva-medha" (VBD III 54. 110), (4) "Die soziale Stellung der Frau in der jungvedischen Gesellschaft"

57. NARAYANAN, Trivikrama. Some salient features of early Vedic culture. *SP* (ISC) 4, 1972, p. 1.

58. NATH, Raj Mohan. The Matsya philosophy and the Vedic Matsya race. *PAIOC* (22nd Session) 2, 1966, 46-56.

..Matsyas in *RV* and other Vedic and post Vedic lit., also in *IV* civil, they were called M after the cult of phil. wh they followed, this phil. developed as early as 5000 B.C. in Crete, it is based on the fish like life-cells of the spermatozoa wh. are the basic principles of physical creation, the cult continues mainly thro. Natha yogins .

58A. NIGAM SHARMA. *Sapta sindhavaḥ—eka viślesana* (Hindi). *GKP* 18 (10), 1966, 567-71.

..(first instalment) . discusses significance of 7. also *VBD* III. 84. 22 A..

58B. NIGAM SHARMA. *Veda men pañi* (Hindi). *GKP* 19 (10), 1967, 493-496.

. (1) p. not to be identified with Janas, (2) p. ref to as *Rai* and *Devatā* in some places, (3) p. also used in bad sense; (4) p = non Aryan, (5) p = life infested with ignorance, (6) p = darkness in the universe, (7) p = obstructors of water-streams..

59. OMKARANANDA. *Vedamantra men jivanayātra ki jhanki* (Hindi). *Vedavani* 14 (2), Dec. 61, 4-7.

60. PADE, J. S. *Vaidika samskr̥ti* (Marathi). *Samskr̥ti-Sugandha*, 1970, 68-77.

61. PANDEYA, Kameshwar. *Paurohitya hi vaidika samskr̥ti k̄a mūlādharma* (Hindi). *Devavani* 5 (1), Jan. 68, 28-30.

62. PARANJPE, V. G. The Vedic Aryans, the Rk-Samhita, and the Harappa culture SP, 24 AIOC, 1968, 22-23.

existence of Aryan colonies in NW India before 2500 B C, separation from the Iranians long before that date, and not on account of rel schism, Asuras=Har culture people formation of RV Sam by a collegium bet 2500 B C and 1600 B C absorp tion of H c into Vedic civilization

63. PATHAK, V S *Brahmī athava brahūi—Vaidika bhāsa aur lipi* (Hindi). *Tripathi Fel Vol*, 1965, H 58-60

brahmī occurs in RV IX 33 5 6, also *yahvi* *b* = Vedic lg

64. RAGOZIN, Zenaide A. *Vedic India, as embodied principally in the Rgveda* Mun. Man, Delhi, 1962, xi+457

reprint

65. RAI, S C Eponym of Bharat and his dynasty QRHS 10 (1), 1970-71, 39-44.

RV evidence

66. RAMADEVA, Acharya *Bharatavarsha ka itihasa vaidika tatha arsa parva* (Hindi)

67. RAM GOPAL *India of Vedic Kalpasūtras*

VBD II 83 78

Rev A ESTELLER, *Indica* 4 137 39, J S PADE, *JOIB* 14, 208 13, H VON STIETENCRON, *ZDMG* 118, 209, G TUCCI, *EW* 14, 249 50, VISIVA BANDHU, *Vij* 2 185 88

68. RAM GOPAL, Sastri *Kya veda men aryon aur adivasiyon ke yuddhon ka varnana hai?* (Hindi) Sk Dept Hansraj College, New Delhi

no

Rev B BHARATIYA, *Arja Mārtanda* 50 (19), 16

69. RAM GOPAL Sastri *Veda men arya dasa-yuddha-sambandhi paścatya mata ka khandana* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1970, 14+56

no description in Veda of Arya Dasa conflict, words like *d*, *d*, etc are only *gūpāścalā*

70. RAO, Vijay Bahadur. *Uttaravaidika samāja evam saṁskṛti* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

..VBD III. 82. 316..

71. RAY, Vrajadevprasad. *Aupanisadika bhārata ki sāmājika daśā* (Hindi). VJ 16 (4), June 67, 4-10.

72. SANKARANANDA, Swami. Aryan immigration to India vis-a-vis the discovery of Mohenjodaro civilization. PIHC (26th Session), 1964, 33-34.

..typography of Indus valley not the same in Vedic and MD ages
..date of the Veda : 7500 B C , MD people adopted Vedic way of life to large extent..

73. SANKRITYAYAN, Rahul. *Rgvedika arya* (Hindi). Chowkhamba, Varanasi.

74. SANTIPRAKASA. *Vaidika yuga ka sākara citraṇa* (Hindi). Vedavāṇī 14 (9), July 62, 11-15.

75. SASTRI, Amara Nath. *Vratya-samīkṣā* (Hindi). Kaviraj Fel. Vol., 1967, 36-41.

76. SEN, Chitrabhanu. Vratyas and the Vedic society. JOIB 12 (3), Mar. 63, 288-298.

..Vedic people once belonged to tribal society, they were Vratyas, gradually they broke away from tribal society, some of their compatriots still retained their old tribal organization, these latter were again adopted into Vedic society, they were called Vratyas in later period..

77. SENGUPTA, Anima. The Vedic age : its humanistic approach. Ved. Kes. 58 (1), May 71, 68-72.

..RV. seems wanted to have good things of life and share them with all the members of the tribe social and ethical value of ritual . humanum—its spiritual basis..

78. SHAHIDULLAH, M. Genealogy from Tṛtsu to Sudās. BPSC 4 (2), 1963, 57-70.

..Tṛtsu (grandson of Puru) of MBh and Pur = Tṛtsu of RV..
From T. to S., there wd. be 16 generations

79. SHARMA, Munshi Ram. *Vaidika saṁskṛti aur sabhyata* (Hindi). Granthamaram, Kanpur, 373.

80. SHARMA, Munshi Ram. *Veda aur ārya* (Hindi). GKP 20 (1-2), 1967, 65-68.

(distinction bet. Ārya and Dāsa RV I. 51.8).

81. SHARMA, R. D. *The Vedic Fundamentals*. Jana Jnana Prakashan, Delhi, 1972, 16+160.

..acc to Swami Dayananda's ideology .

82. SHARMA, U. C. The Daśarājña war. *CASS Stud.* 1, 1972, 101-126+map.

83. SHENDE, S. R. Some important points concerning the history of the Arya samaj of the Rik age. *SP*, 25 AIOC, 1969, 161-163.

84. SHUKLA, Tara *Vaidika kālina bhāratīya samāja* (Hindi). *VJ* 21 (3-4), 1972, 59-67.

85. SIDDHANTALAMKAR, Satyavrat. *Vaidika samskr̥ti ke mūla tattva* (Hindi). Chowkhamba, Varanasi.

86. SIDDHANTALAMKAR, Satyavrat; TARAPOREVALA, S. J. *Heritage of Vedic Culture*. D. B. Taraporevala Sons and Co., Bombay, 1969, 356.

Rev. : S. A. UPADHYAYA, *BJ* (27-7 69), 72.

87. SIVAPUJANASIMHA. *Dasyu kona ham?* (Hindi). *GKP* 21 (5), 255-260.

88. TALBOYS WHEELER, J. *Ancient and Hindu India: The Brahmanic Period*. Punthi Pustak, Calcutta, 1961, 200+2 maps.

reprint..

Rev. : M. SCALIGERO, *EW* 14, 117-18

89. THAKUR, A. [*vedon men bharatīya samskr̥ti*].

90. THAPAR, Romila. Presidential address : Ancient India. *PIHC* (31st Session), 1970, 15-39.

..VBD III 73-123..

91. UPADHYAYA, Baladeva. *Vaidika sahitya aur samskr̥ti* (Hindi). Sarada Mandir, Varanasi, 621.

..(third revised ed.). *VBD* III. 34. 261..

- 92 UPADHYAYA, Ramji *Rgvaidika caritra nirmanam* Sag 5 (1), 1967, 23 28
- 93 VAIDYANATH, Sastri *Vaidika yuga aur adi manava* (Hindi) Sarvadeshik Arya Pratinidhi Sabha, New Delhi
refutation of views expressed in VBD II 83 57
- 94 VAIDYANATH Sastri *Vaidika utihasa vimarsa* (Hindi) Arya Sahitya Mandal, Ajmer, 1961, 320
no hist. in Veda
Rev DHARMADEVA, GIP 14 (1) 30 31
- 95 VAJAPETY, Kishor Das *Vaidika yuga ke deva, asura aur nisada* (Hindi) *Sammelana Patrika* 50 (1), Allahabad, 1963, 13-20
RV VIII 1 13 4 clearly indicate that Nisadas fought with Aryans in Devasura-saṅgrama Dravidians had not settled down in Indus valley *bekasata* does not denote a Dravidian but one who has ample money no linga worship in Vedic age
- 96 VARHADPANDE, N R. *Rgvedatila ariya va dasyu* (Marathi) *Navabharata* 18 (7), April 65, 40 43
dark-skinned people not necessarily Dasyus several Vedic ref show that some Aryans too were dark skinned *anas*=wandering people D superhuman enemies of Aryans
- 97 VASHISHTHA, Ram Saran *Veda men pasu himsa* (Hindi) *Vedavani* 24 (1), Nov 71, 49 68
discusses writings on the subject by Western scholars
- 98 VEDA MITRA *India of Dharma Sutras* Arya Book Depot, New Delhi 1965, xlv+xi+123+176
study of DS with special ref to Gautama DS
- 99 WUESEKERA, O H de A Some prehistoric survivals in the Rgveda. *Indologen Tagung*, Vandenhoeck u Ruprecht, Gottingen, 1960, 233 238
- 100 WILSON, Johan *India three thousand years ago, or the social state of the Aryas on the banks of the Indus in the times of the Vedas* Indological Book House, Varanasi, 1963, 87
reprint of 1858 ed

101 ZIMMER, H *Altindisches Leben Die Cultur der vedischen Arier nach den Samhita dargestellt* 1972, 476

reprint, first ed , 1879

84 GEOGRAPHY

1 AGRAWALA, V S Sanskritic place-names in Afghanistan
Bharati 1 (1), 1956 57, 9-13

2 AWASTHI, B L *Pracina bharata ka bhaugolika svarupa*
(Hindi) Lucknow

3 BAJPAI, K D (ed) *The Geographical Encyclopaedia of Ancient and Medieval India* Indian Academy, Varanasi, 1967,
vii+120+7

Part I A D

Rev A Rosu, *JA* 257, 393 94

4 BHARGAVA, M L *The Geography of Rgvedic India Physical Geography of Sapta Sindhava* Lucknow, 1964, 165+6
maps

5 BHARGAVA, P L *Vedon men bhaugolika evam aitihasika samketa* (Hindi) *VJ* 21 (3 4), 1972, 39 43

attempts identification of rivers in RV Vedic people familiar
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6 BHATTACHARYA, Pranab Kumar Eastern India - its
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7 BHATTACHARYA, S S Geography of the Rgvedic India
MR 113 (3), Mar 63, 210 215

phys cal features of Rgvedic India diff from the present ones
jana, vis grāma

8 CHAUDHURI, B C Taksasila—the ancient seat of learn-
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9 DESHMUKH, P R *Rgvedatila nadya* (Marathi) *Navabha-
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10 DEY Nundo Lal *The Geographical Dictionary of Ancient and Medieval India* Mun Man Delhi, 1971, xvi+262

11 GODBOLE, N N Rgvedic Sarasvatī *ABORI* 42 1961 (1963), 1-41

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12. GUHA, Devaprasad *Sarasvatī and Burma* M Shahidullah *Fel Vol*, 1966, 173 180

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13 GUPTA, Sundar Lal *Bharatīya nadiyan eka dṛṣṭikona* (Hindi) *VJ* 14 (4) June 65, 13 17

14 INDRAS *Lost Sarasvatī* Sardar Patel Univ, Vallabh Vidyanagar, 1968 xxi+285+map etc

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Rev B K. MAJUMDAR, *QRHS* 8 (2) 124 25 K. A. N. *BITCM* 1968 (1) 185-86

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17 KUNHAN RAJA, C India's border as depicted in Vedas and Purānas *United Asia* 15, Jan 63, 9 13

18 LAW, B C *Historical Geography of Ancient India* Soc Asiatique, Paris, 1968 vii+427+3 maps

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19 LOHANI, Bhaskarananda *Vaidika as a aur himalaya* (Hindi) *Tripathaga* 9 (4), Jan 64, 61 64

20 MIRASHI, V V Location of the Naimisa forest. *Pur* 10 (1), 1968, 27-34 (Marathi version 'Naimisaranya sthanaca sodha', VSMV 1968, 1969, 24-31)

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21 MISHRA, Harimohan *Sindhu aur sarasvati* (Hindi) *Parisad-Patrika* 7 (1), April 67, 9-12

22 MYLIUS, Klaus Geographische Untersuchungen zur Entstehungsgegend des Satapatha Brahmana *WZUL* 14, 1965, 759-761

22A NIGAM SHARMA *Sapta sindhava eka vislesana* (Hindi) *GKP* 18, 567-71, 595-96

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24 PANDEYA, Rajendra Bihari Naimisaranya in literature. *JAOS* 84, 1964, 405-408

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25 PARADKAR M D A note on Sadanira in the Satapatha Brahmana *JASBom* 41-42, 1966-67, 78-79

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26 PATHAK M M The Himalayas through the ages *SP*, 26 ICO, 1964, p 193

27 RAHURKAR, V G *Pracina varmajatila Himalaya* (Marathi) *Himalaya darsana*, D R. B Samstha, Poona, 1963, 23-26

28 RAJESHI, Dhanyakumar *Vaidika erani sramanika sahitya on ke bhugola varnana* (Hindi) *VJ* 20 (7), Oct 71, 30-35

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31. RAY, Vrajadeva Prasad. *Aupanisadika bharata ke pūrva eram daksinī pradeśa* (Hindi). *VJ* 13 (7), Sept. 64, 17-19

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32. RAY, Vrajadeva Prasad. *Aupanisadika bharata ke nagara* (Hindi). *VJ* 13 (10), Dec. 64, 5-8; 10

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45 TRIPATHI, Maya Prasad *Development of Geographic Knowledge in Ancient India* Bharatiya Vidya Prakashan, Varanasi, 1969

46 YASODA DEVI, V Ganga and Yamuna *SVUOJ* 4 (1-2), 1961, 44-54

47 YASODA DEVI, V Sarasvati through the ages *JIH* 41 (2), Dec 63

48 YUDHISTHIRA, Mimamsaka *Vaidika saptasindhu samk-sipta vivecana* (Hindi) *Vedavani* 23 (5), Mar 71, 27-32

XIX INDUS VALLEY CIVILIZATION

85 INDUS VALLEY CIVILIZATION (GENERAL)

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9. BANERJI, Adris Origins of civilization in S. E. Rajasthan. *JOIB* 15, Dec. 65, 180-196.

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24. CASAL, J. M. *Fouilles d'Amri* [Publ. de la Commission des fouilles arch., Paris, 1964.

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Rev. A. PARROT, *Syria* 47, 206-07, R. E. M. WHEELER, *Antiquity* 44 (173), 71-72.

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32 CHOWDHURY, K A Plant remains from pre- and proto historic sites and their scientific significance *S and C* 31, April 65, 177-178

33 CHOWDHURY, K A Archaeological plant remains from pre- and proto historic periods as a source of history of sciences *IJHS* 4 (1 2) 1969, 5 10

wheat and barley recovered from Har and MD MD yielded *Hordeum vulgare* var *nudum* and Har *Hordeum vulgare* var *hexastichum* (rice mentioned in *AV*) in add to cereals cotton can be traced back to IV civil some cotton cloth and cotton strings recovered from MD

34 CLARK Grahame *World Prehistory A New Outline* CUP, 1969 xvi+331+maps, pl etc

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Rev Sonia COLE *Man* (1962) 123, R E GREENCO, *AA* 72, 929 32

35 CORNWALL, P B On location of Dilmun *Bull of American School of Oriental Res* 103

36 COUBORN, Rushton *The Origin of Civilised Societies* Princeton Univ Press, 1969, xiv+200

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37 DALES, G F A search for ancient seaports *Expedition* 4, 1962, 2-10, 44

38 DALES, G F Harappan outposts on the Makran coast *Antiquity* 36, 1962, 86 92

presence of 'mature' Harappans along the coast as far west as the Dasht valley, the present border bet Pakistan and Iran

39 DALES, G F The role of natural forces in the ancient Indus valley and Baluchistan *Anthropological Papers* 62, Univ of Utah, 'Civilization in Desert Lands', Dec 62 30 37

major climatic change did not occur climatic fluctuation was not a contributory cause of the downfall of MD

40 DALES, G F The mythical massacre at Mohenjo Daro *JORM* 31, 1961 62, 32 39 (Also in *Expedition* 6 3, 1964, 37-43)

. cause of the decay of MD and H. civil. is vagaries of the Indus rather than pressure of invaders of whose existence we have little positive evidence, enemy of Harappans was Nature aided and abetted by Harappans themselves who accelerated the spoliation of the landscape thro improper irrigation practices, and by denuding the watersheds thro overgrazing and deforestation

41. DALES, G. F. New investigations at Mohenjo-Daro. *Archaeology* 18, 1965, 145-150

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43. DALES, G. F. Re-opening Mohenjo Daro excavations. *ILN* 246 (29-5-65), 25-27.

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47. DANI, A. H. (ed). Timargarh and Gandhara Grave culture. *Ancient Pak.* 3, 1967, 1-407.

. Indus civil. is a growth of the Indus system—a gift of the Indus founded on the technology of the intensive cultivation of land irrigated by flood water, it was this rich harvest whi was exploited by a mercantile class well established in cities on river highways..

48 DATTA, J M Rate of population growth during the Harappa civilization *MR* 113 (2), 1963, p 162

49 DE CARDI, B British expeditions to Kalat, 1948 and 1957 *Pak Arch* 1, 1964, 20-29.

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52 DIKSHIT, K N Glimpses of proto historical culture in Rajasthan *The Researcher* (*Bull of Raj Arch and Museums*) 2, Jaipur, 35-38

53 DIKSHIT, K N Harappa culture and its aftermath *Archeo civilizations* 3 4, Dec 67, 27-36

54 DUTTA Bimal Chandra Rupar, the ancient town of Harappan settlers in East Punjab *Ethnos* 35, Stockholm, 1969, 123-141

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55 ECOCHARD, Michel The Mohenjo Daro Museum, Pakistan *Museum* 17, Paris, 1964, 141-145

56 ERLÉNMEYER, M L und H Über Beziehungen des Alten Orients zu den frühindischen Stadtkulturen *Anthropos* 62, 1967, 245-246

(from *Archiv für Orientforschung* 21, Graz, 1966 21-31) finds in Iran and Mesopot. confirm such ties

57 "Excavations at Kot Diji" *Pak Arch* 1, 1964, 29-43 (Also in *Manchester Guardian*, 28-2-1958, p 9)

58. FAISSERVIS (Jr.), W. A. The Harappan civilization : new evidence and more theory. *American Museum Novitates*, No. 2055, New York, 1961, 27-30.

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59. FAIRSERVIS (Jr.), W. A. Baluchistan find : ruins of a 4000 year old culture still stand in West Pakistan. *Natural History* 70, New York, 1961, 22-29.

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61. FAIRSERVIS (Jr.), W. A. The Harappan civilization of the Indus valley. *Am. Philos. Soc. Year Book* 1960, 1961, 554-557.

62. FAIRSERVIS (Jr.), W. A. Problems in post-Harappan archaeology in the lower Indus valley and Baluchistan. *JMSUB* 15 (1), 1967, 25-36.

..IV civil. in a state of decline when it finally collapsed, gradual population movement out of the valley. Har. was not only the latest phase of a long development within the Indus valley, but most probably the shortest lived much of the peculiar cultural form of Har. civil. was evolving in the Indus valley prior to the birth of that particular civil., true reason for the decline of Har. civil. lies in socio-economic sphere rather than in climatic or tectonic area..

63. FAIRSERVIS (Jr.), W. A. The origin, character, and decline of an early civilization. *American Museum Novitates*, No. 2302, 1967, 1-48.

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64. TATAH SINGH. *Sindhusabhyata*. Sag. 8 (4), 1969.

65. FISCHER, K. *Industal-Kultur*. Ullstein Kunstgeschichte 19, Berlin, 1964, 119+fig., etc.

66. *Five Thousand Years of Art in Pakistan* An Exhibition sponsored by the German Arts Council, Central Museum, Utrecht, 1963, 160+81 illustr

F. A. KHAN on Indus Valley civilization

67 GABEL, Creighton *Man Before History* Prentice Hall Spectrum Book, S-92, 1964, vi+183

stage 6 urbanization (by COTTRELL)—ref to Indus civil

68 GHOSH, A The problems of the protohistoric cultures of India and their authors *PICO* (25th Session) 4, Moscow, 1963, 26-29

(1) extension of geographical horizon of Har culture, (2) discovery of extensive chalcolithic cultures in Central India and Deccan (3) PGW cir 1000 B C in Panjab and Western U P belonged to Indo Aryans (4) no evidence to show that Dravidians inhabited the whole of India in proto hist times, (5) post chalcolithic Iron age megalithic culture of South India (latter half of 1st mill B C) represents Dravidians

69 GHOSH, A Archaeology in India *Expedition* 6 (3) 1964, 12-17

70 GHOSH, A The Indus civilization its origins, authors, extent, and chronology *Indian Prehistory* (pub DCRI), Poona, 1965, 113-156

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71 GOETZ, H Pre British irrigation and drainage installations in India *JB des Sudas Inst* 1966, Univ Heidelberg, 1967

ref to aqueduct of the ritual bath of MD see VBD III 82 129

72 GOSWAMI, K G *Pragaitihasika mohenjodaro* (Bengali) Calcutta Univ 1961, 189+pl and maps

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73 GUPTA, Kalyan Priya Faunal bearing of Harappan remains *JOIB* 18 (12), 1968 32-39

74 GUPTA, S P, SHCHATENKA, E Y New evidence of Harappa culture in Soviet Central Asia *Bharati* 10-11, 1970, 190-197.

75 HAJRA, S *Essays on Harappa culture* Subanarekha, Calcutta, 1970, 97

Rev Ed, *Antiquity* 45 (177) 60

76 HANDA, Devendra The ochre ware and copper hoards' problem *SP*, 23 AIOC, 1966, 34-36

it is tentatively suggested that the ochre ware people were the Harappans driven away from their original homes (the nuclear zone) by their own brethren (the second wave) copper hoard implements belonged to the aboriginal people of the area in wh the driven-out Harappans then settled see 78 below

77 HANDA Devendra Protohistoric culture complex of Panjab *SP*, 24 AIOC 1968, 161 62

pre Har , Har , post Har see *VBD III* 82 143

78 HANDA, Devendra Harappans, ochre ware and the copper hoards *ABORI* 51, 1970 (1971), 206 09 (Also in *EW* 18 1 2 1968, 147-150)

see 76 above

79 HARIHARAN, K V Seafaring in the protohistoric period of Indian history with reference to the Western coast of India *JBomU* 33, 1 and 4, 1967, 76 80

(1) Har civil. (2) Ved c and post Vedic (up to 6th cent B C) (3) various early chalcolithic or late neolithic cultures

80 HASANAT AHMED Syed Mohenjo Daro, citadelle d une civilisation disparue *France Asie* 13, No 123, 1956, 95 96

81 HASANAT AHMED, Syed Nouvelles decouvertes sur la civilisation de l Indus *France Asie* 15 No 145, 1958, 272 274

82 HERAS, H Tradiciones primitivas en la India *Ecclesia* 8 (33), 1947, p 2

83 HERAS, H Education in the Indus valley *Ed Quart* 5, New Delhi, 1953 249 251

84 HERAS, H *Studies in Proto Indo Mediterranean Culture* Vol I

VBD II 85 40

Rev J BOTTERO, *RHR* 146 (2), 241-43

- 85 *The Indian Express* "Ancient Furrows" 28 2 1969,
p 6

traces of agr cultural civil anter or to Har period found at
Kalibangan in Ganganagar dist

- 86 JAISWAL, O P The Indus culture and its legacy *PIHC*
(30th Session) 1969 38 39

cities of Indus based on class division and populated by rulers
(possibly priests) traders and craftsmen who lived on the
surplus produced by peasant communities fusion of Indus and
Aryan cultures the first Brahmins of the Vedic culture were a
result of interaction bet Aryan priesthood and ritually superior
Indus priesthood Indus culture gave Aryans knowledge of art
and state craft

- 87 JARITZ, K *Vorarisches Indien* Urban Bucher, 129,
Stuttgart, 1970 140+30 drawings+8 pl

- 88 JALILARI, A S Growth of early urban settlements in the
Sutlej Yamuna Divide (Prehistoric and early historic periods)
National Geographical Journal of India 8 (1), 1962, 1 24

- 89 JOSEPH, P Libby's clock and Harappa *Times of India*
(4-4 1965), p 5

LIBBY : radio carbon dating machine end of Har civil at MD
about 2000 B C late Har level of Kalibangan bet 2095 and
2045 B C similar level at Lothal 1900 B C no clue to beginn
ings of Har civil see 92 below

- 90 JOSEPH P The relative chronology of Harappa *TC* 12,
1966, 319 354

see 91 above

- 91 JOSEPH P Duration of Harappan culture *Times of*
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(carbon 14 technique dates are open to question)

- 92 JOSHI J P The comparative stratigraphy of the proto
historic culture of Indo Pakistan Subcontinent *The Eastern*
Anthropologist 15 (3), 1962, 2 35

- 93 JOSHI, J P Late phase of the Harappa culture *Journal*
of the MP Itihasa Parishad 5

94 KHAN, F A Before Mohenjo Daro new light on the beginnings of the Indus valley civilization from recent excavations at Kot Diji *ILN* 232, 24 5 1958, 866 867

95 KHAN, F A Archaeological activities in Pakistan, 1948-1955 *Annual Bibl of Ind Arch* 16 Leiden, 1958, xlv i liv

96 KHAN, F A Kot Diji *Pak Quart* 8 (1), 1958, 13 19

97 KHAN, F A *Preliminary report on Kot Diji excavations 1957 58* Dept of Arch, Pakistan 1959, 20

98 KHAN F A Indus valley civilization *Vision* 11, Karachi, Nov 62, 23 32

99 KHAN F A Archaeology in Pakistan *Expedition* 6 (3), 1964, 2-11

ref to IV civil Indo Aryan invasion and Har culture relation remains unclear Har c t es had suffered considerable decline in material prosperity

100 KHAN, F A Dans les cites mortes de la vallee de l'Indus *Archeologia* 8 1966, 74 79+fig

101 KHAN F A *The glory that was Mohenjodaro* Dept of Arch, Pakistan, 1967, 20+illustr

102 KHAN, F A *The glory that was Harappa* Dept of Arch, Pakistan 1967, (chiefly illustr)

103 KHAN, K SOS fur Mohenjo Daro *Antike Welt* 2 (2), 1971, 55 56

saving of the site is in danger

104 KHATRI A P A century of prehistoric research in India *As Perspectives* 6 (12), 1962 63 169 185

105 KRAMER S N Die Suche nach dem Paradies Dilmun und die Indus Zivilization *WZMLU* 12, 1963, 311 312

see 106 below

106 KRAMER, S N The Indus civilisation and Dilmun, the Sumerian Paradise Lost *Expedition* 6 (3), 1964, 44-62

. D, a land frequently mentioned in Sumerian texts and glorified in Sumerian myth, may turn out to be Indus land or at least some part of it (D described as "the place where the sun rises"—therefore, located to the east of Sumer—and as "prosperous land dotted with great dwellings"), two facts of Indus civil especially significant for its identification with D—cult of a water deity and sea faring ships, the God most intimately related to D is Enki (=great Sumerian water god)—(there is some reason to surmise that the rise of Indus cities was in the nature of a cultural 'explosion' or 'revolution' due to arrival in India from Mesopot of a new ethnic group wh had already attained a high degree of civil, about 2800 B C, they must have been one or another of Mesopot. peoples subjugated by Sumerians, viz, Ubaidians—Indus people must have had a well-developed system of writing consisting of some 400 pictographic signs with conventionalized syllabic values—also schools with a formal system of education)

107 LAL, B B A new Indus valley provincial capital discovered—excavation at Kalibangan in Northern Rajasthan. *ILN* 240, 24-3 62, 454-457

108 LAL, B B A picture emerges—an assessment of the carbon 14 datings of the proto-historic cultures of Indo Pakistan sub-continent *Acient India* 18-19, 1962-63, 208-221.

no carbon 14 determination for early levels of Har civil., but its end at Kalibangan took place in about 2000 B C, at Lothal in 19th cent B C, at Moh in about 1700 B C

109. LAL, B B A decade of pre-historic and proto historic archaeology in India, 1951-1960. *Asian Perspectives* 7, Hongkong, 1963, 144-159

110 LAL, B B A deluge? which deluge? Yet another facet of the problem of the copper hoard culture. *AA* 70, 1968, 857-863

"copper hoards—in the Gangā valley attributed to invading Aryans (HEINE GELDERN), or to Harappan refugees (PIEGOTT), or to indigenous people (LAL)—hoards associated with the so-called Ochre Ware (prior to c. 1200 B. C.)—ref to flood in *SPBr* I 8 1 16 and *Pur*—can they be correlated with arch facts connected with the Ochre Ware potterds?

111. LAL, B B. Fresh light on the Indus civilization. *S and C* 35, Jan. 69, 15-16.

- 112 LAMBERG-KARLOVSKY, C C Archaeology and metallurgical technology in prehistoric Afghanistan, India and Pakistan *AA* 69, 1967, 145-162

sophisticated technology of metal working in copper and bronze known to Indus civil people for origin of this metallurgical technology, we have to look toward Iran and Mesop

- 113 LAMBRICK, H T *Sind, a general introduction* Sindhi Adabi Board, Hyderabad (Sind), 1964

some kind of irrigation practised by IV civil people but direct evidence is lacking L has a somewhat different interpretation

- 114 LAMBRICK, H T The Indus flood plain and the Indus civilization *Geographical Journal* 133, Dec 1967, 483-495

- 115 LAMBRICK, H T Stratigraphy at Mohenjo Daro *JOIB* 20 (4), June 71, 363-369

- 116 LEEMANS, W F Additional evidence for the Persian Gulf trade and Meluhha *JESHO* 11 (2), 1968 215-226

M. — 'Meccha' when Indo Aryans already inhabited a great part of India the peninsula of Gujarat was perhaps a last bulwark of Indus civil (also by the author *Foreign Trade in the Old Babylonian Period*, Leiden 1960)

- 117 LESHNIK, L S Prehistoric exploration in North Gujarat and parts of Rajasthan *EIV* 18 (3-4) 1968, 295-310

sites of Har civil

- 118 LESHNIK, L S The Harappan 'Port' at Lothal another view *AA* 70 (5), 1968, 911-922.

(a large artificial basin adjacent to Lothal interpreted to be a mooring station for merchant vessels the settlement itself as an *entrepôt* for trade with Mesop) acc. to author Lothal, not a port a basin of irrigation for agriculture and source of drinking water a note by K. H. JUNGHANS

- 119 VAN LOHUIZEN DE LEEUW, J E Note sur un groupe de constructions se trouvant dans la zone H R de Mohenjo-Daro *Arts Asiatiques* 2 (2) Paris, 1955, 145-149

- 120 VAN LOHUIZEN DE LEEUW, J E *De protohistorische culturen van Voor-Indië en hen datering* E J Brill, 1960, 38

deals especially with Copper Hoards a sequence of 40 discoveries since 1882, consisting of more than 600 objects C H were pre Aryan and immediately preceded PGW fortresses of Har culture were not conquered by Aryans but by pre Aryan people who are related to the population of chalcolithic settlements in the rest of India during 2nd mill B C fortresses conquered by Aryans were the fortresses which were patched up by the chalcolithic conquerors of Har

Rev J F STAAL *JOAS* 81 65

- 121 MALLOWAN, M E L [Rev of *VBD* II 85 107]
Antiquity 29, 1955, 199 202

Aryans had already begun to participate in the prosperity of Indus civil rather than its so called decline

- 122 MARLOW, A N The cities of the Indus *History Today*
17, 1967, 518-524, 602 609

- 123 MATE, M S Harappan fortifications a study *IA*
(3rd Series) 4 (1-4), 1970, 75 84

earliest Indian manifestations of military engineering, their strategic significance fortifications of Har were local security measures, forts and fortifications did not play any role in IV polity and Indus military system economic interrelationship having roots in geographical homogeneity led to basic unity of IV civil military might was only a complementary factor

- 124 MEHTA, M D *Lothala men puratatthanvesana* (Hindi)
VJ 12 (5), July 63, p 9

- 125 MEHTA, R N Lothal—a place-name *JOIB* 15 (3-4),
1966, 457-458

(*lotha* = dead body Lothal = Mound of the Dead cf MD)
author suggests *lotha* > *losta*, Lothal = of clods, 'of the mound

- 126 MISRA Second thoughts on Indus civilization *Shakti*
2 (3), Mar 65, 6 8

author suggests following sequence (1) Austro Asiatic culture of Agni Rik Irāṇi-māta (2) Varuna IV Rājanya, (3) Aryans with Indra and Soma St Asya (4) then Indus culture with its phallic cult Śiva and IV

- 127 MISRA, V D The archaeological sequence of the upper Ganga valley *PHIC* (30th Session), 1969, 39 40.

(1) Late Har before 1500 B C, (2) OCP 1500 B C — middle of 13th cent B C, (3) Plain Black and Red Ware middle of 13th cent B C to middle of 12th cent B C, (4) PGW middle of 12th cent B C to 600 B C, (5) VBP Ware 600 B C to 1st cent. A D

128. MISRA, V N *Cultural significance of three copper arrow-heads from Rajasthan, India J N E Stud* 29 (4), USA, 1970, 221-232

analogies with Indus civil. and civil outside India 2565-2110 B C

129. MODE, H *Das frühe Indien* Bohlau, Weimar, 1960, 267+illustr, etc

see VBD II 83 60 (MODE *Indische Frühkulturen und ihre Beziehungen zum Westen*, Basel 1944)

Rev F HANČAR, *WZKM* 56, 332 33 R D JUNG, *EAZ* 4, 93 93, W KIRFEL *OLZ* 57 (1962), 180 82 M MAYRHOFER *AIOAL* 3, 234 53, W RUBEN, *DLZ* 83 (1962) 879 88

130. MODE, H Tiger- and lion-cultures reflected in archaeology and folklore *PICO* (26th Session) 3 (2), 1970 847 851

tiger lore corresponds to the prehist cultural traits (wh the author has quoted from early Western Asian sources), a prehist. leopard/ tiger culture has preceded an early hist lion culture not only in Asia, but also in India therefore, Har culture must be more archaic than Sumerian culture

131. MOOKERJI, R K Indus valley civilization *The March of India* 11 (2), Feb 59, 14-17

132. MUGHAL, Mohammad Rafique *The Early Harappan Period in the Greater Indus Valley and Northern Baluchistan (c 3000-2400 B C)* Penn Univ, 1970, 425

doctoral diss

133. NANAVATI, J M Problems of chronology of Harappan sites in Gujarat *JOIB* 11 (4), June 62, 421-427

beginnings of Har settlement at Lothal 2000 F C at Rangpur and Rojhadi 1800 B C, at Prabhas 1500 B C

134. NIGAM, J S Unique potsherd from Rupar *JOIB* 20 (4), June 71, 370-371.

this potsherd = a link bet the Harappans and the pre-Harappans

- 135 O'FLAHERTY, Wendy Doniger In defence of Sir John Marshall *JTS* 2 (1), Part I, April 70 277-285

examines crit of M in *The Birth of Indian Civilization* by ALLCHINE (*VBD* III 82 8) and *The Indus Civilization* by WHEELER (*VBD* II 85 107)

- 136 "The Peabody Museum expedition to West Pakistan, 1955" *Pak Arch* 1, 1964, 34 36

137. P I B Indus valley civilization—excavation at Lothal *MR* 104, Sept 58, 219-222

- 138 PIGGOTT, Stuart (ed) *The Dawn of Civilization the First World Survey of Human Cultures in Early Times* Mc Graw Hill Book Co , New York, 1961, 404 + 13 chronological charts, etc

ch 8 ' Ancient India—the civilization of a sub continent ', by R E M WHEELER Indus civil regarded as a local development cir 2500 B C , in wh an as yet unidentified hill people were able to adapt to riverine conditions following the example of Sumerians, shortly after 2000 B C , the IV civil broke thro the desert jungle barrier to the East and South of Indus valley and colonised both the upper part of the Ganga Yamuna Basin and the west coast of India north of Bombay the civil disappeared in its homeland cir 1500 B C as a result of an invasion, possibly of the Aryans but survived in a backward form across the ecological barrier

Rev Irving ROUTE, *AA* 64 888-892

- 139 PLENDERLEITH, H J Mohenjo-Daro a 5000 year old heritage threatened with destruction *Unesco Courier*, June 65, 22 26

- 140 POSSCHL, Gregory L The Mohenjo-daro floods a reply *AA* 69, 1967, 32-40

(abandonment of ancient cities of Indus valley on account of those settlements having been engulfed by a sea of mud that accumulated behind a naturally formed dam across the Indus river cf 40-42 above and 148 150 151 below) P finds this theory lacking in two respects (1) evidence for the dam is extremely thin and cd be accounted for in other ways, (2) even

if the dam did form, it cd. not have led to the abandonment of the whole of Indus valley P suggests that the cities and settlements were abandoned because the Harappans were over utilizing their land and that they sealed their own fate with the patterns of subsistence wh. they chose to use (IV civil. spans a time period of less than 1000 yrs., bet. 2500 and 1500 B C., "mature" Harappan 2200 1750 B C., IV civil oriented toward a riverine life, canal irrigation not practised, cause of the end of the civil is somehow tied to the peculiarly urban and mass techniques of production) see 153 below.

141. PURI, K. N. Lothal, an Indus valley site in Saurashtra *Indologien-Tagung 1959*, Vandenhoeck u. Ruprecht, Göttingen, 1960, 51-57.

142. PUSALKER, A D Horse in protohistoric India *Bh. Vid* 20-21, 1960-61 (1963), 237-241.

. IE's knew the horse and domesticated it in their original home before their separation, the Aryans brought it to their settlements in Iran about 4000 B C., the occurrence of horse in proto hist. period in the regions surrounding Indus valley, coupled with the fact that analogous animal like ass and a carnivore like cat were domesticated there, renders the existence of horse in ancient I V. quite probable, skeletal remains and clay representation of horse in IV finds an advance party of Aryans perhaps formed part of the population of ancient I V

143. PUSALKER, A. D. Pre Harappan, Harappan, and post-Harappan culture and the Aryan problem *QRHS* 7(4), 1967-68, 233 ff.

. identifies Sothi culture with Rgvedic people see *VBD* III 82 305

144. PUSALKER, A D. *Harappāpūrva, harappā ani harappottara samskr̥ti* (Marathi) *Samskr̥ti-Sugandha*, Poona, 1970, 103-115.

. Har civil represents a later stage of the Vedic civil. itself see 143 above

145. RAIKES, R. L., DYSON, R. H. The prehistoric climate of Baluchistan and Indus valley. *AA* 63, April 61, 265 281

. available zoological and botanical evidence does not support an inference of large true forest areas based on heavier rainfall, on the contrary, it indicates an environment little changed from that

of the present day, drainage system at MD not adequate for storm-water, evidence of burnt bricks (for plentiful fuel and rainfall) has little validity thesis re desiccation of Indus valley not supported by sufficient evidence (of course, hydrographic evidence does point to serious alterations in the natural environment of Indo Baluchistan region)

- 146 RAIKES, R L The end of the ancient cities of the Indus civilization in Sind and Baluchistan *AA* 65 (3), June 63, 655-659

the end of IV civil cd have been brought about or accelerated by natural causes coastal uplift (wh occurred mainly in chalcolithic times) and other changes (wh affected the drainage situation in IV) were at least a contributory cause of the end of Indus civil no major climatic changes occurred during that period..

- 147 RAIKES, R L Physical environment a hydrological approach *EIV* 15, 1964 179-193

destruction of Har civil thro repeated floods

- 148 RAIKES, R L The end of the ancient cities of the Indus *AA* 66, 1964, 284-299 (Also in *Ancient Pak.* 66 2, 1964, 284-300, summary in *Anthropos* 59, 1964, p 275)

(1) brief summary of present knowledge, (2) existing view (viz, that the end was due to invasion) open to doubt, (3) rev of present evidence for dating of Har civil conclusions the uplift and associated earth movements caused the destruction of Har civil in about 1500 B C or at a much earlier date, no evidence of stagnation of culture, on the contrary, dogged determination and creative energy sufficient to account for seven rebuildings of MD evidence of geomorphology and hydrological engineering supports the claim of a short duration of Har civil (arch. evidence not inconsistent with this view)

- 149 RAIKES, R L Concerning the ancient cities of the Indus an emendation *AA* 66, 1964, p 1396

clarification of a statement in 148 above re inundations and ult

- 150 RAIKES, R L The Mohenjo-daro floods *Antiquity* 39 (155), 1965, 196-203

- 151 RAIKES, R L The Mohenjo daro floods — further notes *Antiquity* 41, 1967, 64-66, 309-310

..H. T LAMBRICK's views of the subject : *Antiquity* 41, p. 228;
R.'s riposte on 309 310..

152. RAIKES, R. L. *Water, Weather and Prehistory*. John Baker, London, 1967.

153. RAIKES, R. L., DALES, G. F. The Mohenjo-Daro floods : a rejoinder. *AA* 70, 1968, 957-961.

. apropos 140 above P seems overanxious to reject totally the "natural disaster" theory, but that theory is founded on observable scientific "facts" incomplete as they admittedly are at present .. dating and chronology of IV civil based on three major considerations (1) relative chronology of Indus Baluchistan cultures, (2) absolute dating by C-14, (3) correlation of Indus and Mesop chronologies and hist events P's insistence on 2250 B C as the upper limit for "mature Harappan" is untenable, "mature" Har must have ended closer to 1900 than to 1700 B C . the "flood theory" for the end of MID and the central Indus region (proposed by R and supported by D) is but part of a much larger and more significant picture of "natural disasters" that apparently confronted and defeated the populations of both Baluchistan and IV, much recent evidence to support this theory, the socio economic and cultural factors that certainly were involved in the final demise were brought about, or at least intensified, by the natural disasters, the "leaking dam" theory best satisfies both arch and geomorphological conditions

154. RAIKES, R. L. Kalibangan - death from natural causes. *Antiquity* 42, 1968, 286-291 + 3 pl

155. RAJAGOPALAN, K. Health and recreation in Indus valley. *Educational Miscellany* 1, Agartala, Mar. 65, 68-70

156. RAO, S R. The excavations at Lothal . *Lalit Kala* 3-4, New Delhi, 1956-57, 82-89.

157. RAO, S. R. New light on the Indus valley civilization. *March of India* 11, New Delhi, Sept. 59, 3-8.

158. RAO, S. R. The earliest dock in the world . *The Onlooker* (Annual), Bombay, 1960-61.

159. RAO, S R. New light on the Indus valley civilization : seals, drains and a dockyard in the new excavations at Lothal in India. Part I. *JLN* (25-2-1961), 302-304

160. RAO, S. R. Maturity and declining of the Indus valley civilization : religion and industry revealed in excavations at Lothal. Part II. *ILN* (11-3-1961), 387-389.

161. RAO, S. R. Further excavations at Lothal. *Lalit Kala* 11, April 62, 14-30

civil of 2450-1700 B C ; commercial contacts with Sumer;
L = replica of MD, more Indus seals, represents a new development of Har. civil .

162. RAO, S. R. Excavation at Rangpur and other explorations in Gujarat. *Ancient India* 18-19, 1962-63, 5-207.

(with contributions by B. B. LAL, BHOLA NATH, S. S. GHOSH, and KRISHNA LAL) Har. parallels .

163. RAO, S. R. Shipping and maritime trade of the Indus people. *Expedition* 7 (3), 1965, 30-37. (Also in *SP*, 26 *ICO*, 1964, 204-205).

Harappans came to Kathiawar by sea route in two waves; they made a peaceful penetration

164. RASHMI. *Ghaggara ghati men sindhu-sabhyatā ke avaleṣa* (Hindi). *Tripathagā* 10 (1), Oct. 64, 85-86.

165. RILEY, Carroll L. *The Origins of Civilization*. Southern Illinois Univ. Press, 1969, xii+243+charts, illustr., etc.

eleven civilizations dealt with, among them, IV civil.

Rev. : H. T. WRIGHT, *AA* 73, 414-15

166. SAHNI, M. R. Bio-geological evidence bearing on the decline of the Indus valley civilization. *Journal of the Palaeontological Society of India* 1, Lucknow, 1956, 101-107.

167. SALI, S. A. The Harappa culture as revealed through surface explorations in the central Tapti basin. *JOIB* 20 (2), Dec. 1970, 93-101+2 pl.

168. SANKALIA, H. D. From food collection to urbanisation in India. *Indian Anthropology* (Asia Publ. House), Bombay, 1962, 66-104.

169. SANKALIA, H. D. Protohistory in India. *Bh. Vid.* 20-21, 1962, 232-236. (Also in *J-AC* 11, 355-60).

see *VBD* III 82 344 geographical extent of Har civil, Har civil was maritime, not merely land locked, Indian in origin, motifs like bull, pipal leaf, bet 2500 and 1800 B C, Aryans arrived in India about 2000 B C, PGW culture (1000 800 B C) closely associated with sites mentioned in *MBh*, probably product of *MBh* people

170 SANKALIA, H D Archaeology in India during the year 1965 *Indica* 3 (2), 1966, 85-94

Har civil

171 SANKALIA, H D Kot-Diji and Hissar III *Antiquity*, 1969, 142-144.

172 SANKARANANDA, Swami *History of Mohenjo Daro and Harappa* Abhedananda Acad of Culture, Calcutta, 1965, xiii + 176

173 SAXENA, Kishore Kumar End of Harappa civilization an appraisal of the data *I-AC* 17 (3), July 68, 26 35

five theories re origin and end of Har civil outlined and examined, none of them tenable acc to S, process of disappearance of Har civil was slow, the civil moved gradually from NW to SE, floods, decline in material prosperity, increase in population, and assimilation with Gangetic peoples contributed to its decline

174 SCHMOKEL, H Zwischen Ur and Lothal *FF* 40, 1966

see *VBD* III 90 53

175 SEN, Benoy Chandra Harappan culture in Rajasthan, and Vedic and Epic traditions *SP*, 26 *ICO*, 1964, 221-222

traces of Sarasvatī and Drśadvatī in dried up river beds in Bikaner region

176 SHAH, Priyabala Archaeology in India *SPP*, 9 (2), Aug 69, 78-82, 10 (1), Feb 70, 1 6

ref to Har Rangpur, Lothal excavations

177 SHARMA, Y D Past patterns in living as unfolded by excavations at Rupa *Lalit Kala* 1 2, 1955 56, 121-129

178 SHARMA, Y D *Protohistoric remains archaeological remains, monuments, and museums* 26 *ICO*, New Delhi, 1964, 42.

179 SINGH, Hardial. Harappan relics under Chandigarh
Times of India (1-2-70)

four skeletons, a cornelian bead, copper rings, faience bangles,
monotonous ochre-coloured pottery and riverbed sand site belongs
to decadent Har civil

179A SINHA, B P The bearing of recent archaeological
discoveries on proto Indian history *JBRS* 46, 1960, 257-62.

see *VBD* III 81 165

180 SINHA, B P Rise and fall of the Indus valley civil-
isation in the light of West Asiatic archaeological discoveries.
JBRS 46, 1960, 267-275

near about 2000 B C, cities of Har civil were subjected to
natural calamities (like flood), this might have been taken adva-
ntage of by some bordering village communities, or even local
resistance might have been organized against the monotonous and
monolithic administration of Har rulers, these movements coin-
cided with the great racial movements in the wake of wh. the
Aryans entered India

181 SINHA, B P Presidential address Ancient Period.
PIHC (24th Session), 1961, 15 30

see *VBD* III 82 380 ref to progress of res. re Har
civil.

182 SOUNDARA RAJAN, K V Community-movements in
protohistoric India *JOIB* 12 (1), Sept 62, 69 82

see *VBD* III 82 387

183 SPIVACK, MORRIS J A *A World of Contradictions, the
Indus Valley Culture* Bayonne, New Jersey, 1957, 62

184 STUCKENRATH, R, DALES, G F University of Penn-
sylvania Radiocarbon Dates X *Radiocarbon* 9, 1967.

gives newest dates from the 'latest mature Har' level at
MD

185 SURAJ BHAN The 'late' phase of Harappa civilization.
VII 2, Sept 1964, 344-352.

..1000 B C - 1300 B. C..

186 VAJAPeYI K D *Bharata men adhunika puratattva anvesana* (Hindi) *Madhyabharati* 1 (1), 1958 17 23

ref to IV civil

187 VARMA Kailash Chandra Antiquity of the Indus civilization *A N Jha Fel Vol*, 1969 97 135

arguments of K. N. SASTRI (VBD II 85 9-32) supported by the findings of DERRANI (VBD III 90 24 26) combined with the evidence of Indus script and the ceramic parallels bet Har on the one hand and Halaf Al Uba d Susa and Sulak on the other definitely establish that the remains on mound F at Har are to be dated 4000 3500 B C many resemblances bet imp aspects of Vedic and Indus civil. (original home of the Aryans in India)

188 VARMA K. N A note on the Indus civilization *Malavika* 1 Bhopal, Oct 63, 18 21

189 WAKANKAR V S A possible clue to the authorship of proto historic cultures of Malwa *SP* 25 AIOC, 1969, 183 184

Har culture is Vedic culture pre Harappans at Kalibangan must be early Vaidikas

190 WHEELER R E M Review of *Expedition 2* (1) *Antiquity* 38, 1964, 307 309

191 WHEELER R E M *Civilizations of the Indus Valley and Beyond* Thames and Hudson (Library of the Early Civilizations) London 1966 144 + illustr maps etc

(a completely re used and enlarged ed of Wheeler's original ch in 138 above *The Dawn of Civilization* 1961) origin nature and decline of IV civil in the light of most recent work still adheres to massacre theory persistent floods only a contributing factor in the decline of MD life of Har civil 2500 1000 B C

Rev B ALLEN *Mar* (NS) 1 567 J BURTON PAGE *BSOAS* 31 207 G F DALES *AA* 69 96

192 WHEELER, R E M *Civilizations of the Indus valley and beyond* *Technology and Culture* 8 (1) USA 1967 90-91

193 WHEELER, R E M *The Indus Civilization* CUP, 1968, xi+144

IBD II 85 107 first ed, second ed, 1960, third ed, 1968
(suppl Vol. to CHI) (1) area of distribution of IV civil,
(2) its relationship with agricultural civilizations of 4th 3rd mill.
B C, (3) chronological sequence, (4) IV civil. and Mesop
civil., (5) end of IV civil. its causes, the role of Vedic Aryans
in this connection

Rev. E B, *JAS* 81, 460, L. B. KENY, *Indica* 1, 109 12, M.
C. QUINNELL, *Mes* (NS) 5, 320-21, S. V. RAGHAVENDRACHAR,
DUJ 61 152, B. N. SAILAY, *Mind* 42, 173, A. TAMBURELLO, *EIV*
14, 236-42, R. WHALLEN JR. *JAS* 28, 637 38

194 WHEELER, R. E. M. Rescue of a submerged city. *JTS*
2 (1), Part I, April 70, 287-291
re. Mohenjo-daro

195 WILHELMY, Herbert Verschollene Städte im Indus-
delta *Geographische Zeitschrift* 56 (4), Wiesbaden, 1968,
256 294

86 SCRIPT, SEALS, ETC

1 ALEKSEYEV, G. V. Characteristics of the proto Indian
script Moscow, 1965, 6 10

(Russ. original transl. into English by H. C. PANDE) about
450 symbols in proto Indian script, most of them placed verti-
cally and symmetrical to the vertical axis

2 ALEKSEYEV, G. V., KNOROZOV, Y. V., KONDRATOV, A.
M., VOLCHOK, B. Y. *Soviet Studies on Harappan Script* Coconut
Grove, 1970, 35

(Russ. original transl. into English by H. C. PANDE, ed. by H.
FIELD and E. M. LAIRD)

3 BIBBY, Geoffrey The 'ancient Indian style' seals from
Bahrein *Antiquity* 32, 1958, 243 246

4 BIBBY, Geoffrey Seal links with Ur and Mohenjo Daro
JLN (11-1 1953)

5 BONGRAD-LEVIN, G. M. [MD and Har. inscriptions].
Sov. vostokovedeniye 6, Moscow, 1957.

establishes the meaning of one of the symbols (substantiates
the thesis about the undulatory penetration of Aryan tribes into

India, Har downfall not directly connected with the advent of Aryans in India).

6. BOWEN, R. Boats of the Indus civilization (depicted on a seal and on a potsherd). *Mariner's Mirror* 42 (4), Cambridge, 1956, 277-90

7. BRICE, W. C. The Copenhagen decipherment of the proto-Indic script. *Kadmos* 9 (1), 1970, 22-28

. see 61-64 below..

8. BRUNEL, Francis. Les sceaux de la civilisation de l'Indus. *Connaissance des arts* 134, Paris, April 63, 60-65.

9. BUCHANAN, Briggs A dated seal impression connecting Babylonia and ancient India. *Archaeology* 20, 1967, 104-107.

10. BURROW, T. Dravidian and the decipherment of the Indus script. *Antiquity* 43 (172), 1969, 274-278 (Also in *JTS* 2. 1, Part I, April 70, 149-156).

. PARPOLA's claim (61-64 below) to have deciphered the Indus script can't be accepted, far too many uncertainties involved

11. CHHABRA, B. Ch. Seals of ancient India. *The Indian Archives* 14, 1961-62, 36-49.

12. CLAUSON, G ; CHADWICK, J. The Indus script deciphered? *Antiquity* 43, Sept 69, 200-207. (Also in *JTS* 2. 1, Part I, April 70, 135-148

comments on " First announcement " (61 below) (p 148 .
DIAKONOV's comment on CLAUSON's contribution re the relationship bet. Elamite and Proto-Dravidian)

13. COHEN, M. *Le grande invention de l'écriture et son évolution* Imprimerie Nationale, Paris, 1958, Vol I (text), xii + 471; Vol. II (documentation, index), v + 228, Vol III (plates, etc), iii + map + 95 pl.

proto Indian script .

Rev W. C BRICE, *Mon* (Oct 60), 200, I. J GELB, *Is* 33, 206-13

14. DALES, G F. South Asia's earliest writing. *Expedition* 1 (4), 1967, 34-39.

- 15 DAVE, S S Brahmi script *PIHC* (25th Session), 1964, p. 90

B, a phonetic alphabet from its very origin, co-existed with the Egyptian and MD scripts, B, presumably of Aryan origin

- 16 DAVE, S S The appeal and salute seal of the Indus valley civilisation *PIHC* (26th Session), 1964, p 32

seal No VS 210 of PL 118 of Vol. III of MARSHALL's *Indus Civil*, the two persons shown on the seal are presumably Aryans, they perhaps lived in forests

- 17 DAVE, S S Sacrifice-seals of the Indus valley culture. *PIHC* (27th Session), 1967, 24 26

IV civil people not necessarily followers of cult of sacrifice, the seals suggest the peace making role of Śiva as a fertility god of agriculture, lord of beasts and forest wealth, and supreme lord of the society originally built up on totemic rel

- 18 DAVE, S S A note on the so called "cult standard" on Indus seal *PIHC* (30th Session), 1969, p 30

seal animal (a free undomesticated animal), its imp on the seal is strictly totemic, the animal represents tribal leader, tribe, and tribal deity author suggests the following sequence of supreme deities Vishnu ('one horned animal'), Śiva ('two horned man'), Indra

- 19 DAVE, S S Indus epigraphy *PIHC* (30th Session), 1969, 30 32

Indus seals (1) they are strictly commercial and non literary, (2) their lg shd be determined independently of their script, (3) script shd be regarded as strictly original, (4) they are pre sargonic, cir 3000 B C

20. DAVE, S S Indus epigraphy some basic problems. *SP*, 26 AIOC, 1972, p 123

suggests 'ecological approach' to solve the problem, two basic facts (1) unchangeability of script, (2) full use for a no of centuries nature of script is "totemic symbolary", it does not contain lg

- 21 DELAVAUULT, B Le déchiffrement des écritures inconnues *Archeologia* 12, 1966, 46-51

. proto Ind writing

22. DHAVALIKAR, M. K. The origin of Saptamātrkāś. *BDCRI* 21, 1963, 19-26.

..YBD III, 49, 28..seven figurines shown on Indus seals and plaques are the earliest prototypes of S., S. associated with the extraction of Soma-juice in Soma sacrifice..

23. DIAKONOV, I. Indus script decipherment—a footnote. *Antiquity* 44, 1970, p. 49.

..re. PARPOLA's work (61-64 below) .

24. FATAH SINGH. *Sindhughāṭī kī lipi men brāhmanon aur upaniṣadon ke pratika* (Hindi). *Sāhā* 1 (1), 1969, 1-5; 1-76; illustr., etc. (Also pub.: Raj. Or. Res. Inst., Jodhpur).

..studies as many as 500 Indus seals. (Indus civil. is post-Vedic)..

25. FATAH SINGH. *Ekaśrīṅgi-lekhamala* (Hindi). *Sāhā* 1 (2-3), 1969, 1-16, 89-96.

..serially..several Indus inscriptions read..Indus script and unicorn..

26. FATAH SINGH. *Sindhulipirahasyodghāṭanam*. Sk. Parisad, Sagar, 1970, 27.

27. GUHA, J. P. *Seals and statuettes of Kulli, Zhob, Mohenjo Daro, and Harappa*. Vir Publishing House, 1967, 34.

28. GUROV, N. V.; KATENINA, T. Ye. A new stage in the study of proto-Indian inscriptions (Russ.). *Sovetskaja Etnografija* 2, 1967, 171-178.

..a rev. of "A preliminary report" by Knorozov (42 below)..

29. GUROV, N. V. Prospects for the linguistic interpretations of the proto-Indian texts, on the basis of the Dravidian languages (Russ.). *Proto-Indica* 1968, Moscow, 1968.

..see 44 below..

30. GUROV, N. V.; KNOROV, Yu. V. Rev. of *Decipherment: first announcement* by PARPOLA and others (Russ.). *Sovetskaja Etnografija* 6, 1969, 151-158.

..apropos 61 below..

31 GUROV, N V Towards the linguistic interpretation of the proto-Indian texts *JTS* 2 (2), Part I, April 70 53 87

affinity of the lg of proto Ind texts with Dravidian family
Har civil. chronologically coincides with the period of the single
proto Dr lg proto Ind. seals played a protective part and
are a kind of amulets or talismans evidence of a special sacrificial
ritual relating to planets (*grahapujā*) also cult of Skanda some
cosmological conceptions (in particular that of nine planets)

32 GUROV, N V The morphological structure of the proto Indian inscriptions (Russ) *Proto Indica* 1970, Moscow, 1970, 43-97

33 HERAS H Chanhü Daro and its inscriptions, another site of Indus valley culture *St Xavier's College Magazine* 29, Bombay, 102 108

34 HERAS, H A escrita dos proto indios e o seu zodiaco de oito constelacoes *Broteria* 32, Lisbon, 1941, 564-578

35 HERAS H La primitiva revelacion en las escrituras Indias *Estudios Biblicos* 11, Madrid, 1952, 225 233

36 Indus seals discovered in Ahmedabad" *Roop Lekha* 26 (1) New Delhi 1955 70 71

37 'Indus unveiled" *The Indian Express* (28 2 69), Bombay, p 6

ref. to work of PARPOLA and others (61 64 below)

38 JOSEPH P The Harappa script—a tragedy in timing *TC* 11 (4), 1964 295-307

studies various reactions to HERAS's theories put forth in *Studies in Proto Indo Medit Culture* (1) Har culture was non Aryan and pre Aryan (2) it was Dravidian inspired (3) LAHOVARY speaks of a pre IE a polysynthetic linguistic substratum for the entire region extending from India to Spain (4) KRAMER identifies Dilmun with Har civil. (5) HERAS identifies Har civil with Magan of Sumerian records

39 JOSEPH, P Harappa script decipherment Father Heras and his successors *JTS* 2 (1) Part I April 70 111 134

40 *Journal of Tamil Studies* 2 (1), Madras, April 70, 299

Part I Special Number on the decipherment of the Mohenjodaro script

41 KNIZKOVA, H One more step towards the deciphering of the proto Indian script *New Orient* 5, Oct. 66 139-40

42 KNOROZOV Yu V and others *Preliminary report on the investigation of the proto-Indian script* (Russ) Inst Etnografi ANSSSR, Moscow, 1965 74

decipherment of Indus script based on a formal analysis of the inscriptions made by a computer direction of writing from right to left lg cd only be Dravidian script is logosyllabic (Gurov) inscriptions are sacrificial see 44 below also see 28 above

Rev A R K. Zide and K. V Zvelebil, *Lg* 46 952-968

43 KNOROZOV, Yu V Characteristics of the language of the proto Indian inscriptions *Pred soob ob issl proto ind* Moscow, 1965, 46-51

(Russ original transl. into English by H. C. PANDE) set word-order in the sentences attribute prefixed to word before another noun a noun performs the function of adj without the addition of affixes numerals joined to nouns without affixes of plural number only suffixes in the lg — not a single prefix. Indus lg can't be related to Sumerian Hittite Elamite lgg nor to IE lgg nor to Munda lgg it is close to Dravidian lg in grammatical structure

44 KNOROZOV Yu. V and others *Proto Indica* 1968 *brief report on the investigation of the proto-Indian texts* Inst of Ethnography, Moscow, 1968 55 (Also in *Proc VIII Internat Congr of Anthropol and Ethn Sciences*, Tokyo Sept 1968)

Yu. V. KNOROZOV The formal analysis of the proto Ind. texts (4-18) B. Ya. VOLOK, Towards an interpretation of the proto-Ind pictures (19-27) N. V. GUROV Prospects for the linguistic interpretation of the proto Ind texts (28-50) (29 above) bibliography see 42 above also see 109-110 below

Rev K. ZVELEBIL, *Comparative Dravidian Phonology* (1970) 194-96

45 KNOROZOV, Yu V and others *Soviet Studies on Harappan script* Florida 1969

(English transl. by H. C. PANDE)

46 KNOROV, Yu V The formal analysis of the proto Indian texts *JTS* 2 (1), Part I, 1970, 17-28

another version of the author's contribution in 44 above

47 KNOROV, Yu V Classification of the proto-Indian blocks (Russ) *Proto-Indica* 1970, Moscow, 1970, 3 14

48 KOSKENNIEMI, S , PARPOLA, A , PARPOLA, S A method to classify characters of unknown ancient scripts *Linguistics* 61, Sept 70, 65 91 (= Joint Reprint Series 2, SIAS)

49 LAL, B B The direction of writing in the Harappan script *Antiquity* 40 (157), Mar 66, 52 55

must be from right to left, evidence of two inscribed potsherds from Kalibangan

50 LAL, B B *Sindhu sabhyata ki lipi eka amsika dṛṣṭi-pata* (Hindi) *Kaviraj Fel Vol* , 1967, 499 501

51 LAL, B B Indus script inconsistencies in claims of decipherment *Hindustan Times* (Weekly Rev), 6 4-69, Delhi, p 14

52 LEMANS, W F De betrekkingen tussen Mesopotamie en het Indus gebied en de ontcijfering van het oude indische schrift *Phoenix* 15 (2), 1969, 248 267

ref, among others, to PARPOLA's work (61 64 below)

53 LIENHARD, S Finska forskare tyder Indus skriften *Orientaliska Studier* 1, Stockholm, 1969, 4 7

apropos 61-64 below

54 MAHADEVAN Iravatham Dravidian parallels in proto Indian script *JTS* 2 (1), Part I, April 70, 157-276

new interpretation of the Indus script within the Dravidian frame work, hypotheses of Russian and Scandinavian teams as starting pt. (1 lg is Dravidian, 2 signs are mostly logographic and based on the principle of homophony, 3 inscriptions generally read from right to left) (1) the nominal affixes, (2) the priest rulers (3) the acropolis and the lower city, (4) the institutions of the acropolis (5) the people of the lower city, (6) the myths of the proto Indians (a) priest in the water patches (Agastya), (b) hunter on the tree, hunter with tiger, (c) serpents on the tree proto-Ind worship of serpent

planets conclusions proto-Ind civil was Dravidian, lg nearest to Old Tamil, proto-Ind civil ruled by a priestly oligarchy, fundamental division bet the priest rulers living on the Acropolis within the citadel and the common people living in the lower city, (priest rulers correspond to the Velur of the Tamil civil), no trace of Śiva in inscriptions, two types of rel astral rel. and ancestor worship

55 MUL, Gunakar *Sindhu lipi ki samasya* (Hindi) *Tripathaga* 10 (9), June 65, 41 48, 118

56 NATH, Raj Mohan *A clue to the Indus valley script and civilization* Mimosa Ridge, Shillong, 1959, ii + 24 + 27 (Also "A clue to the Indus valley script", *PIHC*, 22nd Session, 1959, 165 171)

(in Indus script, the writing commences from the tail or back end of the figure of the animal depicted on the seal pictures on MD seals tally with pictures of Kassites and Assyrians) IV signs are *tantric*, IV rel opposed to Vedic rel

REV A D PUSALKER *ABORI* 41, 172 73

57 NATH, Raj Mohan Two seals of Lothal *PIHC* (23rd Session), 1960, p 120

readings on the two seals 'Alasaka Bhaga Pura' (= city of God who induces rest or relaxation), 'Trashha Kr Bhaga' (= God who causes fright or panic) Lothal = 'Lodhal' — abounding in "Lodhas" or ships wh were rendered unservicable

58 PANDIT, P B. *Cracking the code* *Hindustan Times* (Weekly Rev), 30-3-69, II-III

59 PARPOLA, A , PARPOLA, S , KOSKENNIEMI, S *Computing approach to proto Indian*, 1965 an interim report Helsinki, 1966, 6

stencilled

60 PARPOLA, A , PARPOLA, S , KOSKENNIEMI, S *Decipherment of the proto Dravidian inscriptions of the Indus civilization Newsletter* 2, SIAS, Mar 69, 5 ff

61 PARPOLA, A and others *Decipherment of the Proto-Dravidian Inscriptions of the Indus Civilization A first announcement* SIAS, Copenhagen, 1969, 71.

hist context, bibliography of published material, decipherment script logographic, lg proto Dravidian

Rev J FRIEDRICH *Orientalia* 38 493 94, B K. MAJUMDAR, *QRHS* 8, 268 69, T R TRAUTMANN, *JAS* 29, 714 16, A R K ZIDE and K ZVELEBIL, *IJ* 12, 126 31, K ZVELEBIL, *Comparative Dravidian Phonology* (1970) 194 96

62 PARPOLA, A, KOSKENNIEMI S, PARPOLA, S, AALTO, P *Progress in the Decipherment of the proto-Dravidian Indus Script* SIAS, Copenhagen, 1969, 47

notes on method and nature of script, syllabic signs, temples and palaces bathing and astral rel, demons and Planets *ḥṛṣṇa* of Indus inscriptions Dravidian astronomy and astrology

Rev (on 61 and 62) H BERGER *ZDMG* 120 420 21, W C BRICE, *JRAS* (1970) 221 23 A. KALYANARAMAN, *ALB* 33, 419 22 M MAYRHOFER *Die Sprache* 16 91 92, W P SCHMID *IF* 74, 212 20 D C SIRCAR *JOIB* 19, 176 78 (on 62) A R K ZIDE and K. ZVELEBIL, *IJ* 12, 131 34

63 PARPOLA, A and others *Progress in the decipherment of the Indus script Newsletter* 3, SIAS, Jan 70, 6-8

script is a logosyllabic pictographic system of writing which is to a great extent based on the rebus principle lg is an early form of Dravidian very close to Tamil contents of inscriptions mainly proper names of gods, high officials institutions, and individuals, stating the owner of the seal and the goods sealed with it, some of the seals are dedications to gods or votive tablets of devotees iconographic devices on the seals consist mainly of animals representing gods, seals with scenes of anthropomorphic deities belonged to high priests of main gods seals used in controlling trade and adm. social structure of Indus people was hieratic, also a secular power represented by king and no of vassals rel an early form of Hinduism with prominent astral elements, highest god was *ḥataṇu* (=Viṣṇu of later Hinduism), the mythic drama victory of this divine king (god of light and good) over demon of darkness and evil (=Kāma of later IL) planets represented other main gods Jupiter=Brahmā, Mars=Śiva, Mercury=Gaṇeśa, Venus=Balarāma, Saturn=*ḥṛṣṇa* (god inside the pṛṣṇa tree =Brahmā seven figures=*saptarṣi*)

64 PARPOLA, A, KOSKENNIEMI, S, PARPOLA, S, AALTO, P *Further Progress in the Indus Script Decipherment* SIAS, Copenhagen, 1970, 46

re this entire project, see 7, 10, 12, 23, 30, 37, 52, 53 above and 70, 95, 107 below

REV. : M. B. EMENEAU, *JAOS* 91, 541-42, T. V. MAHALENGAM, *The Hindu* (20 10 69), J. R. MARR, *BSOAS* 34, 160-64, A. R. K. ZIDE and K. ZVELEBIL, *Bibl Or.* 27, 422.

65. PARPOLA, A. The Indus script decipherment : the situation at the end of 1969. *JTS* 2 (1), Part I, April 70, 89-109. (Also : *Joint Reprint Series* 3, SIAS).

..summarizes (see 63 above) the three reports (61, 62, 64 above) and assesses published crit. on them.. background of Indian phil., sciences, and lit. is proto Dravidian, proto Dravidians founded in the Indus valley well planned and fortified cities in the middle of 3rd mill. B. C. ..

66. PARPOLA, A. Computer techniques in the study of the Indus script. *Kadmos* 10 (1), 1971, 10-15.

67. PARPOLA, A. and others. Concordance of the Indus script. *Newsletter* 5, SIAS, Mar. 72, 12-14.

..concordance of all sign combinations occurring in Indus inscriptions..

68. PATHAK, P. D. *Decipherment of the Indus script in the Quarterly Svaha*. Raj Or. Res Inst., Jodhpur, 1969. (Hindi version : "*Sindhughatīlīpi ka traimāsika svāha men rahasyodghatana*". Annual Report of RORI, 1967-1969, 28-32).

..apropos 25 above Indus culture is essentially Vedic, Indus seals used for printing books on phil. and rel., Indus inscriptions are symbolic pictures and writings containing ideas akin to those found in *Br.* and *Up* ; their lg. is Vedic Sk., four diff. scripts used, three scripts to be read from left to right .

69. PILLAI, K. Raghavan. A note on the man-pole-burden sign in the Mohenjodaro inscription. *JORIML* 18 (2-3), Kerala Univ., 1971.

70. PISANI, V. Approci alla decifrazione delle iscrizioni della valle dell'Indo. *Paideia* 24 (3-6), 1969, 209-212.

..re. PARPOLA's work (see 61, 62, 64 above)..

71. RAI, Govind Chandra. Matsya or matsyayugma symbol. *I-AC* 20 (3), July 71, 39-45.

. seen at Har. and MD..worship of the fish started with the stone age man rather than with the Sumerian deluge..

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Rev J FRIEDRICH, *Orientalia* 38 493 94, B K. MAJUMDAR, *QRHS* 8, 268 69 T R TRAUTMANN, *JAS* 29, 714 16, A R K ZIDE and K ZVELEBIL, *IJ* 12 126 31, K ZVELEBIL, *Comparative Dravidian Phonology* (1970) 194 96

- 62 PARPOLA, A , KOSKENNIEMI S , PARPOLA S , AALTO, P *Progress in the Decipherment of the proto-Dravidian Indus Script* SIAS, Copenhagen, 1969, 47

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- 63 PARPOLA, A and others *Progress in the decipherment of the Indus script Newsletter* 3, SIAS, Jan 70, 6 8

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- 64 PARPOLA, A , KOSKENNIEMI, S , PARPOLA, S , AALTO, P *Further Progress in the Indus Script Decipherment* SIAS, Copenhagen, 1970, 46

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..seen at Har. and MD., worship of the fish started with the stone age man rather than with the Sumerian deluge..

72 RAJAN, H N Indus valley script and ancient Indian civilization *Kamakoti Vani* 2 (10), Oct 70, 41-46

Aryan and Dravidian (= *tri veda*) are the one and the same Vedic people, IV civil.=ancient Vedic civil.

73 RAO, S R A 'Persian Gulf' seal from Lothal *Antiquity* 37 (146), 1963, 96-99

may be ascribed to 2200 2000 B C many other foreign seals found on Indus valley sites, e. g., (1) a seal with two crouching antelopes at MD (2) a seal with eagle and snakes on one side and a cross on the other at Har they indicate trade relations bet India and Middle East Ind exports included ivory, shell objects beads of gemstones, and probably cotton and cotton goods, copper and copper alloys imported into India from West Asia Susa Lothal trade contacts

74 RAO, S R. Indus script deciphered *Illustrated Weekly of India* (12 12-71), Bombay, 21-25

Indus sealings (clay labels bearing positive impressions of Indus seals) found at Lothal provided a clue that these labels were affixed on packages of goods wh were stacked or examined in the ware house of that port city Indus script underwent modifications Har reduced 390 Indus signs (out of wh about 40 are basic) of mature Har period to 20 basic signs of Lothal Har period (LHP) comparison of 20 basic signs of LHP with the contemporary North Semitic writing shows that 14 of these signs are almost identical with the basic alphabetic signs of Early Canaanite (including Phoenician) inscriptions, direction of writing from right to left, lg presumably Sk., Harappans spoke an IE lg closer to Indo-Ir (perhaps a small section of Har population spoke a non IE lg)

75 RAY, Sudhansu Kumar *Indus Script Memorandum 1* (an appeal to the Orientalists), Ind Inst. of Egyptology, New Delhi, 1963, 16 , *Memorandum 2*. Naba Niketan, New Delhi, 1965, 64

No 1 analytical charts re study of structure of Indus script, No 2 42 illustrations depicting various developmental stages of Indus script main principles underlying the formation of Indus signs (1) accentuation of original signs, (2) combination of two or more signs (3) evolution of simplified forms from original recognizable animals or objects Indus script and Brahmi—some formal similarities

Rev A. H. DANI, *Ancient Pak* 1, 142-43,

75A. RAY, Sudhansu Kumar. New light on the Indus script. *Shakti* (inaugural issue), 1963, 34 ff.

76. RAY, Sudhansu Kumar. Research methodology and the Indus script. *Shakti* 2 (2), Feb. 65, 31-33.

. people of MD spelt their words with alphabetic signs together with many picture signs having only non-committal syllabic values wh have no ref. to the apparent pictorial meaning of the signs

77. RAY, Sudhansu Kumar. A reappraisal of the Brāhmī script. *Shakti* 2 (4), 26 ff.

78. RAY, Sudhansu Kumar. The tall tablets from Mohenjodaro. *Shakti* 2 (8), 34 ff.

79. RAY, Sudhansu Kumar. The Indus script and hieroglyphic system of writing. *Shakti* 2 (10), 29 ff.

80. RAY, Sudhansu Kumar. Mohenjodaro and ancient Sinai. *Shakti* 2 (12), 44 ff.

81. RAY, Sudhansu Kumar. Indus script and the graffiti from Sanur. *Shakti* 3 (1), Jan. 66, 53-56.

. apropos III below Sanur signs represent the SE phase of Indus script, Indus script had spread by diffusion and persisted in trad all over the Ind. sub-continent. Indus script developed on the syllabic pattern with the invention of various index vowels (*matras*) and consonantal pointers.

82. RAY, Sudhansu Kumar. New hope for decipherment of Indus script. *Shakti* 3 (5), May 66, 20-22.

..after excavations at Brahmagiri in the South, the question of Dravidian origin of IV civil has become extremely remote, Aryan speaking people responsible for that civil. (Indus typography indicates that Indra was not victorious but a victim) ..

83. RAY, Sudhansu Kumar. Indus script: methods of my study. *Shakti* 3 (8), Aug. 66, 16-24. (Also: Ananda K. Coomaraswamy Mem. Lecture, New Delhi, 1966, 15).

84. RAY, Sudhansu Kumar. Traditionelle Werte der Indus-schrift. *Altertum* 12, 1966, 195-210.

85. RAY, Sudhansu Kumar. The enigma of the Indus monogram. *Shakti* 6 (3), 1963, 77-84.

Indus monogram is a linear calligraphic design made of heteromorphic signs it is easily distinguishable from the pictographic word signs wh have been realistically modelled in profile to depict homomorphic objects

- 86 RAY, Sudhansu Kumar The comical camouflage of the Indus script. *SP*, 25 AIOC, 1969, 158-160

deceptive use of monograms—a hindrance in the decipherment of Indus script

- 87 RAY, Sudhansu Kumar Indus script—pictographic or phonetic *SP*, 26 AIOC, 1972, 23 24

criticises the view of WHEELER and DIRINGER that the Indus script may be defined as one of stylized pictographs

- 88 RAY, Upendra Nath *Sindhughatī ki lipi* (Hindi) *Sodhapatrika* 31 (3), July-Sept 1970 70 72

views expressed in 25 above unacceptable

- 89 RONA, J P *La obra de Federico Hrozny en el domino indoeuropeo*

VBD II 45 196 H's work on Indus script

Rev A HEUBECK, *IF* 65 295 97

- 90 ROSS, A S C *The "Numeral Signs" of the Mohenjodaro Script*

VBD I 157 35

Rev J GONDA *Tijds v Ind TLV* 79 (3), 456-59

- 91 SANKARANANDA, Swami What the Indus seals speak? *PIHC* (23rd Session), 1960, p 120

seals bear the names of persons who were indigenous as well as foreigners, also of tribes whose names recur in Vedic lit and *Pur*, lg of the seals=mother of Sk, chief occupations (Talga, Pani, Rajan etc) commodities of trade (Paddamula, Chachhana, Ita etc.), moneys used, etc

- 92 SANKARANANDA, Swami *The Dictionary of Indian Hieroglyphs*. Abhedananda Acad of Culture, Calcutta, 1963, xiii+480

- 93 SANKARANANDA, Swami The decipherment of sixteen hundred seal inscriptions of Mohenjodaro and Harappa *PICQ*

(26th Session) 3 (1), 1969, 156-157. (Also in SP, 26 ICO, 1964, p. 213).

. with the help of small dictionaries used by Tantrikas 3 completely deciphered sentences brought out a lg wh fell in the group of Egyptian and Chinese lgg, also supplied 200 words of Indo-Aryan dialect also brought out legends of Rgvedic gods and R̥is .

94. SASTRI, K. N. Indus script. SP, 25 AIOC, 1969, 180-181.

..wrong approach of scholars

95. SASTRI, P. S. Indus valley script. *The Astrological Magazine* 59 (11), Nov. 70, 1004-1006.

. apropos findings of PARPOLA and his colleagues (61, 62, 64 above) . their assumptions not valid, worship of stars and planets is only incidental in Hinduism lg of Indus seals is Vedic Sk...

96. SCHRAPEL, Dieter. *Die Entzifferung des Yatschen*. Marburg/ Lahn, 1969, 58

.Y. = Indus lg and script, (1) that lg is Dravidian, lg called Yatsch on account of supposed connection bet. the seals and Vedic Yatus, (2) the Indus seals are amulets ("Meanwhile I have really deciphered the Indus script and cannot but consider this publication as erroneous on the whole but correct in details I hope to publish my rectification and real decipherment in 1972"—author's personal communication to R. N. D. dated 15-11 1971)

Rev M B EMENEAU, *JAOS* 91, 541-42

97. SEREBRIYAKOV, I. *Sindhu ghatī kī lipī ka kya artha hai?* '(Hindi). *Soviyata bhumi* 21 (7), April 70, 29 30

. (based on interview with Yuri K. NOZOV) see 44 above

98. SHRIVASTAVA, M. C. P. A fresh study of an Indus valley sealing. *Patna Univ Journal* 20 (1), Jan 65, 182-187.

. the object described by MARSHALL on an IV sealing can't be anything other than the plant, with leaves falling downwards, the woman upside down is personification of Earth Goddess, male and female figures on the sealing = husband and wife performing a ploughing or sowing ceremony..

99. TIHAPAR, Romila. Indus script. *Hindustan Times* (Weekly Review), Delhi, 30-3-1969, 1-11.

- 100 THAPLYAL, K K Identification of the scene on a famous seal from Mohenjo-Daro *PIHC* (23rd Session), 1960, p 119

Pasupati seal (MARSHALL, Vol I pl xii, No 17) depicts the story of attempts to distract Śva from Yogic meditation thro ferocious animals, two human figures = R₁₁₃

- 101 TUNGA, Sudhansu The Indus script *The Statesman*, Calcutta, May 10 11, 1970

monogenesis of ancient scripts (S K RAY on TUNGA's contribution *The Statesman* 21 5 1970 common origin of Indus script and Egyptian hieroglyphs the MD people, by continuous effort gradually eliminated old hieroglyphic system and finally succeeded in inventing the more effective *mātra* system Anathbondhu SEN on TUNGA's contribution *The Statesman* 21 5 1970 : Indus script = one of the primitive scripts popular in international trade centres of ancient times)

- 102 VACEK, J The problem of the Indus script *Arch Or* 38 (2) 1970 198 212

analyses and examines the recent attempts of European scholars to interpret IV script compares them with that of HERAS concludes not much more than external features of the script have become known during the past 50 yrs, direction of writing (from right to left) is conclusively determined (IV civil and Vedic Aryans)

- 103 VIVES, J Q *Aportaciones a la interpretacion de la escritura proto indica* Inst Arias Montano, Madrid-Barcelona, 1956, 156 + tables

VBD II 86 30 criticises HROZNY's decipherment and interpretation of Indus seals, accepts the views of HERAS

- 104 VOLCOK, B Ya Towards an interpretation of the proto Indian pictures (Russ) *Proto Indica* 1968, Moscow, 1968, 19 27

- 105 VOLCOK, B Ya Towards the interpretation of some proto Indian pictures (Russ) *Proto-Indica* 1970, Moscow, 1970, 15-42

- 106 VOLCOK, B Ya Towards an interpretation of the proto Indian pictures *JTS* 2 (1), Part I, April 70, 29-51.

107. WIKANDER, S. [criticism of the work of SIAS and the decipherment of the Indus script by PARPOLA and his colleagues]. *Uppsala Nya Tidning* (25-3-1969), p. 10

. apropos 61, 62, 64 above

108. ZIDE, Arlene R. K. A brief survey of work to date on the Indus valley script. *Papers from the 4th Regional Meeting, Chicago Linguistic Society, April 68, 225-237* (Also in *JTS* 2. 1, Part I, 1970, 1-12).

109. ZIDE, A. R. K.; ZVELEBIL, K. V. Review on 42, 44, 61, 62, and 64 above *Lg* 46 (4), 1970, 952-968

. reviewers grant the soundness for decipherment of Indus script of the mathematical theory and the computer procedures—they give a typological picture of the 1g two most likely language families to associate with the Indus script are Dravidian and Altaic, Dravidian data less than satisfactory, the Altaic possibly more interesting in view of some of the arch evidence

110. ZIDE, Arlene R. K., ZVELEBIL, Kamil V. *The Soviet decipherment of the Indus valley script translation and critique* Mouton, The Hague.

. (to be published) of "The Soviet decipherment of the IV script a critical evaluation"—paper presented by the authors at the Annual Meeting of AOS, New York, 25 3 1969

111. ZVELEBIL, K. Harappa and the Dravidians—an old mystery in a new light. *New Orient* 4 (3), 1965, 65-69.

. see . *VBD* III 83 20 and 90 59 also see 81 above

87. POTTERY, ARTS AND CRAFTS, ETC.

1. ANAND, Mulk Raj. Beauties born in the mud of the potter's yard. *Marg* 23 (1), 1969, 3-12

ref. to IV civil and Vedic civil (among others)

2. ANSARI, Z. D. Evolution of pottery forms and fabrics in India. *Marg* 14 (3), June 61, 4-17.

3. AYYAR, V. Ramanath; ARTHAL, K. P. Karpasa cotton, its origin and spread in ancient India. *ALB* 23 (1-2), May 64, 1-39.

karpasa cotton diff from cotton found at MD, the latter does not seem to have travelled east of Har empire

4 BAKTAY, Erwin *Die Kunst Indiens*

VBD III 74 3 author concludes from the ritual illustrations on IV finds that Brahmanism gaining ground after Indo Aryan conquest has developed its social and rel forms from IV civil incorporatng several of its elements

Rev E Torn *AO* (Hung) 17 360 61

5 BHATTACHARYA, Asok Kumar Indian sculpture—a historical survey *BJ* 14 (1), Aug 67, 161 171, 189 191

6 CASAL, J M Mundigak ou l'Afghanistan à l'aurore des civilisations *Archeologia* 13, 1966, 30-37

compares w th art at Har and MD

7 CHAKRAVARTY, D K A note on proto historic burial urns *M in I* 51 1971, 41 ff

8 CORBLAU Simone Indian and Babylonian figurines *Man* 35, 1935, 159

9 DAS GUPTA, C C *Origin and Evolution of Indian Clay Sculptures* Calcutta Univ, 1961, 261 + 20 + 194 pl

Indus valley terracottas discussed in Part II

10 DEVAHUTI, D Role of architecture as revealed by early Indian art *IAC* 12 (2), 1963, 82 89

ref to IV architecture

11 DIKSHIT, M G Studies in ancient Indian glass (I) *EIV* 15 (1-2), 62 68

tho no true glass has been recovered from MD and H the authors of that civil had perfected a composition wh very nearly approached glass

12. DURING CASPERS, E C L A male head at Dabar Kot *Antiquity* 37, 1963, p 294

13 DURRANI F A Stone vases as evidence of connection between Mesopotamia and Indus valley *Ancient Pak* 1, 1964 51-96

..most distinctive vases in this connection are of steallite or dark stone, and decorated sometimes in relief, sometimes by plain incision..

14. FIELD, H. Five thousand year old pottery. *Washington Science News Letter* 68, July 55, p. 19

15. GORDON, D. H. The pottery industries of the Indo-Iranian border : a restatement and tentative chronology *AI* 10-11, 1954-55, 157-191.

16. HEGDE, Karunakara T. M. Metallographic studies in chalcolithic objects. *JOIB* 14 (1), Sept. 64, 84-90+plates.

17. HERAS, H. *Sindhu samskritiila kalavisayaka kalpanamce satatya* (Marathi). *Parag* 1, Poona, Feb 48, 1-3.

the survival of artistic motifs of the Indus civil .

18. LAL, B B. From the megalithic to the Harappa : tracing back the graffiti on the pottery. *AI* 16, 1960, 4-24.

. continuing trad of Indus culture and script in South India..

19. MANCHANDA, O *A Study of the Harappan Pottery*. Oriental Publishers, Bombay, 1972, 412+pl.

20 MISRA, V. D. The ochre-coloured pottery, the copper hoards and the Harappans. *JGJKSV* 27 (3-4), 1971 (1972), 342-361.

recent arch findings of the Upper Ganga valley suggest that the copper hoards and OCP may be related to the last phase of Har civil. .

21 MITTAL, J. Caricature and the comic in ancient Indian art. *RL* 33 (1-2), 1963, 60-69

. earliest example of humorous theme in Indian art to be found at MD

22. MUKHOPADHYAY, Mihir Mohan. *Indian sculpture through the ages*. *BRMIC* 17 (3), Mar. 66, 83-89.

. primitive terracotta trad. finds its artistic maturity and fulfilment in Har civil. stone and bronze as medium par excellence..

23. NIGAM, J. S. Human motifs on the chalcolithic black-on-red ware, *Bharati* 9 (1), 1965-66, 1-10+pl.

24. PATEL, A. J. Domestic utensils of Gujarat. *JMSUB* 11 (1), April 62, 17-32.

. comparisons with those found at MD and Har...ref. to *AV* VIII 10. 29..

25. PIGGOTT, Stuart. Copper vehicle models in the Indus civilization. *JRAS* (1970) 2, 200-202.

26. RAI, Govind Chandra. *Studies in the Development of Ornaments and Jewellery in proto-historic India*. Chowkhamba Sk. Studies, 41, 1964, 342+illustr.

27. RAMACHANDRAN, K. S. Swastika as a decorative motif of Indian pottery: a short note. *PIHC* (23rd Session), 1960, 81-83.

. found engraved in the steatite seals of Har., MD, and Lothal
. this is the earliest occurrence in India .

28. RAO, S. R. Ceramics of the Indus valley in Gujarat. *Marg* 14 (3), June 61, 18-27.

. 2500-800 B C..

29. RIVIÈRE, J. R. *Summa Artis, Historia General del Arte, Vol. XIX. El Arte de la India*. Espasa Calpe, Madrid, 1964, 803.

. Indus valley art..

Rev. . R. O. WINSTEDT, *JRAS* (1965), 151.

30. SANKALIA, H. D. *Some Aspects of Prehistoric Technology in India*. Indian National Science Academy, New Delhi, 1970, vi+69.

. techniques practised by IV : people (modelling of Har. terracottas, Har. sculptor's mastery of human anatomy)..

Rev. . A. D COSTA, *Indica* 9, 49

31. SARMA, J. Karthikeya; SINGH, B. P. Terracotta art of protohistoric India. *JIH* 45 (3), Dec. 67, 773-798.

32. SHAH, Priyabala. Images: a symbolic language. *SSP* 5 (1), Feb. 65, 15-19.

..MD, Har., Lothal statues and figurines show that secular sculpture flourished .

33 SOUNDARA RAJAN, K. V. Lithic tools of Harappa culture and allied issues. *JMSUB* 15 (1), April 66, 57-67

34 VINOD KUMAR. *Bharatiya pragaitik-sila kala ke mazamoda. Vistambhara* 3 (4), 1967, 77-80

88 PEOPLE.

1 BOSE, N. K., GHOSH, A., DATTA, J. M., GUPTA, P., BASU, A. *Human Skeletal Remains from Harappa. Anthrop Survey of India Memoir No 9, Calcutta, 1962, viii-188-pl, fig, tables*

Rev B. CAMPBELL, *Mos* (1964), 156, T. D. McCOW, *AA* 67, 164-66.

2. CAPPIERI, M. La civiltà arcaica dell'India—rassegna analitica di "Early Indus Civilization by E. Mackay" *Riv di antropol.* 38, Rome, 1950, 260-269

FBD III. 85. 17

3 CAPPIERI, M. I mediterranei arcaici nelle regioni dall'Egeo all'Indo *Proc XVII Congress of Sociology, Vol. II, Beirut, 1957, 351-354*

4 CAPPIERI, M. La popolazione della cultura preistorica dell'Indo *Proc XVII Congress of Sociology, Vol. II, Beirut, 1957, 377-388.*

5 CAPPIERI, M. La popolazione preistorica della civiltà dell'Indo *Riv di scienze preistor.* 14 1959, 123-174

6. CAPPIERI, M. Ist die Indus-Kultur und ihre Bevölkerung wirklich verschwunden? *Anthropos* 60, 1965, 719-762.

FBD III. 85. 19 prehist. Indians of copper and bronze periods = eastern type of Asiatic Proto-Mediterraneans (relatively homogeneous and to a large extent unique in their culture) by the middle of 2nd mill. B. C., Indus culture shows an interruption on account of the intrusion of Aryan-speaking people, the conflict contd. for 250 yrs. the Indus population (proto-Medit.) has not disappeared completely aspects of its social and rel. culture also continue in Hind. area

7. CAPPRIERI, M. *The population of the Indus civilization.* Coconut Grove, 1970, 40.

..Field Res. Projects, Study 29..

8. CHATTERJEE, B. K.; KUMAR, G. D. *Comparative Study and Racial Analysis of the Human Remains of Indus Valley Civilization with particular reference to Harappa* W. Newman and Co., Calcutta, 1961, 27+tables+pl.

Rev. B CAMPBELL, *Man* 1964, 156 (the Medit. type of people was the earliest contributor of agriculture and urban civilization of almost whole of Western Indian prehist zone and spread over extensive area stretching along Medit. basin towards east to Northern India).

9. CHATTERJEE, B. K.; KUMAR, G. D. Racial elements in post-Harappan skeletal remains at Lothal. *Anthropology on the March*, Madras, 1963, 104-110.

. (one of the morphological types identified at Lothal is a large and rugged long-headed proto Nordic or Caucasoid type—also identified at Har Cemetery R 37 and Tepe Hissar III)..

10. FIELD, H. An anthropological reconnaissance in West Pakistan, 1955. *Papers of the Peabody Museum, Harvard Univ.*, 52, 1959, 1-332.

. also : *Peabody Harvard expedition to West Pakistan, 1955, Vol. II . Mohenjo Daro, Florida, 1956..*

11. GUPTA, S. P. *Disposal of the Dead and Physical Types in Ancient India.* Oriental Publishers, New Delhi, 1972, 336+xvi+50 illust.

12. HUSSEIN, Anne-Marie. The mysterious ancestors of the Indus peoples *France-Asie* 17 (169), 1961, 2479-2481.

13. PAPIGNY, G. L'homme de Mohenjo-Daro. *Archeologia* 34, 1970, 10-15.

. (based on material in Karachi museum)..

14. RAO, V. V. The racial composition of Harappan culture. *JAIIRS* 31, 1965-66, 35-37.

15 ROY CHOUDHURY, D Problems of race identification and race movement in pre and proto-historic India *Anthropologie* 70, 1966-67, 565 566

16 SARKAR, S S *Ancient Races of Baluchistan, Panjab, and Sind* Bookland Pvt Ltd, Calcutta, 1964, xiv+105

studies human skeletal material in sites from Baluchistan and Indus valley the Indus population contained a basic hyperdolichocranial akin to the Veddid or Australoid, a proto-Mediterranean with ancestral negroid traits and Mediterranean elements Indo-Aryans or Indo Caspians represented in various Har sites

Rev F R. ALLCHEN, *Man* (NS) 1, 111 12, B G GOKHALE, *JAS* 25, 790 91

17 SEN, D K. Ancient races of India and Pakistan a study of methods *Ancient India* 20 21, 1964-65 (1967), 178 205

VBD III 65 65 review of the work of anthropologists on the skeletal remains (1) populations at Har MD and Lothal possessed rather broad noses, (2) population at L. had relatively broader heads Har skeletal material leads one to conclude that at each of these sites the population was homogeneous with regard, at least, to headshape, nose shape, and stature the Har population originated in the local soil

18 SHAHIDULLAH, M The ancient Indus valley people. *The Dawn* (4 5-1959)

19 SHARMA, A K. Kalibangan human skeletal remains—an osteo archaeological approach *JOIB* 19 (1 2), 1969, 109 113

studies some of the abnormalities

20 ZVELEBIL, K Harappa and the Dravidians—an old mystery in a new light. *New Orient* 4 (3), 1965, 65 69 + 3 fig.

see VBD III 86 111 and 90 59

89 RELIGION.

1 DAVE, S S Vishnu earliest deity at Mohenjo-Daro *SP*, 25 AIOC, 1969, 153 154

unicorn=*eka naga* (wh is an attribute of V) thro crit study of Visishtuti by Kalyapa (in *Samana Pur*), author suggests that V is an Indus god earlier than Śiva Parupati, V belonged originally to Yakṣa tribe of Oxus or g.n and had 'bull' totem

2 DHAVALIKAR, M K 'Eye Goddesses' in India and their West Asian parallels *Anthropos* 60 1965, 533-540

many Eye goddesses in MD and Har

3. FABRI, C L. The Cretan bull grappling sports and the bull sacrifices in the Indus valley *Annual Report 1934-35*, Arch Survey of India, 93 100

4 HAZRA, R C Further light on the God of the famous Mohenjodaro seals *OH* 17 (1), 1969, 1 29

first instalment detailed study of various features of the figure on the basis of Ved c, Pur etc ref identified with proto Śiva

5 VAN LOHUIZEN DE LEEUW, J E *Religious life in pre historic India* E. J Brill Leiden

6 NAIR, V G The Indus valley civilisation *Jain Journal* 6 (4), April 72, 225-226 (Also in *The Religion of Ahimsa*, Mandar Vidyapith, Bhagalpur)

IV civil ascribed to Dravidians who were devout followers of śramaṇa trad as followers of Jainism, Dravidians also ref. to as Vṛātyas Asuras also followers of Jainism, so-called Paśupati seal actually depicts Ṛabha (Ṛabha=bull emblem of IV civil)

7 PARPOLA, A Proto Dravidian and Sanskrit in reconstructing the earliest form of Hinduism—methodological notes *Proc III Intern Conf-Seminar of Tamil Studies*, Paris, 1970

8 PARPOLA, A *Cycle and Turning Point A Reconstruction of the Harappan Hinduism* SIAS, Monograph Series, No 8, 1972, 300

(establishment of a simple mathematical model for Hindu philosophy wh also suggests that the basic elements of Taoism are borrowed from India)

9 PARPOLA, A. Reconstructing the Harappan Hinduism—sources and methods *K A Nilakanta Sastri Fel Vol*, Madras

(summary in *Proc. of 12th ICHR* Stockholm 1970)

10 SASTRI, K N Belief in a solar world in India *PAIOC* (19th Session) 2, Delhi, 1961, 120-123

see *VED* II 89 21 Cemetery II people believed in the continuity of human life after death and in the passage of the spirit in

diverse forms of animal and plant life, ultimately, the spirit reached the Land of Bliss (=solar world), before entering the solar world, the spirit had to be partly transformed into peacock no belief in a dark underworld..

11. SULLIVAN, H. P. A re examination of the religion of the Indus civilization. *Hist Rel.* 4, 1964, 115-125.

. (fragmentary and ambiguous data now available do not permit any elaborate reconstruction) rel. of Indus civil centres round the worship of female deities, the so-called Pasupati figure is probably the figure not of a male, but of a female deity. "mistress of the animals" mother goddess cult can be ascertained, but not proto-Śiva.

12. TULSI, Acharya. Pre-Vedic evidence of shraman culture. *SP*, 26 ICO, 1964, 254-255.

. evidence from IV civil .

13. YAQINUDDIN. Religious beliefs of Indus valley people. *Pakistan Review* 17 (4), April 69, 48-59; 53

90. RELATION WITH OTHER CIVILIZATIONS

1. ARUN KUMAR. A suggested synchronism between an incident from the Rgveda and the early proto historic cultures of India. *SP*, 26 AIOC, 1972, 13-15

..it was owing to Dasarajña that the Harappans finally emerged as an "imperial" power, Rgvedic Aryans to be equated with pre Harappans and Harappans, later extension of Harappans via sea route can be explained as the coming of the fugitive Yadu-Turvasas (RV VI 20. 12), Pūrus reached Kayatha near Ujjain, Anu Dṛhyus went westwards beyond the frontiers, Urheimat of the Early Aryans was the Iranian table land .

2. BASHAM, A. L. Some reflections on Dravidians and Aryans. *BITCM* 2, 1963, 225-234.

..see : *VBD III*. 82 27 discusses, among other things, possible relationships bet the people of IV civil and the Tamils

3. BIBBY, Geoffrey. Bronze age culture of the Persian Gulf in the light of recent excavations. *SP*, Intern. Congress on Asian Archaeology, New Delhi, 1961, 24-30.

..links with IV civil..

4. BIBBY, Geoffrey. *Looking for Dilmun*. Alfred A. Knoff, New York, 1969, ix+384+illustr, maps, etc

a coherent picture can now be given of the civilizations wh are known to have existed in ancient Middle East, ancient India, and the Nile valley in 3rd mill B C Bahrein (Dilmun) played a major role in the economic relations bet Mesopot and Baluchistan-IV civil see 11 below

Rev C LAMBERG KARLOWEY, *AA* 73, 928 29

5. BONGARD-LEVIN, G M The Harappa civilization and the Aryan problem (Russ). *Sov Ethnografiya* 1, 1962, 44-58.

- 6 CAPPRIERI, M The Mediterraneans in connection with the prehistoric Indian population *Proc of the World Population Conference*, Vol II, Rome, 1954, 761 782

in the regions, wh include Anatolia, Palestine, Mesop, Iran, and Northern India up to Bengal—Mediterr race term 'Aryan' has only linguistic connotation, one may speak of Aryan speaking peoples as "Caspian" race

- 7 CAPPRIERI, M Die asiatischen Proto-Mediterranen. *EAZ* 2, 1961, 95-111

8. CASAL, J M *Fouilles de Mundigak* Libr. C. Klincksieck, Paris, 1961.

2 vol connections with IV civil (also CASAL, "Afghanistan of five thousand years ago", *ILN* 226, 7 5 1955, 832 34)..

9. CHATTOPADHYAYA, B K. Mohenjo Daro and Mesopotamia. *SP*, 26 *ICO*, 1964, p 81.

urukjiti (*RV* VII 100 4) ref to Ur and Kis of ancient Mesop, Indus civil is Vedic, Indus seals in Mesop

- 10 CHATTOPADHYAYA, B K. Mohenjo-Daro and Aryan colonisation of Mesopotamia. *VII* 3, Mar. 65, 111-116.

see 9 above

11. COTTRELL, Leonard What it's like to dig in New Lands for an Old Civilization *NYT*: Book Rev, 15-3-1970, 3 ff.

rev of 4 above

12. CROWN, Alan David. Some contacts and comparisons between the Ancient Near East and the Indus Valley Civilization.

Proc. of 2nd Intern. Conf.-Seminar of Tamil Studies, Vol. 2, Madras, Jan. 68, 379-386.

..little diff. in quality bet. the two civil., for, both sprang from a common heritage and both made use of the same basic ideas concerning forms of govt., myths and rel. .

13. DALES, G. F. Of dice and men. *JAOS* 88 (1), 1968, 14-23.

..reviews the various types of evidence available and introduces some new material wh. reflects direct contact bet Indus and Mesopot. regions during 2400-1900 B.C. seafaring activities of both Har. and Mesopot. . (unexpected disasters in southern Indus valley deprived the Mesopotamians of vital raw materials for the maintenance of their complex but highly vulnerable empire (?) .

14. DALES, G. F. A review of the chronology of Afghanistan, Baluchistan, and the Indus valley. *Am. Jour. of Arch.* 72 (4), 1968, 305-307.

15. DANIEL, Glyn. China and the Indus valley - archaeology and the origins of civilization-IV. *The Listener* 76 (No. 1969), London, 22-12-1966, 924-927.

16. DAS, S. R. Origin and dispersals of early cultures in Western Asia and India. *SP, 26 ICO*, 1964, p. 89.

. many elements of these cultures evolved in India, a certain section of Early Indians may have migrated to diff. parts of Western Asia .

17. DAVID, H. S. Some contacts and affinities between the Egypto-Minoan and the Indo-Dravido Sumerian cultures. *TC* 4, 1955, 169-175.

..see . *VBD* II. 90. 3.

18. DAY, David Howard. Links between Ur and the Indus. *JTS* 2 (2), Part I, Oct. 70, 1-18.

extensive trade contacts bet India and the Persian Gulf even before the height of IV civil. - advanced role of Indian traders who may have carried their sphere of influence, as well as some of their products, to the gates of Ur itself..

19 DESHAYES, J *Les outils de bronze de l'Indus au Danube, IV II millenaire* Geuthner, Paris, 1960

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20 DESHMUKH P R *Sindhu samskr̥ti, ṛgveda va hindu samskr̥ti* (Marathi) Prajna Patha Shala, Wai, 1966, 6+9+324

Rgvedic Aryans destroyed IV civil, assimilated some of the significant elements of the latter the resulting composite culture is Hindu culture Hindu culture shows more elements of Indus culture

21 DESHMUKH P R Indus civilization and *Rgveda PICO* (26th Session) 3 (1), 1969, p 156 (Also in *SP*, 26 ICO, 1964, 94 95)

see 20 above

22 DURING CASPERS, E C L Further evidence for cultural relations between India Baluchistan, and Iran and Mesopotamia in early dynastic times *Journal of Near Eastern Studies* 24, Chicago 1965, 53 56

23 DURING CASPERS, E C L New archaeological evidence for maritime trade in the Persian Gulf during the late protoliterate period *EW* 21 (1 2), 1971, 21 44+pl

24 DURRANI, F A *Selected archaeological material for Harappan sites and other Mesopotamian correlations* Univ of London, 1962

doctoral diss

25 DURRANI, F A West Pakistan and Persian Gulf in antiquity *JASP* 9 (1), June 64, 1 12

26 DURRANI F A Stone vases as evidence of connection between Mesopotamia and Indus valley *Ancient Pak* 1, 1964, 51 96

27 DURRANI, F A [mutual influences between Indus valley and Mesopotamia] *Ancient Pak* 1, 79 80, 2, p 238

28 FAIRSERVIS JR W A The chronology of the Harappan civilization and the Aryan invasions recent archaeological research *Man* 56, 1956, 173

29. FAIRSERVIS JR., W. A. Problems in the origins of civilizations of India and China. *Transactions of the New York Acad. of Sciences*, II, 23, 6, 1961, 531-539.

30. GLOB, P. V. Excavating a Bahrain citadel of 5000 years ago and seal links with Ur and Mohenjodaro. *ILN* 232, 11-1-1958, 54-55.

31. GLOB, P. V.; BIBBY, T. C. A forgotten civilization of the Persian Gulf. *Scientific American* 203, Oct. 60, 62-71.

32. HERAS, H. The Dravidians of Iran. *Indica* 1953, 166-169.

33. HERAS, H. The proto-Indian origin of the Sumerian civilization. *K. M. Pamkhar Shasthyabdarpti Souvenir*, Khozikode, 1954, 120-129.

34. KHAN, F. A. Fresh sidelights on the Indus valley and the Bronze Age orient. *Annual Report of the Inst. of Arch., Univ. of London*, 1955, 51-68. (Also pub. by Dept. of Arch. in Pakistan, 1955, Vol. I, 18)

35. KHAN, F. A. The Mohenjo-Daro and Harappan culture : impact of Indo-Aryan invasion. *Dawn* (27-10-1960), Karachi.

36. KHAN, F. A. *The Indus Valley and Early Iran. Mem. of Dept. of Arch. and Mus. of Pakistan* 4, 1964, xiv+104+maps, fig., tables

. cultural relation bet. Indian and Iranian regions, thro Baluchistan . examines ornamental elements common to the ceramic productions of Har. and Iran, underlining the possible relations. imp. of new excavations at Kot Diji and Amri
Rev. . A. TAMBURELLO, *EIV* 18 (12), 203.

37. LAMBERG-KARLOWSKY, C. C. Trade mechanics in Indus-Mesopotamian interrelations. *JAOS* 92 (2), 1972, 222-229.

. Indus type seals unearthed at Ur, Tell Asmar, Kish, Umma . . other objects of Indus origin found in West Asia . .

38. LEEMANS, W. F. *Foreign Trade in the Old Babylonian Period*. E. J. Brill, Leiden, 1960, vi + 196.

. . as revealed by texts from southern Mesopotamia . . (identification of Meluhha with Western Asia) . .

19 DESHAYES, J *Les outils de bronze de l'Indus au Danube, IV II millenaire* Geuthner, Paris, 1960

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20 DESHMUKH P R *Sindhu samskr̥ti, rgveda va hindu samskr̥ti* (Marathi) Prajna Patha Shala, Wai, 1966, 6+9+324

Rgved c Aryans destroyed IV civ I, assimilated some of the significant elements of the latter the resulting composite culture is Hindu culture - Hindu culture shows more elements of Indus culture

21 DESHMUKH P R Indus civilization and *Rgveda PICO* (26th Session) 3 (1), 1969, p 156 (Also in *SP*, 26 ICO, 1964, 94 95)

see 20 above

22 DURING-CASPERS E C L Further evidence for cultural relations between India Baluchistan and Iran and Mesopotamia in early dynastic times *Journal of Near Eastern Studies* 24, Chicago, 1965, 53 56

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